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THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND EXEGETICAL  
COMMENTARY  
ON  
THE BOOK OF EZEKIEL  
BY  
G. A. COOKE, D.D.  
VOLUME I



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THE BOOK OF EZEKIEL

BY

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## PREFACE

It is many years ago since Dr. Briggs and Dr. Driver, now passed to their rest, invited me to undertake the commentary on Ezekiel in this series.<sup>1</sup> The task has lasted longer than I expected, owing to the claims of other work ; but I do not regret the delay, for it has enabled me to take into account the latest contributions to the study, and to mature my own judgement.

In recent years the study of Ezekiel has undergone something like a revolution. When Cornill's great edition appeared in 1886 the main problem was the textual one ; now the problem is concerned with wider issues, those of the higher criticism, and there is every reason to welcome the advance. It is no longer possible to treat the Book as the product of a single mind and a single age. Our superficial impression of its unity must give way under a more searching analysis, and we are told to revise our whole conception of the prophet's personality and teaching. The student finds himself torn in opposite directions. On the one hand he is shewn a prophet reduced to insignificance, and completely dwarfed by the redactor ; the so-called prophecies turn out to be *vaticinia ex eventu*, the redactor deals merely in conventional phrases and worn-out ideas ; and this representation is based upon a logic which seems irrefutable, and upon an array of evidence from which there seems to be no escape. On the other hand, the student, while determined to go where the facts lead him, begins to doubt whether this representation does justice to all the facts ; he asks himself whether a mechanical logic can be trusted as a guide through a region of mystery : the

<sup>1</sup> Dr. Briggs died in June 1913, Dr. Driver in February 1914.

Book strikes him as charged with an atmosphere of spiritual intensity, and he declines to empty it of all serious meaning. I am free to confess that again and again I have felt uncertain as to which side holds the truth. We must admit a large element of editorial activity, not only in the arrangement of the oracles, but in the glosses and alterations which have been introduced into the text. Ultimately, however, it is a question of the point of view. We may start with minds made up against allowing supernatural influence under any form, or we may believe in the action of the divine Spirit upon the human; we shall arrive at different results. In dealing with a work of prophecy the latter point of view seems to be the more reasonable.

The late Dr. A. B. Davidson prefaced his commentary on Ezekiel (1892) with the remark that 'the student of the Book must take leave of his task with a certain sense of defeat.' I can echo the words from my own experience, for I am well aware that my judgement has often been at fault, and that I have failed to solve all the difficulties of the text. But I am thankful to say that the words do not express altogether what I feel; for I have won something positive and distinct, which I hope will be shared by my readers, and that is an impression of Ezekiel which bears the authentic signs of a prophet: an awful perception of God, a nature at home in both worlds, faith and courage on a heroic scale, uncompromising hatred of sin, hopefulness for the coming age. His authority had a marked effect upon the thought and practice of the generation which followed him; much of his teaching is taken up and carried further in the New Testament. His permanent value consists especially in this, that he represents the principles of Law and Prophecy in combination. Both are abiding elements in the life of religion. Personal contact with God, the vision, the moral fire, which belong to Prophecy, are needed to vitalize the outward institutions; and equally, the discipline of ordered rite and obligation is

needed to train the spiritual outlook, and to save Prophecy from self-will and the empty fate of dreams.

An English commentary on Ezekiel has long been due. It is nearly thirty years since Dr. Redpath published his volume in the Westminster series (1907), and Dr. Lofthouse his in the *Century Bible* (n.d., ? 1909) ; both were designed for the ordinary English reader ; the present work has kept the Hebraist in view as well. It has not been considered necessary to compile a bibliography of modern literature on the subject, since Herrmann has done that fully in his commentary (1924), and special treatises which have been published later are referred to in the notes.

Among friends who have helped me in various ways, I wish to single out for special thanks Dr. Stephen Langdon, Shillito Professor of Assyriology ; Mr. G. R. Driver, Fellow of Magdalen College and University Reader in Comparative Semitic Philology, Oxford ; Professor B. I. Sové of the Russian Orthodox Theological Institute in Paris, who has taken much trouble to complete my liturgical references ; and Dr. Paul Kahle, Professor in the University of Bonn, who has given me advice on more than one occasion.

G. A. COOKE

CHRIST CHURCH, OXFORD  
*St. Mary Magdalen's Day, 1936.*





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## PRINCIPAL ABBREVIATIONS

'A	.	.	Aquila's Greek Version
א	.	.	Arabic Version (in Walton's Polyglot)
AJBL.	.	.	<i>American Journal of Biblical Literature</i>
AJSL.	.	.	<i>American Journal of Semitic Literature</i>
Akk.	.	.	Akkadian, the Semitic language of Babylonia
Ar.	.	.	Arabic
Aram.	.	.	Aramaic
B-L.	.	.	Bauer und Leander <i>Historische Grammatik der hebräischen Sprache</i> 1922
Baer	.	.	Baer <i>Liber Ezechielis</i> 1884
Barth	.	.	Barth <i>Die Nominalbildung in den semitischen Sprachen</i> 1894
Be.	.	.	Bertholet <i>Das Buch Hesekiel</i> 1897
cas. pend.	.	.	casus pendens
CIS.	.	.	<i>Corpus Inscriptionum Semiticarum</i>
Clar. B.	.	.	<i>Clarendon Bible</i> (O.T. 1926-32)
Co.	.	.	Cornill <i>Das Buch des Propheten Ezechiel</i> 1886
Complut.	.	.	Complutensian Polyglot 1514-17
constr. st.	.	.	construct state
c.w.c.	.	.	cum waw consecutivo
D	.	.	Deuteronomy, Deuteronomist
Dav., Davidson	.	.	A. B. Davidson <i>Ezekiel</i> (Cambridge Bible) 1892
Davidson Synt.	.	.	A. B. Davidson <i>Hebrew Syntax</i> 1894
DB., HDB.	.	.	Hastings <i>Dictionary of the Bible</i>
Delitzsch AHWB.	.	.	Friedrich Delitzsch <i>Assyrisches Handwörterbuch</i> 1896
Driver	.	.	S. R. Driver <i>Hebrew Tenses</i> <sup>3</sup> 1892
Driver LOT. <sup>9</sup>	.	.	S. R. Driver <i>Introduction to the Literature of the Old Testament</i> <sup>9</sup> 1913
E	.	.	Elohist
Ⲅ	.	.	Ethiopic Version (in Walton's Polyglot)
Ehrl.	.	.	Ehrlich <i>Randglossen zur hebräischen Bibel, Ezechiel</i> 1912
Enc. Bibl.	.	.	<i>Encyclopaedia Biblica</i>
EVV.	.	.	English Versions
Ew. Synt.	.	.	Ewald <i>Syntax of the Hebrew Language</i> transl. Kennedy 1881
Exp. T.	.	.	<i>Expository Times</i>
Fr. Hist. Gr.	.	.	<i>Fragmenta Historicorum Graecorum</i> , Paris 1885

- G . . . . . Greek Version (Septuagint)  
 GB . . . . . Greek Version cod. Vaticanus  
 GA . . . . . Greek Version cod. Alexandrinus  
 GQ . . . . . Greek Version cod. Marchalianus  
 GF . . . . . Greek Version cod. Cryptoferratensis  
 Γ-K. . . . . Gesenius-Kautzsch *Hebrew Grammar* transl. Cowley 1910  
 Ges.-Buhl. . . . . Gesenius-Buhl *Handwörterbuch* <sup>15</sup> 1910  
 H . . . . . Holiness Law, Lev. 17-26  
 H̄ . . . . . Hebrew text without vowel signs  
 He., Herrm. . . . . Herrmann *Ezechiel* 1924  
 Hi. . . . . Hitzig *Der Prophet Ezechiel* 1847  
 Hö. . . . . Hölscher *Hesekiel* 1924  
 J . . . . . Jahvist  
 Ja. . . . . Jahn *Das Buch Ezechiel* 1905  
 JPOS. . . . . *Journal of the Palestine Oriental Society*  
 JQR. . . . . *Jewish Quarterly Review*  
 JTS. . . . . *Journal of Theological Studies*  
 K . . . . . Koptic Version  
 KAT.<sup>3</sup> . . . . . Schrader *Die Keilinschriften und das Alte Testament*,<sup>3</sup> ed. Zimmern und Winckler, 1905  
 KB. . . . . *Keilinschriftliche Bibliothek* i.-vi., 1889-1900  
 Kenn. . . . . Kennicott *Veteris Testamenti Hebraicum cum Variis Lectionibus* 1776-80  
 Kim., Kimhi . . . . . David Kimhi Commentary on Ezekiel in the Rabbinic Bible  
 „ „ *Rad. Lib.* David Kimhi *Radicum Liber* ed. Biesenthal und Lebrecht 1847  
 „ „ *Mikhlol* . David Kimhi *Mikhlol Yophi* ed. Rittenburg, 1842, 1868  
 Kittel . . . . . Kittel *Biblia Hebraica* <sup>2</sup> 1913, <sup>3</sup>1931 (*Ezechiel*)  
 Kön. . . . . König *Lehrgebäude der hebräischen Sprache* i. (1881), ii. (1895), iii. (1897, *Syntax*)  
 Kr. . . . . Kraetzschmar *Das Buch Ezechiel* 1900  
 Kt. . . . . Kethibh, Hebrew text  
 L . . . . . Old Latin Version  
*Lex, Oxf. Lex.* . . . . . *Hebrew and English Lexicon*, ed. Brown, Driver, Briggs 1906  
 M . . . . . Massoretic text  
 Mass. . . . . Massôra  
 Midr. R. . . . . Midrash Rabbâ  
 MVAG. . . . . *Mitteilungen der vorderasiatischen Gesellschaft*  
 NSI. . . . . G. A. Cooke *North-Semitic Inscriptions* 1903  
 OLZ. . . . . *Orientalische Literaturzeitung*  
 om. . . . . omit, omits, omitted  
 On. Sacr. . . . . Eusebius *Onomastica Sacra*, ed. Lagarde 1870; ed. Wutz 1914

OTLAE.	.	.	Jeremias <i>Old Testament in the Light of the Ancient East</i> , Engl. transl. 1911
P.	.	.	Priestly Code
PG.	.	.	<i>Patrologia Graeca</i> , Migne
PL.	.	.	<i>Patrologia Latina</i> , Migne
Phoen.	.	.	Phoenician
PEFQ St.	.	.	<i>Palestine Exploration Fund Quarterly Statement</i>
pl.	.	.	plural
Pliny HN.	.	.	Pliny <i>Historia Naturalis</i>
pr. n.	.	.	proper name
prs.	.	.	proposes
Q.	.	.	Qerê, Hebrew margin
Q. <sup>or</sup>	.	.	Qerê, Hebrew margin Oriental school (Baer <i>Ez.</i> 108-112)
R. of S. <sup>3</sup> .	.	.	W. R. Smith <i>Religion of the Semites</i> , ed. Stanley A. Cook 1927
Ra.	.	.	Rashi Commentary on Ezekiel in the Rabbinic Bible
R <sup>d</sup>	.	.	Deuteronomic Redactor (Joshua, Judges etc.)
R <sup>JE</sup>	.	.	Redactor of JE
Rev. Bibl.	.	.	<i>Revue Biblique</i>
Ro.	.	.	Rothstein <i>Ezechiel</i> in Kittel <i>Biblia Hebraica</i> <sup>1, 2</sup> ; <i>Das Buch Ezechiel</i> 1922
Rogers Cun. Par.	.	.	R. W. Rogers <i>Cuneiform Parallels to the Old Testament</i> 1912
de Rossi	.	.	de Rossi <i>Variae Lectiones Veteris Testamenti</i> 1784-98
RVm.	.	.	Revised Version margin
§.	.	.	Syriac Version (Peshitto)
§ <sup>h</sup>	.	.	Syro-Hexaplar Version
Σ	.	.	Greek Version of Symmachus
Schm.	.	.	Hans Schmidt <i>Die Grossen Propheten</i> 1923
Sept. J.W.	.	.	Thackeray <i>Septuagini and Jewish Worship</i> 1921
sg.	.	.	singular
Siegf.	.	.	Siegfried <i>Hesekiel</i> in Kautzsch <i>Die Heilige Schrift</i> 1890
Sm.	.	.	Smend <i>Der Prophet Ezechiel</i> 1880
Stade	.	.	Stade <i>Lehrbuch der hebräischen Grammatik</i> 1879
Steuern.	.	.	Steuernagel <i>Einleitung in das Alte Testament</i> 1912
Strack Prol. Crit.	.	.	Strack <i>Prolegomena Critica in Vetus Testamentum Hebraicum</i> 1873
suff.	.	.	suffix
Ⓒ	.	.	Targum
Ⓒ <sup>o</sup> Ⓒ <sup>3</sup>	.	.	Targum Onkelos, Targum Jonathan
TB.	.	.	Talmud Babli
T. u. B. <sup>2</sup> .	.	.	Gressmann <i>Altorientalische Texte und Bilder zum Alten Testament</i> <sup>2</sup> 1926

Θ	.	.	.	Greek Version of Theodotion
TJ.	.	.	.	Talmud Jerushalmi
Torrey <i>Ps.-Ez.</i>	.	.	.	Torrey <i>Pseudo-Ezekiel</i> 1930
Toy	.	.	.	Toy <i>The Book of Ezekiel</i> (in P. Haupt's series) 1899
‡	.	.	.	Vulgate Version
Vrs.	.	.	.	Versions
Weing.	.	.	.	cod. Weingartensis ed. Ranke 1871
Wirc.	.	.	.	cod. Wirceburgensis ed. Ranke 1871
Wright <i>Ar. Gr.</i>	.	.	.	Wright <i>Arabic Grammar</i> <sup>3</sup> 1896
ZA.	.	.	.	<i>Zeitschrift für Assyriologie</i>
ZATW.	.	.	.	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZDMG.	.	.	.	<i>Zeitschrift der deutschen morgenländischen Gesellschaft</i>





“ Amongst the four great ones, our prophet Ezekiel is the greatest. I compare not their extraction and race ; for, though Ezekiel were *de genere sacerdotali*, of the Levitical and priestly race . . . Esay was of a higher, for he was of the extraction of their kings, of the blood royal. But the extraordinary greatness of Ezekiel, is in his extraordinary depth, and mysteriousness.”

Dr Donne Sermon cv., *Works* vol. iv. 407, ed. Alford.

## INTRODUCTION

### § 1. *Arrangement and Growth of the Book*

A VISION of God in His glory and holiness, enthroned yet in motion, approaching to reveal Himself outside the land of Israel : this conveyed to Ezekiel in Babylonia a call to prophecy. It determined the substance of his message. He could never forget what he had seen and heard, and the reader is intended to bear it in mind throughout (3<sup>23</sup> 8<sup>4</sup> 10<sup>15</sup>. 20. 22 43<sup>3</sup>). Accordingly the Book begins with a narrative of the vision written in the first person, ch. 1.

Three main subjects are dealt with in the chapters which follow : denunciation of Israel's sin and warning of the inevitable punishment, chs. 2-24 ; judgements upon Foreign Nations, especially Tyre and Egypt, chs. 25-32 ; the restoration of Israel in the future, chs. 33-48. Thus the Book falls into three parts, the third being subdivided into chs. 33-39, which describe the outward and inward renewal of the nation, and chs. 40-48, which outline a scheme for the future temple as seen in vision. On the face of it, therefore, the Book gives the impression of being arranged on a definite plan ; and the impression is strengthened by noticing the dates which occur, more or less in chronological order, at the head of the various sections. A study of these dates may well provide something like a clue to the way in which the Book arrived at its present state.\* At the top of next page will be found a table of the references. In (6) and (12) the number of the month has fallen out by accident, but it can be restored from internal evidence. Accident again may be the reason why no date occurs in the long stretch between (3) and (4) ; originally, perhaps, the symbol in 12<sup>3-7</sup> had a date attached to it, like the symbolic acts under (2).† The year in (6) should probably be altered from *the eleventh* to *the twelfth* ; 26<sup>1</sup> n. In seven of the dates G differs from M, as noted on 8<sup>1</sup> 20<sup>1</sup> 29<sup>1</sup> 32<sup>1</sup>. 17 33<sup>21</sup> 40<sup>1</sup> ; some of these differences appear to be intentional, others are merely mistakes, and the balance of probability is generally in favour of M. Though the

\* Steuernagel *Einleitung in d. A.T.* (1912) 575 f. ; Eissfeldt *Einleitung in d. A.T.* (1934) 416 ff.

† Eissfeldt l.c. 420 f.

	Day	Month	Year	B.C.	Ezekiel		
Part I.	(1)	5	iv.	5	July 593	1 <sup>1-2</sup>	Inaugural vision, 1 <sup>1-3</sup> 18.
"	(2)	12	iv.	5	July 593	3 <sup>18</sup>	Three symbolic acts, 4 <sup>1-3</sup> 9-11 51-4.
"	(3)	5	vi.	6	Sept. 592	8 <sup>1</sup>	Vision in the temple, 8-11.
"	(4)	10	v.	7	Aug. 591	20 <sup>1</sup>	Warnings from the past, 20 <sup>1-44</sup> .
"	(5)	10	x.	9	Jan. 588	24 <sup>1</sup>	Parable of the pot; beginning of the siege, 24 <sup>1-27</sup> .
Part II.	(6)	1	—	11	— 586	26 <sup>1</sup>	Guilt and punishment of Tyre, 26 <sup>1-28</sup> 19.
"	(7)	12	x.	10	Jan. 587	29 <sup>1</sup>	Against Pharaoh and Egypt, 29 <sup>1-18</sup> .
"	(8)	1	i.	27	Apr. 571	29 <sup>17</sup>	Nebuchadrezzar's conquest of Egypt, 29 <sup>17-21</sup> .
"	(9)	7	i.	11	Apr. 587	30 <sup>20</sup>	Against Pharaoh, 30 <sup>20-26</sup> .
"	(10)	1	iii.	11	June 587	31 <sup>1</sup>	Against Pharaoh, 31 <sup>1-18</sup> .
"	(11)	1	xii.	12	Feb.-Mar. 585	32 <sup>1</sup>	Dirge over Pharaoh, 32 <sup>1-18</sup> .
"	(12)	15	—	12	— 585	32 <sup>17</sup>	Egypt in She'ol, 32 <sup>17-32</sup> .
Part III.	(13)	5	x.	12	Jan. 585	33 <sup>21</sup>	News of Jerusalem's fall, 33 <sup>21-29</sup> .
"	(14)	10	[vii.]	25	[Oct.] 573	40 <sup>1</sup>	Vision of the future temple, 40 ff.

text of Ezekiel has been badly preserved, there is no reason for thinking that the dates have suffered more than other parts of the Book.

The list given above shews that on the whole a chronological order is observed, and that most of the dates point to 588-585 B.C., the years just before and after the fall of Jerusalem in 586. Yet the arrangement of the literary material has not observed the order of time at all closely. Thus, to take Part I.: the date in each case will be found to apply only to the narrative or discourse which immediately follows; it does not cover the entire interval until the next date appears, an important principle which Kraetzschmar and Herrmann have established. For instance, the passage 3<sup>16b-21</sup>, between (2) and (3), belongs to the period of (13); the vision in 11<sup>1-13</sup> implies a date shortly before 586, and must have been committed to writing after the events at Riblah, 11<sup>9-10</sup>; while the message of comfort, vv. 14-21, is out of harmony with Ezekiel's denunciations at the earlier period of his ministry; if this, and other assurances to the same effect, e.g. 16<sup>59-63</sup> 17<sup>22-24</sup> 20<sup>40-44</sup>, were actually written by Ezekiel, their natural place would be among the prophecies of his later period, when he changed his tone. Ch. 21 cannot be dated by (4), since it represents the final catastrophe as near at hand.

The dates in Part II. throw still clearer light on the composition of the Book. Again to some extent they follow a chronological order; but the order has been broken by an

evident intention to collect together all the Prophecies on Foreign Nations. Thus we have a group of prophecies against Tyre and another group of prophecies against Egypt; but they do not stand in the order of their dates, cp. (6) and (7) ff. And the reason, perhaps, is this. The prophecy 29<sup>17-21</sup>, which bears the latest date in the Book, was inserted among the Egyptian oracles because it foretells the conquest of Egypt by Nebuchadrezzar; but it also contains a reference to the siege of Tyre, and therefore, in spite of the dates, the Tyrian oracles were placed before the Egyptian. Incidentally, this collection of prophecies had the further effect of separating 3<sup>22-27</sup> 4<sup>4. 5. 8</sup> from 24<sup>26. 27</sup> 33<sup>21. 22</sup>. There is an obvious relation between the passages; moreover, the symbol in 3<sup>22-27</sup> 4<sup>4. 5. 8</sup> only becomes intelligible when it is connected with the close, not the beginning, of Ezekiel's earlier period, with the date (13), not (2); see pp. 44. 46. 273. 367.

In Part III. the crucial date is No. (13); it marks a turning-point in Ezekiel's ministry. When the news of Jerusalem's fall arrived his enforced silence and inactivity came to an end; the *reprover* could take up the task of a *watchman*; henceforward his outlook is fixed upon the blessedness and security of the coming age. How then are we to account for the vast upheaval foretold in chs. 38 and 39? It seems to undermine the whole tenor of Ezekiel's message at this period. We can only suppose that the apocalypse contained in these two chapters was inserted here by a later hand. Eleven years after (13) comes the vision of the future temple, dated 573; it occupies the leading place in the final section of the Book, chs. 40-48. But outside the narrative of the vision, room has been made for additions which do not belong to Ezekiel's time; they reveal the aims and experiments of his successors.

The dates, therefore, have something to tell us about the composition of the Book. How far can they be taken seriously? So long ago as 1847 Hitzig pronounced them a 'spurious and arbitrary invention' (*Der Proph. Ez.* p. x.); in recent years Hölscher has treated them as the device of a late redactor (*Hezekiel* 108, 125 f., 147), Torrey, as due to the interpolator who contrived the system which begins at 1<sup>1</sup> (*Pseudo-Ez.* 59). But may not Ezekiel himself have intended to give dates to his oracles? Both before and after him we find dates attached to prophecies in Isaiah and Jeremiah, Haggai and Zechariah; it is at least conceivable that Ezekiel followed an established practice. Such dates as those of his call, his wife's death, and the final catastrophe, would remain stamped on his mind; the same may be said about the visions in chs. 8 ff., 40 ff.

We may conclude, then, that from the beginning the Book

was arranged on a plan, in three main divisions, or four, if we subdivide Part III. into chs. 33-39 and 40-48. This fundamental plan may well go back to Ezekiel himself; and we may even suppose that he intended his oracles to follow the order in which they were delivered. His original design, however, was altered by the editor or editors who collected his prophecies and rearranged them on a somewhat different plan, which aimed at grouping together all the Prophecies on Foreign Nations. And, in fact, editorial hands have been at work throughout the entire Book, disturbing the author's intention, and at many points confusing the situation, to the despair of the commentator, yet often enriching Ezekiel's own work with the reflexions of a later age.

## § 2. *The Authorship of the Book*

Our examination of the dates suggests that the Book of Ezekiel is an anthology of prophetic oracles delivered at various times, and collected by editors into its present form. In this respect it resembles other prophetic books. The question now arises, How much of the Book can be assigned to the prophet himself? In favour of the traditional authorship there is at least the fact that most of the prophecies and narratives are written in the first person. This does not settle the question, however; for an editor might well imitate the practice of his author; yet it does imply a model for imitation, and we know that prophets were accustomed to write in this way, e.g. Isaiah, chs. 6, 8, Jeremiah, chs. 2-6, 13, 16 etc. But the problems of Ezekiel cannot be so easily settled. Until the beginning of the present century the traditional authorship was accepted by most scholars, though not by all (Hölscher *Hesekiel* 1); now it is questioned by the more thoroughgoing criticism of the last few years. Kraetzschmar in his Commentary (1900) defends Ezekiel's authorship in the main, and accounts for the difficulties of the text by supposing that alternative or parallel versions have been copied into it, with the motive of preserving every scrap that could be claimed for Ezekiel. Kraetzschmar counts some twenty-three major instances of duplication; and in principle his theory has been accepted by Budde, Gressmann, Steuernagel, and others. Undoubtedly duplicates occur, e.g. 3<sup>16b-21</sup> and 33<sup>7-9</sup>; 10<sup>8-17</sup> and ch. 1; 18<sup>21-25</sup> and 33<sup>10-20</sup>; 43<sup>1-12</sup> and 44<sup>1-8</sup>; a few may be put down to the prophet, e.g. 7<sup>2-4</sup> || 7<sup>5-9</sup> 18<sup>21-25</sup> || 18<sup>26-29</sup>; most of them are clearly editorial, e.g. 10<sup>18, 19</sup> || 11<sup>22, 23</sup>. The chief objection to the theory is that so many of the alleged parallels when examined turn out to be not parallel at all. The theory is pushed too far.

Herrmann in his *Ezechielstudien* (1908) carried the critical study of the Book a stage forward by his fresh and minute analysis, which has influenced all subsequent investigation. Herrmann does not give up Ezekiel's authorship, as his commentary shews (1924), but he would recognize freely the part which editors have played in shaping the Book as we have it; at the same time he believes that Ezekiel himself was often his own editor, and adapted earlier utterances to later occasions, as, for example, the acted prophecy of the exile, 12<sup>1-16</sup>. The present Commentary owes much to Herrmann's analysis and exposition.

Hölscher, in his treatise *Hezekiel: der Dichter und das Buch* (1924), breaks fresh ground and attempts to set the prophet in a wholly new light. Briefly stated his theory is this. Ezekiel in Babylon among the exiles of 597 saw two visions: the first called him to prophesy (1<sup>4-28</sup> only), the second shewed him the idolatry going on in the temple (8<sup>1-17</sup> 9<sup>1-7</sup> 11<sup>24-25</sup>); thus he became the prophet of doom and of nothing else (2<sup>10</sup>); his whole attention was fixed on the siege and fall of Jerusalem (4<sup>1-2</sup> 9. 10 5<sup>1-2</sup>); with Jerusalem he included Tyre and Egypt in his threats of destruction (27 28<sup>12-19</sup> 30<sup>21</sup> 31<sup>3-8</sup> 32<sup>2, 18-27</sup>). His brief oracles, sixteen in number, are invariably cast into the form of poetry; the rest of the Book, i.e. all the prose portions, was written generations later by redactors, who incorporated Ezekiel's prophecies of doom but balanced them by promises of restoration; since the former had been fulfilled by the catastrophe of 586, so, it was hoped, the latter would be realized in time. Hölscher's view cannot be set aside merely because it is an extreme one. He has honestly faced the difficulties, and every student of Ezekiel has much to learn from his critical handling of the text, as the pages of this Commentary will shew; yet the general result of his method is to empty the Book of all serious value. One point may be mentioned here because it is not separately dealt with in the notes which follow. Hölscher exaggerates the contrast between the poetical passages and the prose. In form they are distinct enough, but in substance they agree; the same personality comes out in both, the same idiom of thought and language, unless we are to imagine that the redaction went deeper than even Hölscher would allow. The connexion between the prose and the poetry has been well argued, with abundant illustrations, by Kessler in *Die innere Einheitlichkeit des Buches Ezechiel* 1926.

Another attempt to solve the problems of the Book was published by Torrey in 1930, under the title of *Pseudo-Ezekiel*. He maintains that the prophecies were all addressed, not to the

exiles, but to the people of Judah and Jerusalem, summoning them to repent; the Babylonian setting is due to an interpolation prompted by the Chronicler's unhistorical conception of the captivity. The sins alluded to are those which prevailed in the reign of Manasseh (2 K. 21<sup>1-18</sup>); the *thirtieth year* of 1<sup>1</sup> can be nothing else than the 30th of Manasseh. The author of the 'prophecies,' really *vaticinia ex eventu*, e.g. chs. 4-7 12<sup>12f.</sup> 17 24<sup>15-18.</sup> 25 33<sup>21-29.</sup> 30-33 35, put himself into the place of one of the prophets mentioned in 2 K. 21<sup>10ff.</sup> 24<sup>2</sup>, and, writing under a pseudonym like 'Daniel,' 'Enoch,' 'Ezra,' endeavoured to bring home the lesson of Manasseh's evil reign. He belongs to the line of apocalyptic writers, and to the time of Alexander the Great, when the last of the prophets had passed away. Chs. 40-48 give the scheme of a Jerusalem priest, c. 230 B.C., for a more imposing temple than that of Zerubbabel. Such in the merest outline is Torrey's daring *tour de force*; a detailed reply to it has been written by Spiegel in the *Harvard Theological Review* XXIV. (1931) 245-321; the reader should also consult Sellin *Gesch. d. jüd. Volkes* II. (1932) 39 f.

More representative of current tendencies is Hertrich's *Ezechielprobleme*, which appeared in 1932. Sobriety of judgement and appreciation of Ezekiel's message mark this scholar's work, which may be briefly summarized as follows. Ezekiel never went to Babylonia; the people whom he addresses are 'the house of Israel' (eighty-three times) not the exiles of Tel Abib; he is dwelling in Jerusalem, 'in the midst of the rebellious house' (12<sup>2</sup>). All his efforts to rouse the conscience of the people met with no response; he seemed to be bound with cords and imprisoned within doors. He resorted to symbolic acts, which, supposing that the scene lay in Jerusalem, must have conveyed a plain moral, whereas in Babylonia they would be grotesquely out of place. In fact, we must get rid of our conception of Ezekiel as an ecstatic and a visionary. He visited the temple in the flesh and witnessed the idolatries going on there (chs. 8-11); his indignant protest struck the leader dead (11<sup>13</sup>). Similarly with other events upon the plane of actual history, Nebuchadrezzar's first assault, Zedekiah's attempt to escape by night, the death of the prophet's wife (24<sup>2.</sup> 15ff. 12<sup>6-12</sup>); Ezekiel witnessed them with his bodily eyes; there is no need to imagine that he possessed the gift of second sight; he was in Jerusalem all the time! Now we can understand why he knew so well what people were thinking and saying (8<sup>12</sup> 12<sup>22.</sup> 27 18<sup>2</sup> 21<sup>5</sup> 33<sup>10</sup> 37<sup>11</sup>). When at last the siege was over, he could point the inhabitants to 'these ruins' (33<sup>24</sup>), as an object-lesson. Granted that he was prophesying in Jerusalem between 597 and 586 B.C., Ezekiel becomes, like

Isaiah and Jeremiah, a prophet on the spot, dealing with the realities of the crisis in the name of God.

Herntrich's argument is persuasively put forward;\* it creates an intelligible situation, and gives a natural meaning to some allusions which are otherwise difficult to explain. But the question arises, How are we to account for the Babylonian setting, which is either indicated or assumed throughout the Book? Herntrich replies that it is due to a later redactor, who assembled the fragments of Ezekiel's Jerusalem oracles, and refitted them to the circumstances of the exiles. His purpose was to enforce the lessons of Jerusalem's fall, and to convince his fellow-exiles that Jahveh was still revealing Himself, in Babylonia as in the Holy Land. We are to assume, then, that the inaugural vision of ch. 1, the eating of the scroll in ch. 2, the prophet's translation in his trance from Babylonia to Jerusalem and back, 8<sup>2</sup>. 3 11<sup>24</sup>. 25, the similar movements described in 37<sup>1</sup> 40<sup>1</sup>. 2 47<sup>1ff</sup>, are a literary device. Similarly with the extraordinary incidents mentioned above (11<sup>13</sup> 24<sup>2</sup>. 15ff. 12<sup>6-12</sup>); the only alternative is to suppose that Ezekiel was gifted with second sight; and both Hölscher and Herntrich declare that no scientific person nowadays believes in such a thing. Both critics are candid enough to admit that they hold *à priori* views of what is possible and not possible in the domain of the spirit. And after all, what relief do they give us? It is just as hard to believe in the highly imaginative redactor as to accept the statements in the text. The experiences recorded in chs. 2-4. 8. 9. 24 would be put into different language at the present day; but that is no reason why we should question the spiritual reality which lay behind them.

Then as to Ezekiel's audience. No doubt we find it difficult to adjust ourselves to the position of a prophet in Babylonia hurling his denunciations at the inhabitants of Jerusalem across 700 miles of desert. The only people who could hear him or witness his acted parables were the small company of his fellow-exiles; yet he seems to address them as 'the house of Israel,' 'the rebellious house,' steeped in every crime; or

\* It has convinced Dr. J. Battersby Harford, whose *Studies in the Book of Ezekiel* (1935) will be found useful in several ways. For example, he investigates the use of the term *house of Israel*, and shews that primarily it refers to the men of Jerusalem and Judah, sometimes to those of the North as well, e.g. 6<sup>11</sup> 14<sup>4</sup>. 11. In the chapters which speak of Israel restored it includes both North and South, e.g. 28<sup>24f</sup>. 34<sup>30</sup> 36<sup>10-37</sup> 37<sup>11</sup> 39<sup>12-29</sup> and the passages in 40-48; in 11<sup>15</sup> the phrase is applied to the exiles, but may be an addition, in 37<sup>16</sup> the reading is uncertain (pp. 31 f. 77-101). He is thus able to question the special meaning which Dr. James Smith attaches to the term in *The Bk. of Ez., a new Interpretation* (1931).



again it is implied that they constitute the hope for the future (see *infra* pp. 60. 124. 369); often we are at a loss to know whether he is thinking primarily of the elders sitting before him (14<sup>1</sup>), or of his countrymen at home. It is a case for the exercise of some imagination. To a man of Ezekiel's temperament the unseen was more vividly present than the seen, every faculty of his nature was engaged on Jahveh's side, he could speak of nothing, he could think of nothing, but the dishonour which Israel had done to Jahveh, and the punishment which was about to follow. His words might reach only the ears that were listening, but his attention was fixed upon the nation at large. Mere distance does not count in the range of a prophet's message. Isaiah, Nahum, Zephaniah, Jeremiah could address nations far away from Jerusalem; why not Ezekiel, in the opposite direction? Tyre and Egypt came within his purview, why not the land of Judah? It is not for us to set limits to a prophet's vision.

In favour of the view that Ezekiel never went to Babylonia it is pointed out that he shews himself to be well acquainted with the state of feeling in Jerusalem. This no doubt is true; but the popular sayings which he quotes (above, p. xxii.) may have been partly gathered from the exiles; and there is reason to believe that intercourse between Jerusalem and Babylonia, which had been going on for years (23<sup>16</sup>. 40), was not altogether closed even by the captivity of 597: Jeremiah could exchange letters with the exiles (Jer. 29<sup>1-3</sup>. 25-29); we hear of no hindrance put in the way of the refugee from the smitten city, 24<sup>26</sup> 33<sup>21</sup>; while at all times news travels quickly in the East. Another argument carries weight with Hertrich: Ezekiel says nothing about the sufferings of the exiles, which must have been severe (e.g. Lam. 1<sup>11</sup>. 19 2<sup>11</sup>. 12. 20 4<sup>3ff.</sup>, Jer. 19<sup>9</sup>); he has no charges to bring against the Babylonian masters; no complaint ever passes his lips; is not this a proof that he never suffered exile himself? We may wonder at Ezekiel's silence, yet we can account for it. Israel's apostasy and the inevitable doom occupied his mind to the exclusion of everything else; he had no feeling to spare for any hardships of his own; and though he was not blind to the character of the Babylonians (7<sup>21</sup> 12<sup>13</sup> 23<sup>25</sup> 28<sup>7</sup> 30<sup>11</sup>), he regarded them as the instruments of God's purpose, and accepted the situation because he knew how to interpret it (see pp. 182. 281. 372).

We are now in a position to draw some conclusions on the authorship of the Book. In Part I. the passages which immediately follow the dates and allude to definite occasions may be regarded as the work of Ezekiel, chs. 1. 3-5. 8. 20. 24. There can be little doubt about the poems embedded in the prose,

15<sup>1-5</sup> 16<sup>3-14</sup> 17<sup>3-10</sup> 19<sup>2-9. 10-14</sup> 21<sup>14-22 [9-17]</sup>; even Hölscher assigns them to the prophet. There are other passages about which it is not possible to speak with the same degree of confidence, e.g. chs. 13. 14. 18. 22. 23; their style lacks vivacity and sounds continually the same note, although some of the repetitions may be due to later hands; yet making every allowance for textual uncertainty and scribal alterations, there is no sufficient reason to question their authorship; in substance they agree with Ezekiel's point of view and that of his contemporaries; they reflect the conditions of his time.

There need be no hesitation about the poetical elements in Part II.; they are dated, they deal freshly with the actual situation in each case, chs. 26-29. 30-32; the prophet was evidently roused by the intensity of his feelings and gives the rein to his imagination. On the other hand, the five oracles in ch. 25 have a more generalized form; with them may be grouped the short oracle on Sidon, 28<sup>20-24</sup>; all six were collected, whether from Ezekiel's utterances or not we cannot be sure, to widen the circle of denunciation.

The undated prophecies in Part III., chs. 34-37, are in keeping with Ezekiel's thought and attitude elsewhere, but the tone is changed. His prophecies of doom had been fulfilled; he can now speak hopefully about Israel's future. In ch. 34 he develops an oracle of Jeremiah (23<sup>1-6</sup>) on lines of his own: Jahveh Himself will act as Shepherd (*ch.* 34<sup>15-22</sup>), and so will the future David, who is hailed with the title of prince (34<sup>23. 24</sup> *ct.* the *king* and *sprout* of Jer. 23<sup>5</sup> 33<sup>15</sup>). The address to the mountains of Israel, 36<sup>1-15</sup>, forms a counterpart to 61<sup>1-7</sup>; with it the prophecy against Edom, ch. 35, seems to be connected. In ch. 37 the prophet gives expression, under striking imagery, to his most deeply cherished hopes: the revival of his nation, its reunion under a single shepherd-prince, Jahveh's dwelling-place established in the midst for evermore. On the other hand, chs. 38-39 introduce an element foreign to the picture; they disturb the peace which has settled down upon the restored Israel; the two chapters appear to be a later insertion.

The last section of the Book raises its peculiar problems. Both Hölscher (l.c. 208) and Hertrich (l.c. 120) insist that Ezekiel had nothing to do with chs. 40-48. Clearly there has been much expansion by successive hands; yet this fact does not throw doubt upon the authorship of the main narrative. In the conception of an ideal temple the prophecies of restoration, chs. 34. 36. 37, reach their fitting climax. The vision described in 40-42 43<sup>1-12</sup> 44<sup>1-8</sup> 47<sup>1-12</sup> corresponds with the visions in chs. 1-3. 8-11; the desecration of the former temple, which led Jahveh to abandon it (8-11), is balanced by Jahveh's

solemn return to hallow it afresh (43<sup>1-12</sup> 44<sup>1-8</sup>). Some think that 20<sup>32</sup> hints at a proposal to set up an altar for Jahveh in Babylonia; the interpretation may be questioned (*infra* p. 213); but at any rate 20<sup>40-44</sup> prepares the way for chs. 40 ff., more plainly still 37<sup>19-28</sup>, by its forecast of the national unity, the prince, the sanctuary of the future. When and where could this ideal have taken shape? Not during the post-exilic period, after the temple had been rebuilt on a scale which, however modest (Hag. 2<sup>3</sup>, Ezr. 3<sup>12f.</sup>), was yet adequate to the needs of religion. Only in Babylonia, and during the exile, when the ancient temple had been burned and its worship brought to an end (2 K. 25<sup>9ff.</sup>), could a prophet have dreamt of a sanctuary such as his heart desired; at no other time, certainly not in the days of Zerubbabel and his colleagues, would it have been possible to contemplate a priesthood limited to the Šadoķites, and to make no mention of the office of high priest (Sellin *Geschichte* ii. 50).

One important element in chs. 40-48 remains to be noticed. It consists of legislative proposals or experiments which, when compared with D and P, are found to stand midway between them, and to shew the closest connexion with H. Attention is drawn to the points of resemblance and difference in the Commentary as they occur (pp. 481. 489-94. 501-9. 511. etc.). Most of these regulations were put forward, not by Ezekiel, but by his successors; they belong to the period when new needs and new ways of dealing with them were under consideration, the period which intervened before the Priestly Code arrived at its settled form.

The foregoing enquiry has dealt with the problem of authorship only in outline; for details the reader can consult the introductory notes to the chapters. So far we have been led to believe that the general plan of the Book, and to some extent the arrangement of the prophecies, may go back to Ezekiel himself. Though the distinction between the poetry and the prose is strongly marked, the points of contact between them suggest a common source. About the passages which are dated and refer to definite situations we can say with some confidence that Ezekiel was the author; other passages can be assigned to him because they bear the stamp of his mind and habit of speech; with regard to other passages of a more general character we must be content with an open verdict. And everywhere, throughout the Book, successive editors have been at work, collecting stray oracles, adding comments of their own, emending what seemed to be at fault, sometimes lighting up dark places with a ray of hope. The closing chapters, in particular, seem to have invited supplements of various kinds.

And everywhere much uncertainty prevails about the text, due partly to the usual accidents of transmission, but even more to the extraordinary nature of the events described. The copyist found himself in difficulties over rare words and obscure architectural terms; well-meant explanations of readers became incorporated from the margin, only to lead to worse confusion. We may blame the scribes; yet the very state of the text, with all its corruptions and inaccuracies, bears witness to the eager handling of those who studied it.

### § 3. *The Personality and Teaching of Ezekiel*

A singular and complex personality emerges from these writings. At first Ezekiel's harshness repels us, but in the end we are won over by his loftiness of soul. He lived in an imaginative world of his own; he was liable to be seized by supernatural excitation, and such a person is always difficult to understand. He was not like other men, or even like other prophets; if he had been, he would not have responded to his calling.

Different strains of nature seem to have been woven into his character. He was a priest as well as a prophet. The priestly instinct shews itself in his reverence for holy things, his horror of profaning them, his care for the ordinances of worship, his conception of the ideal temple. Earlier prophets, Amos, Isaiah, Hosea, Jeremiah, had fulminated against the religious practice of their times, which assumed that religion consisted of mechanical acts apart from conduct. In Deuteronomy an attempt was made to connect organized religion with morality as taught by the prophets. In Ezekiel the combination is carried further; one effect of his teaching was to shew that law and prophecy must be allies, not antagonists, in the service of religion.

Again, he united an intense imagination with a curious, even prosaic, love of detail. This comes out in a way which, though not peculiar to Ezekiel, is more characteristic of him than of other prophets. He was accustomed to deliver his message by symbolic acts. Ten at least are described: 4<sup>1-3</sup>. 9-15; 5<sup>1-4</sup>; 3<sup>25</sup>. 26 4<sup>4-6</sup>. 8. 13; 12<sup>3-7</sup>; 12<sup>17-20</sup>; 21<sup>11-12</sup>; 24<sup>3-5</sup>; 24<sup>15-24</sup>; 37<sup>15-17</sup>. It is not always certain that they took place in the sight of onlookers (pp. 50. 55); some of them seem incapable of being literally performed, and all may have been enacted by the prophet in his trance, as Maimonides supposed, 'it was in a prophetic vision . . . that he did all these actions which he was commanded to do' (*Guide for the Perplexed* ii. ch. 46, Friedländer's transln. 246).

This combination of opposite qualities may account for another peculiarity, the contrast between his prose and poetry. Nearly all the prophets express themselves at times in verse, as Dr. Donne perceived long ago \* when he speaks of 'thy eagle-sighted prophets' as

'Those heavenly poets which did see  
Thy will, and it express  
In rhythmic feet.'

But in Ezekiel's case we are tempted to doubt whether prose which is so monotonous and verse which is so skilful and impassioned could have been composed by the same author. As noticed above (p. xxi.), Hölscher has his own way of accounting for the difference; yet once we allow that Ezekiel possessed the prophetic temperament in an exceptional degree, we can understand how, at one moment, he would be seized with passion, and at another would write down his message in a calmer mood. It seems to have been the practice for a prophet, or one of his disciples, to embody the substance of his teaching in a narrative form. Jeremiah affords an illustration: he tells his story in the first person (e.g. Jer. 3<sup>6-18</sup> 7<sup>1-83</sup> 11<sup>1-14</sup>), and intersperses it with lyrical passages (e.g. Jer. 15<sup>5-9</sup> 10-21 17<sup>9</sup> 10. 14-18 18<sup>18-23</sup> 20<sup>7-18</sup>); in one instance the same oracle occurs first in its poetic form and then in prose (Jer. 22<sup>10-12</sup>).† Ezekiel follows this practice in 16<sup>3-14</sup> 15-34 17<sup>3-10</sup> 11-21 23<sup>3-34</sup> 36-49 24<sup>3b-5</sup> 6-14. At the same time the text has been so much damaged by editors and readers that the prophet himself cannot be held responsible for all the tedious repetitions; yet we must admit that Ezekiel's style, even at its best, lacks the picturesque quality of Isaiah and Nahum, the sensitive fervour of Jeremiah, the fine rhetoric of Deuteronomy; it belongs to the silver, not the golden, age of Hebrew literature.

Allusion has just been made to the prophetic temperament. Ezekiel lived habitually among the realities of the supernatural world, and no other prophet tells us so much about the manner of his inspiration. While the elders were sitting round, the ecstasy would seize him; he felt himself transported through the air, and in the spirit his eyes were opened to look upon the things of God. His visions are frequent: 1<sup>1-28</sup> 3<sup>1-3</sup> 8<sup>1</sup> 11<sup>25</sup> 12<sup>27</sup> 37<sup>1-14</sup> 40<sup>1-4</sup> 47<sup>1-12</sup>; in this respect he belongs to the later race of prophets. Amos indeed saw five visions; Isaiah and

\* *The Litany; Works* vol. vi. 536; cp. also vol. v. 385 ed. Alford, 'the style of the Scriptures is a diligent, and an artificial style; and a great part thereof in a musical, in a metrical, in a measured composition, in verse.'

† T. H. Robinson *Hist. of Isr.* i. 427.

Jeremiah describe the visions in which they received their call ; but, with the exception of Habakkuk (ch. 2), the other pre-exilic prophets hardly refer to the subject. Not till Ezekiel and Zechariah does the vision become prominent, and in Zechariah it appears to be a literary device. This cannot be said of Ezekiel ; but another link between him and Zechariah is the interpreting angel who accompanies the seer and explains the revelations (40<sup>3f.</sup> 45 41<sup>4.</sup> 22 42<sup>13</sup> 43<sup>6f.</sup> 44<sup>2.</sup> 5 47<sup>1ff.</sup> ; cp. Zech. 1<sup>9ff.</sup> 2<sup>1-4</sup> 3<sup>6</sup> etc.). Moreover, Ezekiel's prophesying tends to pass into apocalypse ; though chs. 38 and 39 probably do not come from him, there is not the same question about such passages as 7<sup>5-12</sup> 20<sup>33-44</sup> 28<sup>25f.</sup> 34<sup>25-31</sup> 36<sup>8-15.</sup> 33-36 47<sup>1-12</sup>. In prophecy after the exile apocalyptic features become more strongly marked.

So far we have noticed the opposite elements which Ezekiel's personality displays : they were unified and controlled by an overwhelming sense of God. The revelation at the time of his call made an impression which was never effaced, the revelation of God as unspeakably glorious, sovereign, holy, just. It prostrated him, while it enkindled him for his task. And a sterner one no man could be given. Isaiah was told that his message would fall on unheeding ears, but at times he was allowed to hope that a remnant would escape disaster, not so Ezekiel (p. 60) ; Jeremiah was bidden stand as an iron pillar and a brasen wall against the people, and his ministry became one long conflict with his natural feelings ; but Ezekiel betrays no inward struggle ; he is heart and soul on Jahveh's side. The 'rebellious house' must be given over to punishment either by the sword or by exile ; Jahveh can no longer dwell in a temple polluted by idolatry. Let everything perish, so that God remain and His Godhead be acknowledged ! The Day is near, the end is come, Israel's doom is sealed (7<sup>7</sup> 13<sup>5</sup> 36<sup>33</sup>). Ezekiel feels acutely that Jahveh's honour has been outraged ; he lays emphasis on *jealousy* as the motive which determines the divine action : it incites Jahveh to punish Israel, lest they should think that He overlooked their sin, it leads to their restoration, lest the heathen should imagine that He lacked the power (5<sup>13</sup> 16<sup>38-42</sup> 20<sup>9.</sup> 22. 24 36<sup>5ff.</sup> 22 39<sup>25-29</sup>). All through the Book there sounds the refrain, 'they shall know,' 'that ye may know, that I am Jahveh' (p. 71). For the heathen Ezekiel saw no other prospect than a forced acknowledgement of Jahveh's sovereignty ; the Babylonians merely served His purpose to punish Israel ; divine vengeance would overtake the pride and luxury of Tyre, the gross idolatry of Egypt ; in the coming age one and all would be rendered powerless to attack the settled peace of Israel.

Again, Ezekiel is deeply concerned to vindicate God's

*justice* (14<sup>23</sup> 18<sup>5-20</sup> 33<sup>10-20</sup>). Events were leading men to question it: good and bad alike had suffered from national disaster, and worse was to come; if God were just, He would not permit such indiscriminate hardship. Religion as understood at the time seemed unable to cope with the problem, when Ezekiel took it up. He insisted upon two things: first, a new apprehension of the truth that God desires not the death but the repentance of the wicked; and secondly, the freedom and responsibility of the individual (11<sup>17-20</sup> 18<sup>23. 30-32</sup> 33<sup>11</sup>). Each man is free from bondage either to his own past career, or to his people's guilt; each man is responsible for his own conduct, and must decide for himself whether he will 'live' or 'die.' Jeremiah had attempted to face the question (31<sup>29</sup>), but Ezekiel deals with it much more fully, not indeed in all its various issues, yet in such a manner as the needs of the hour required. In ch. 18 and 33<sup>10-20</sup> he is not trying to formulate an abstract doctrine; rather he has a critical situation before him, and is doing his best to meet it religiously. It was a great achievement to have proclaimed the freedom and responsibility of the individual, the foundation of all moral living; to him it was due more than to any one else that, in spite of all trials to faith, religious minds could hold fast to a belief in God's absolute justice.

When his earlier prophecies had been fulfilled by the overthrow of Jerusalem, Ezekiel felt able to enlarge upon other aspects of the truth. Jahveh, holy and righteous, could now reveal Himself as the Shepherd of His people, who would gather the dispersed, and nourish them in a land supernaturally transformed. The Author of life and Giver of all spiritual gifts, He was prepared to regenerate the nation inwardly and outwardly (34<sup>11-15</sup> 36<sup>24-26</sup> 37<sup>1-14</sup>); notwithstanding Israel's breach of faith, the relation between Jahveh and His people was indestructible, and would be secured by an everlasting covenant (37<sup>26</sup>, cp. 16<sup>60</sup>).

It cannot be said that Ezekiel looks forward to a Messiah in the proper sense of the term. He does indeed contemplate an ideal David, not, however, as a righteous ruler or captain, but as the necessary head of a restored and united nation (34<sup>23. 24</sup> 37<sup>15-24</sup>, cp. 21<sup>32 n</sup>). The prospect which fills the last part of the Book is that of a new community. When he argued the freedom and responsibility of the individual (18 33<sup>10-20</sup>), Ezekiel had no thought of preaching an individualistic type of religion; if he is now to become a *watchman*, warning every man of danger and pointing out the way of safety (33<sup>2-7</sup>, cp. 3<sup>17</sup>), it is with the aim of building up a society of men and women whose hearts were turned to God, a nation organized

on the principle of holiness and brought into regular contact with the temple, where the divine Presence dwells and radiates holiness throughout the land (40-42 43<sup>1-12</sup> 44<sup>1-8</sup> 47<sup>1-12</sup>). This ideal of a nation converted into a church took possession of the best minds; it dictated the priestly legislation of a subsequent age, so that in a real sense Ezekiel may be regarded as the father of Judaism. None of the prophets exercised such a far-reaching influence upon the religious life of his people. He had his limitations; they were the limitations of a temper naturally austere and uncompromising. It was no time to dream of Israel's mission to the world outside; the moment called for concentration, not expansion; if the true religion was to be saved from foundering among the ruins, it must be safeguarded at all costs. Under God's providence Ezekiel was the man inspired to meet the crisis, and by his unshaken constancy to preserve the faith and hand it on for further revelations.

One point remains to be noticed: the connexion between Ezekiel and the book of Jeremiah. It is evident that Ezekiel has borrowed from his predecessor many turns of language as well as figures.\* Their ideas often coincide, as, for instance, in their opinion of contemporary prophecy, their attitude towards the Babylonian power, their rooted distrust of Egypt.† As to the certainty of national punishment, both prophets are at one; they set a new value upon the individual; because they believe in the indestructible relation between Jahveh and Israel, they predict the gathering and return of the exiles.‡ At the same time these cases of borrowing and agreement do not rob Ezekiel of his originality. If he adopts a suggestion, it is to develop it in his own way (see pp. 156. 195 f. 242. 375. 400 f.). His visions and acted parables, such features of his teaching as the conception of the new Israel, mark him out as an original genius. In the deepest sense a man's originality is shewn by his convictions, by what he thinks about God and the sins and needs of mankind; applying this test to Ezekiel, the quality of his genius stands out in its true light.

#### § 4. *The Historical Background*

Ezekiel belonged to a priestly family which served the temple in Jerusalem; we may suppose, therefore, that in early life

\* E.g. for turns of language, Ez. 5<sup>17</sup> 7<sup>14</sup>. 26 11<sup>17</sup>. 20 12<sup>24</sup> 13<sup>10</sup> 14<sup>13</sup>. 17. 22. 23 18<sup>6</sup> 20<sup>6</sup>. 8 23<sup>4</sup>. 6 26<sup>10</sup>. 19 28<sup>26</sup> 29<sup>8</sup>. 14 34<sup>12</sup> 39<sup>25</sup>. For figures, see 12<sup>3</sup> 15<sup>2</sup> 22<sup>17-22</sup> 34<sup>22</sup>. 36<sup>25</sup>. 33.

† E.g. Ez. 13<sup>2-16</sup> 14<sup>2-11</sup>; 17<sup>11-21</sup> 21<sup>1-32</sup> [20<sup>45-21</sup> 27]; 29 30.

‡ E.g. 5<sup>12</sup> 14<sup>14</sup> 22<sup>18-22</sup>; 18<sup>22</sup>. 30<sup>10</sup>; 34<sup>25</sup> 37<sup>28-28</sup>; 11<sup>17</sup> 20<sup>34</sup>. 41f. 28 30 etc. Numerous parallels with Jeremiah will be found in the notes on these passages. Smend has a list in his commentary, pp. xxiv. f.



he had some knowledge of the events which made the 18th year of Josiah notable, the discovery of the law-book in the temple, and the religious reforms which followed (621 B.C. ; 2 K. 22<sup>8-20</sup> 23<sup>1-20</sup>). The critical view, though some recent authorities challenge it, that the book of the law contained the substance of Deut. 12-26, has the solid support of two facts: Josiah's reformation attempted to carry out the principles of Deuteronomy, and Ezekiel's thought and teaching were based upon them. But Josiah had hardly consolidated his measures when he was slain by Pharaoh Necho in circumstances which are obscure. Fresh light, however, is thrown upon the situation by the Babylonian Chronicle, first published in 1923 (Gadd *The Fall of Nineveh*). The empire of Assyria was breaking up under pressure from the Babylonians and their allies, the Medes and Scythians. The king of Egypt, following the policy of his predecessors, set out on a campaign to prop up the falling power of Assyria, not, as the book of Kings states, to fight against it (2 K. 23<sup>29</sup>) ; his object was to strengthen the only bulwark that could check the danger of a Babylonian invasion. Josiah, it would seem, disagreed with this policy, and perhaps meditated asserting his independence ; the Pharaoh 'put him to death when he saw him at Megiddo,' says 2 K. 23<sup>29</sup> ; there is no record of a battle.\* After the death of Josiah (608 B.C.), Necho sent the young king Jehoahaz, Josiah's son, as a prisoner from Riblah to Egypt, where he died soon afterwards ; and then proceeded to exercise the power of a suzerain over Judah by imposing a tribute on the land, and appointing El-jakim king under the changed name of Jeho-jakim (2 K. 23<sup>31-35</sup>, Jer. 22<sup>10-12</sup>, Ez. 19<sup>2-4</sup>).

With the fall of Nineveh in 612 B.C. the empire of Assyria collapsed, and the neo-Babylonian or Chaldaean empire became heir to its possessions. Pharaoh Necho resolved to make one last attempt to resist the Babylonian advance ; he penetrated with an army as far N. as Carchemish on the Euphrates, and there, in 605 B.C., he was defeated by Nebuchadrezzar, son and successor of Nabo-polassar, Jer. 46<sup>2</sup>. Fortunately for the Egyptians, Nebuchadrezzar did not follow up his victory, because he was recalled to Babylon to secure his succession

\* Josephus *Ant.* x. 5, 1 agrees with this interpretation of the Bab. Chronicle, Gadd l.c. 16. Herodotus ii. 159 mentions a victory won by Necho over the Syrians at Magdalos, followed by the capture of Kadytis, ?=Kadesh on the Orontes ; this suggests a battle in N. Syria. The tradition given in 2 C. 35<sup>20-24</sup> may contain an element of truth, but the Chronicler identifies this expedition with the later Egyptian campaign which ended at Carchemish 605 B.C. See Robinson *Hist. of Isr.* i. 424. Prof. Welch remarks, 'What happened at Megiddo was not so much a battle as a court-martial,' *ZATW.* 1925, 257.

as king. After Carchemish Egypt gave up attempting to pursue her policy in Asia; her failure and the withdrawal of her troops made a deep impression on Judah (Jer. 46<sup>3-12</sup>); Nebuchadrezzar became undisputed master of Syria and Palestine from the Euphrates to the Egyptian frontier (2 K. 24<sup>7</sup>), and Judah became a Babylonian province.

About the conditions there during this eventful period we learn much from Jeremiah. He saw clearly that trouble was in store for Jerusalem (Jer. 12<sup>7-17</sup>), and did his utmost, by warnings and symbols, to prepare the people (Jer. 13<sup>1-14. 18. 19</sup> 25<sup>8-11</sup>). In the city itself feeling was divided; a loyal circle no doubt shared Jeremiah's faith; a larger circle, not unfriendly to the principles of the law-book, deluded themselves into thinking that they had a pledge of security in the possession of the temple (Jer. 7<sup>4</sup> 26<sup>1-9</sup>); more numerous was the party of reaction, which looked upon the untimely death of Josiah as a sign that the reforms would bring no good: there was more to be gained by propitiating the dominant powers, and returning to the heathen practices which Manasseh had introduced (Jer. 7<sup>16-20</sup> 13<sup>27</sup> 17<sup>1-4</sup>). Ezekiel paints a dark picture of the religious state of the country as he knew it, Ez. 16 20<sup>27-38</sup> 23. Nothing in the way of leadership was to be expected from the king, Jehoiakim, whom Jeremiah describes as a selfish and oppressive ruler (Jer. 22<sup>13-30</sup>). In his fifth year, 603/2, the political situation became so threatening that a general fast was proclaimed (ib. 36<sup>9</sup>), but the king treated Jeremiah's grave warnings with contempt (ib. 36<sup>20ff.</sup>). Perhaps it was at this time, 2 K. 24<sup>1</sup> says vaguely 'in his days,' that Jehoiakim refused to pay his tribute, and Nebuchadrezzar retaliated by stirring up the neighbouring peoples to attack Judah (ib. v.<sup>2</sup>); in 598 B.C. he brought an army himself into Palestine. Jehoiakim died, possibly by violence, before the blow fell, and his young son Jehoiachin had to bear the brunt of the attack. Resistance was hopeless. Nebuchadrezzar carried off the young king and his court and some 8000 principal citizens with their families (with few exceptions, Ez. 24<sup>21</sup>). Jehoiachin, whose fate Jeremiah laments in 22<sup>26-30</sup>, remained a prisoner in Babylon for thirty-seven years (2 K. 24<sup>8-16</sup> 25<sup>27</sup>). Among the captives in 597 was the youthful priest Ezekiel.

Nebuchadrezzar made Mattaniah, uncle of Jehoiakim,\* king

\* 2 K. 24<sup>17</sup> describes Mattaniah as *uncle* of Jehoiakim, i.e. a son of Josiah; but 2 C. 36<sup>10</sup> makes him a *brother* of Jehoiakim, so Josephus *Ant.* x. 7, 2 and  $\S$  in 2 K. 24<sup>17</sup>. But  $\S$  gives 'Iwakiu as the name both of Jehoiakim (2 K. 23<sup>34</sup>) and of Jehoiachin (2 K. 24<sup>8</sup>), and thereby introduces confusion; in this respect not much reliance can be placed upon  $\S$  as against *MT*. See further the footnote on p. 205 *infra*.

over the depleted state, and changed his name to Şedekiah. The new king took an oath of allegiance to the Babylonian overlord (Ez. 17<sup>13</sup>), and for a time kept his word. He seems to have been a man of good intention, at any rate he had the grace to consult and protect Jeremiah; Ezekiel speaks of him with impatience, if not contempt (Jer. 37. 38, Ez. 12<sup>10-16</sup> 17<sup>11-12</sup> 21<sup>30-32</sup> [25-27]). He was unable to withstand the ruinous advice of his counsellors to make a bid for independence and to rely upon Egypt for support. A general revolt of the neighbouring nations, Moab, Ammon, Edom, Tyre and Şidon, was set on foot, and envoys arrived in Jerusalem to secure the co-operation of Judah; the folly of the course was denounced by Jeremiah, but prophets in Jerusalem foretold the speedy break-up of the empire scarcely yet consolidated (Jer. 27-29). In 594, the fourth year of Zedekiah, it appears that a rumour of the plot had reached the Babylonian court; Zedekiah sent a deputation, perhaps to carry the tribute and allay suspicion—he may even have gone himself (Jer. 51<sup>59</sup>)—at any rate charged with a letter from Jeremiah, advising the Judæan exiles to settle down, and pay no attention to the prophets who were falsely raising their hopes (Jer. 29<sup>1-23</sup>).

Meanwhile in Egypt Pharaoh Necho died in 594; his successor, Psammetich II., 594-588, does not seem to have interfered in the affairs of Syria. With the accession of Pharaoh Hophra' in 588 Egyptian ambitions revived, and, it is significant, the party in Jerusalem which looked to Egypt for help was roused to fresh activity. Zedekiah could not resist the pressure brought to bear upon him; in 588, the ninth year of his reign, he took the fatal step, and rebelled against the king of Babylon (2 K. 24<sup>20</sup>, Ez. 17<sup>15-18</sup>). The moment appeared to be propitious. The two leading powers, Egypt and Tyre, the two singled out by Ezekiel for special denunciation, were evidently determined to resist the threat of Babylonian supremacy. Nebuchadrezzar at once retaliated in full force. He moved his armies into N. Syria, and made Riblah on the Orontes his headquarters, whence he could launch campaigns against states of Phœnicia and the rebels farther south. He marched with the main army against Jerusalem in 588.

The city, in spite of famine and alarm, held out for two and a half years. A brief respite came when the long-expected help from Egypt seemed to be on the way; Pharaoh Hophra' advanced so far into Palestine that Nebuchadrezzar had to withdraw from the siege in order to deal with him. Jeremiah describes the relief of the inhabitants, excessive but short-lived (Jer. 34<sup>8ff.</sup> 37<sup>5-10</sup>); he shared none of the popular hopes; he adhered to what he had always said, that nothing could save

the city, and that the only right course was to surrender it. This sounded thoroughly unpatriotic; to look upon the Babylonians as agents of Jahveh's righteous will and Nebuchadrezzar as His servant (Jer. 25<sup>9</sup> 27<sup>6</sup> 43<sup>10</sup>) was too high a doctrine for king and people. Accordingly Jeremiah had to bear in prison the stigma of preaching treason (Jer. 37<sup>11-21</sup>), but his behaviour throughout the crisis admits of a very different explanation. He took the long view; he saw that in the interests of religion the nation must be preserved, surrender and exile were preferable to the risk of annihilation, even though the city and temple were destroyed, religion would survive; a divine purpose lay behind the visitation; let the divine will be accepted! \* In July 586, the nineteenth year of Nebuchadrezzar (according to 2 K. 25<sup>8</sup>, Jer. 52<sup>12</sup>),† the end came; a breach was made in the walls, and the Chaldeans entered the city. Zedekiah with some of his guard tried to escape and make his way across the Jordan, but he was captured 'in the plains of Jericho' and carried prisoner to Riblah, where the Babylonians decreed his fate; his sons were slain before his eyes, he himself was blinded, taken to Babylon, and imprisoned till his death (2 K. 25<sup>1-7</sup>, Jer. 39<sup>1-7</sup> 52<sup>4-11</sup>, Ez. 12<sup>12</sup>. 13 21<sup>24-28</sup> 119-231 24<sup>2</sup>. 25-27 33<sup>21</sup>). The destruction of the temple and city followed a month later; a majority of the inhabitants of Judah were carried into exile, and the leading citizens were put to death at Riblah (2 K. 25<sup>8-21</sup>, abridged from Jer. 52<sup>12-27</sup>). No estimate of the number is given in 2 K. 25; but from vv.<sup>11</sup>. 12 it may be inferred that the city population was deported, while of the rural inhabitants of Judah only the poorest were left behind to till the land. In Jer. 52<sup>28-30</sup> (not found in 65) we find exact figures for three deportations, in 598, 587, 582. The precision of the figures, which amount to a total of 4600 persons, at first sight suggests a good authority for the statement; on the other hand, a third Babylonian campaign is nowhere else mentioned in the O.T., and the only allusion to anything of the kind occurs in Jos. *Ant.* x. 9, 7, which speaks of a campaign against Coele-Syria, an attack on the Moabites and Ammonites, and then on Egypt and a deportation of Jews resident there. The last allusion, however, does not confirm the third captivity of Jer. 52<sup>30</sup>, which surely cannot refer to

\* CAH. iii. 400 points out the striking parallel in Josephus *War* V. 9, 2-4, VI. 2, 1. The Jewish historian tells how, during the siege of Jerusalem in A.D. 70, he maintained that God was on the side of the Romans, and that Jerusalem was being punished for its sins; repeatedly he counselled surrender, *ἵνα γνῶτε μὴ λόγον Ῥωμαίοις πολεμοῦντες ἀλλὰ καὶ τῷ θεῷ* (V. 9, 4).

† According to Jer. 52<sup>29</sup> the eighteenth year, i.e. 587; the author of this fragment followed a different reckoning.

the Jews in Egypt. It is not certain how the passage is to be understood. Begrich (*Chronologie* 201) shews good reason for treating Jer. 52<sup>30</sup> (the third captivity) as a doublet of 52<sup>29</sup> (the second captivity), following different systems of counting which vary by four years. If this is correct, the total, 832 + 745, will be 1577 persons, corresponding to 300 or 400 heads of families; this must be only a portion of the exiles. Kittel (*Geschichte* iii. 61 f., edn. 1927) calculates that in 586 some 15,000 men, 30-40,000 including women and children, went into exile with Zedekiah; counting the 20-30,000 of the previous captivity, this will make a total of some 50-70,000 transported to Babylonia. The population left behind may be reckoned at about 3500 men, or 20,000 souls in all.

Thus Israel's career as an independent nation came to an end. Gedaliah was appointed by the Babylonians governor of the province, and for a short time he contrived to establish himself at Mizpah. At first there seemed to be some prospect of security for the survivors. We hear of pilgrims coming to Jerusalem with offerings in their hands, for though the temple lay in ruin, the sanctity of the place was recognized, and the altar still existed (Jer. 41<sup>5</sup>, cp. Lam. 4<sup>1</sup>). But Gedaliah was treacherously murdered by Ishmael, a descendant of the royal house and a protégé of the Ammonite king who took the Babylonian side. Fear of reprisals induced the Jewish community to emigrate into Egypt, whither they forced Jeremiah to accompany them; and there presumably he died (Jer. 40-44, 2 K. 25<sup>22-26</sup>).

From various hints we gather that the neighbouring peoples took advantage of Judah's helpless condition to pour into the country, and thus introduced a number of foreign elements. The Edomites in particular seized the opportunity to vent their ancient spite (Ez. 25<sup>12ff.</sup> 35<sup>1-15</sup>, Obad. 12-14, Ps. 137<sup>7</sup>, Lam. 4<sup>21f.</sup>). Unoccupied lands lay at the mercy of invasions from the East. The Ammonites, who had joined in the revolt against Babylon (Jer. 27<sup>2ff.</sup>), but afterwards thought better of it and submitted in time (Ez. 21<sup>33-37</sup> [25-32]), exulted over the fall of Jerusalem, and took some share in the murder of Gedaliah; though nominally they were vassals of Babylon, yet they had designs upon the land of Israel, and in the course of time managed to obtain a footing and practise hostile intrigues, as we learn from Neh. 2<sup>10</sup> 6<sup>17ff.</sup> 13<sup>4f.</sup>. The Philistines were ready enough to take vengeance for former humiliations by occupying the Judæan highlands (Ez. 25<sup>15</sup>). At this period a movement of Jerahmeelites and Calebites into the neighbourhood of Bethlehem is most likely to be placed (1 C. 2<sup>25-33</sup>. 42-50).

Besides Egypt, Phœnicia was the power most capable of

resisting the advance of Babylonia in Ezekiel's time. From Herodotus ii. 161 we learn that Apries, as he calls Pharaoh Hophra, 'made war upon Sidon, and engaged the king of Tyre in battle by sea'; this happened probably in 588 B.C., and as a result of the engagement Phoenicia joined Egypt in the war which ended with the fall of Judah. About the year 585 Nebuchadrezzar found himself compelled to turn his attention to the chief stronghold of the Phoenician power, and began the siege of Tyre. It lasted for a long while, without any decisive victory; for Ezekiel, who at the time of Jerusalem's capture had prophesied a similar fate for Tyre (ch. 26), frankly admitted in after years that his prophecy had not been fulfilled, and that Nebuchadrezzar had gained nothing from 'the service which he had served against' the impregnable city (29<sup>17-20</sup>, dated 571). Josephus tells us that the siege lasted 13 years, *c. Ap. i. 21*; he dates the beginning of it in the *seventh* year of Nebuchadrezzar, but the text is open to question, and *seventh* may be an error for *seventeenth*.\* In the end the city, exhausted but not overthrown, was spared, it seems, on the condition of recognizing the Babylonian supremacy, and, at least after 570, had to submit to a resident Babylonian official, who is referred to in certain contract-tablets of the period (Unger *ZATW.* 1926, 214 ff.). Nebuchadrezzar's own inscriptions are silent on the subject. After the siege Tyre lost its predominance, and Sidon took its place as the chief city of Phoenicia.

In the prophecy just referred to Ezekiel maintains that though the Babylonians had earned no wages in Jahveh's service against Tyre, they will receive in compensation the spoils of Egypt (29<sup>19, 20</sup>). At a later period, in 567-8, Nebuchadrezzar determined to measure strength with the Pharaoh Amasis. He appeared on the frontier of Egypt, and reached the Delta; but at this point his inscription is broken off (Langdon *Neubab. Königsinschr.* 206 f.). Of his further success all that can be said is that Amasis gave up attempting to instigate revolts in Palestine, and Nebuchadrezzar was statesman enough to be content with what he had gained (Breasted *Hist. of Anc. Egypt* 415 f.). There is no evidence that he conquered Egypt, or inflicted the disasters which Ezekiel had foretold (see pp. 325 ff. *infra*). †

The state of the Jews in Babylonia is nowhere described,

\* So Thackeray *Jos.* vol. i. 227 (in Loeb's classics), following Ewald and others; Niese *Jos. Op.* V. 30 proposes to read 'in the seventh year of the reign of Ithobal began Neb. to besiege Tyre.' Hölscher *Hesekiel* 20 ff., relying on the text of Josephus, dates the siege 598-586, and discredits Ez. 29<sup>17-20</sup> as a late supplement.

† The account of a conquest of Egypt in Neb.'s twenty-third year (582) in *Jos. Ant.* x. 9, 7 is probably an exaggeration of the partial success won against Amasis.

though something about it can be learned from incidental allusions. The two Hebrew words for exiles, *gólâ*, *gâlâth*, mean properly *emigrants*, *migration*, rather than *captives*, *captivity*; they do not suggest people loaded with chains or shut up in prison. Some prominent persons, like Jehoiachin and Zedekiah, were no doubt kept under restraint; the majority, however, were reduced to serfdom, and driven to support themselves by manual labour in the fields, or on Nebuchadrezzar's buildings, or in other forms of industry. As time went on a good many became slaves (Ezra 2<sup>65</sup>), others engaged in commerce and became prosperous, as the contract-tablets from Nippur have revealed (see pp. 4 f. 42). From the letter which Jeremiah addressed to the exiles of 597 it may be gathered that they were free to settle down and live with their families and make homes; the prophet counselled them to seek the peace of the city where they dwelt, and to pray for it, 'for in the peace thereof shall ye have peace' (Jer. 29<sup>1-7</sup>). From Ezekiel we learn that the Jews were allowed to form colonies, in which they had houses of their own, and were free to come and go within the settlements, and to maintain their traditional organization into clans, with elders at the head (Ez. 3<sup>15-24</sup> 8<sup>1</sup> 14<sup>1</sup> 20<sup>1</sup> 33<sup>31</sup>). Yet we cannot doubt that their lot was hard. The toilsome journey of 700 miles across the desert left its mark of suffering; forcible banishment from home and possessions, a sense of defeat and subjugation to an alien power outside the land of Jahveh, were bitter trials, and the cries wrung from them still pierce our hearts (Lam. 1<sup>3-6</sup> 12. 19f. 51-15, Is. 42<sup>22</sup> 51<sup>23</sup>, Pss. 129. 137). To a great extent the national religion had already broken down. In the latter days of the Judæan monarchy foreign beliefs and practices had been introduced; so Jeremiah tells us in his word 'concerning all the Jews which dwelt in the land of Egypt' (Jer. 44), and what became of their religion a century later we know from the letters of the Jewish colonists at Elephantinê (Cowley *Aramaic Papyri* Nos. 7. 21. 22. 30-32. 44). Such people in Babylon, already half paganized, were soon 'mingled among the heathen and learned their works.' They succumbed and were lost in the crowd.

On the other hand, it is equally clear that a certain number remained true to the higher religion. The principles of Deuteronomy and the spiritual teaching of Jeremiah had not been altogether fruitless. Ezekiel himself was a tower of strength; and though few might accept his interpretation of the national calamities, yet he was consulted; he could always count on an audience, however unpalatable his words might be, and however startling his acted parables (Ez. 12<sup>1ff.</sup> 14<sup>1</sup> 20<sup>1ff.</sup> 33<sup>30-33</sup>). It is

significant that, like Jeremiah, he regarded the exiles as the hope of the future (see pp. 60. 124. 364). Amid all their grief, some there were who cherished a proud love of their country, and kept alive the national spirit (Ez. 24<sup>21</sup>). Such exercises of religion as were possible in a foreign land continued to be practised by the faithful; particularly we notice that a new emphasis was laid upon the observance of the Sabbath and the rite of circumcision, as signs which distinguished Jews from heathen (Ez. 11<sup>16</sup> 20<sup>12</sup> 28<sup>10</sup> 31<sup>18</sup> 32<sup>19</sup>). There were prophets, too, among the Gôlâ, who readily caught the ear of their countrymen when they announced a speedy return and the break-up of the Babylonian power; the authorities punished them severely, Jeremiah at home repudiated their delusions, and Ezekiel did the same, though perhaps he had chiefly in mind the false prophets of Jerusalem (Jer. 29, and see pp. 138. 150). The exiles of 597 had brought with them misleading guides as well as true ones; among the last was Ezekiel himself, and he was allowed to fulfil his ministry without hindrance. The priests who were carried away from temple and altar must, of course, have found the greater part of their duty gone; but there is evidence that they turned their attention into other directions. The observance of Sabbath and circumcision, abstinence from unlawful meats, came under their supervision, perhaps also a certain amount of moral instruction (Ez. 44<sup>23f.</sup>); as the temple ritual could no longer be carried out, we may date from this period the rise of a non-sacrificial worship consisting of prayer and reading and psalmody, which afterwards developed into the worship of the synagogue. And in those circles which had the aims of Deuteronomy at heart priestly activity took the form of collecting national traditions and records, and passing judgement on them from the Deuteronomic point of view. Moreover, there was always the future to be kept in prospect. Ezekiel himself committed to writing a measured plan for a new temple, together with regulations for its ministry. And he was not alone in this effort of reconstruction, theoretical as it had to be; for the analysis of chs. 40-48 reveals a process of experiment and discussion going on in priestly circles, and carrying further the task which he had begun. These labours in the course of several generations ripened into official recognition as the Priestly Code.

Thus it appears that, to a large extent, the Jews of Babylonia were left free to maintain their traditions and practise their religion. The hardships of the exile seemed to some a proof that Jahveh was unable to protect His own; the better minds discovered that though temple and altar were gone, Jahveh was not gone; He could make known His will and character



even outside His land. As a matter of fact, Israel's loss of political independence marked the beginning of its religious life as a community pledged to the service of the one true God, and destined to preserve the essence of religion for the benefit of mankind at large.

### § 5. *Text and Versions*

In the Hebrew Bible perhaps no book, except 1 and 2 Samuel, has suffered more injury to its text than Ezekiel. The causes which led to this misfortune have been indicated above, p. xxvii.; our problem is to recover a text which shall be free from alterations and corruptions, and so far nearer to the original. It becomes necessary, therefore, to examine the Versions, which were translated from an earlier form of the Hebrew text than that which we have in our Bible. First in importance stands the Alexandrian Greek Version or Septuagint (Σ), made in the 2nd cent. B.C., centuries before the Massoretic text (M) reached its present state in the 5th-8th cents. A.D. Other translations into Greek were produced in the 2nd cent. A.D. by Aquila, Symmachus and Theodotion ('A, Σ, Θ). These are known mainly through the work of Origen, who copied them into his *Hexapla*,\* of which only the Septuagint column, with insertions from Theodotion, has survived, and that in a Syriac rendering (S<sup>h</sup>) of the 7th cent. A.D. Fragments of these Greek versions exist also in quotations from the Fathers, especially St. Jerome, who is fond of quoting Symmachus, and in some MSS of Σ, especially Cod. Marchalianus. The other versions in Syriac (S), Latin (L and P), Arabic (A), Ethiopic (E), have their importance, but directly or indirectly they are dependent upon Σ; the Old Latin (L) † rarely differs from Σ; Jerome's translation (P), though made from the Hebrew, was influenced by Σ and 'A Σ Θ. The Targum (T) ‡ stands by itself; it is not so much a translation into Aramaic as a paraphrase, designed for purposes of edification; the Hebrew text which it implies hardly differs from the Massoretic.

The characteristic features of the Versions of Ezekiel have been so thoroughly investigated by Cornill in the Prolegomena to his Commentary that there is no need to restate them.

\* *Field Origenis Hexaplorum quae supersunt* (Oxford, 1875). The renderings of 'A Σ Θ are taken from this edition, Tom. ii.

† In Sabatier's edn. 1743; the Weingarten MS. of the Prophets, 5th cent., ed. by Ranke 1868, and the Würzburg MS. of the Prophets, 5-6th cent., ed. by Ranke 1871; both exist only in fragments.

‡ The text used is that of Lagarde *Prophetæ Chaldaice*, Leipzig, 1872.

But since the publication of Cornill's work in 1886 much has been done to place the evidence of  $\mathfrak{G}$ , the primary Version, before the student in a convenient form. Swete's edition, *The O.T. in Greek* vol. iii. (1894, 21899), prints the text of Cod. Vaticanus ( $\mathfrak{G}^B$ ), with a brief apparatus below shewing the variants of Cod. Alexandrinus ( $\mathfrak{G}^A$ ), and Cod. Marchalianus ( $\mathfrak{G}^C$ ), and fragments of Cod. Cryptoferratensis ( $\mathfrak{G}^F$ ). Thackeray's three articles in *JTS.* iv. (1903), his *Grammar of the O.T. in Greek* (1909), his *Septuagint and Jewish Worship* (Schweich Lectures 1920), are of special value for the study of Ezekiel; Jahn's Commentary (1905) attempts a thoroughgoing restoration of the Hebrew on the basis of  $\mathfrak{G}$ ; Herrmann's treatise *Die Gottesnamen im Ezechieltexte* (1913) has established results which have a bearing not only upon the criticism, but upon the history of the text.

In the following pages two objects have been kept in view. First, by comparing  $\mathfrak{G}$  with  $\mathfrak{M}$  when they disagree, we may hope to find out which offers the better reading; the comparison will often bring to light the alterations and corruptions which the text of  $\mathfrak{M}$  has undergone. Only clear instances are given; for details, reference must be made to the critical notes. The second object is to illustrate the general character of  $\mathfrak{G}$ . We must understand the nature of our weapon before we use it. Let the evidence of  $\mathfrak{G}$  and  $\mathfrak{M}$  be weighed in each case and considered on its merits, without a bias in favour of one side or the other.

A. *The superiority of  $\mathfrak{G}$  to  $\mathfrak{M}$  in cases where they differ.*

1.  $\mathfrak{G}$  implies a Hebrew text free from words and phrases which appear to be additions or glosses in  $\mathfrak{M}$ :

1 <sup>8</sup> . 11. 14. 16. 24. 27.	18 <sup>24</sup> . 32.	35 <sup>15</sup> .
2 <sup>4a</sup> .	19 <sup>13</sup> .	36 <sup>18</sup> .
3 <sup>1</sup> . 5.	20 <sup>26</sup> . 28.	37 <sup>7</sup> . 12. 23.
4 <sup>6</sup> . 13.	23 <sup>32</sup> . 33. 38.	38 <sup>16</sup> .
5 <sup>14</sup> . 15. 16.	25 <sup>8</sup> . 9.	39 <sup>11</sup> . 14. 27.
6 <sup>12</sup> .	26 <sup>21</sup> .	40 <sup>2</sup> . 28. 30.
7 <sup>20</sup> . 27.	27 <sup>18</sup> .	41 <sup>1</sup> .
8 <sup>2</sup> . 11. 18.	28 <sup>12</sup> .	42 <sup>16</sup> . 17. 18. 19.
10 <sup>12</sup> . 14.	29 <sup>19</sup> . 20.	43 <sup>3</sup> . 11. 27.
11 <sup>11</sup> . 12. 15.	30 <sup>3</sup> . 4. 13.	44 <sup>7</sup> .
13 <sup>7</sup> . 20.	31 <sup>3</sup> . 15. 16. 18.	45 <sup>16</sup> .
15 <sup>2</sup> .	32 <sup>30</sup> . 31.	46 <sup>12</sup> . 14. 18. 22.
16 <sup>22</sup> .	33 <sup>8</sup> . 12. 15. 31.	47 <sup>1</sup> .
17 <sup>9</sup> . 20b. 21a.	34 <sup>24</sup> . 23. 31.*	48 <sup>10</sup> .

\* 34<sup>24</sup> i.e. 34<sup>2</sup> in cod. A; so throughout these lists.

2. **Ⲅ** implies a Hebrew text free from the scribal errors, corruptions, displacement or omission of words, which **Ⲅ** exhibits :

1 <sup>13. 15.</sup>	27 <sup>3. 16.</sup>	41 <sup>3. 6. 7. 9.</sup>
2 <sup>7. 44<sup>6.</sup></sup>	28 <sup>16. 23.</sup>	41 <sup>22.</sup>
3 <sup>19.</sup>	30 <sup>13.</sup>	42 <sup>4. 6. 10. 16. 17.</sup>
5 <sup>4.</sup>	31 <sup>3. 15.</sup>	43 <sup>6. 10. 11. 13. 15.</sup>
11 <sup>7.</sup>	32 <sup>9. 27.</sup>	44 <sup>6.</sup>
13 <sup>22.</sup>	33 <sup>31.</sup>	45 <sup>1. 2. 5. 12.</sup>
16 <sup>7. 31. 36. 53.</sup>	35 <sup>11.</sup>	45 <sup>20. 21.</sup>
18 <sup>17. 18. 31.</sup>	36 <sup>14.</sup>	46 <sup>6. 9. 16. 17.</sup>
21 <sup>20. 22 [Ⲅ 24. 27].</sup>	37 <sup>16. 23.</sup>	47 <sup>9. 13. 15.</sup>
22 <sup>4. 24. 25.</sup>	38 <sup>14.</sup>	47 <sup>18. 19. 20.</sup>
23 <sup>21A. 41. 43. 44.</sup>	40 <sup>2. 12. 16. 19.</sup>	48 <sup>11. 13. 16.</sup>
24 <sup>10.</sup>	40 <sup>22. 26.</sup>	48 <sup>21. 28.</sup>
25 <sup>7.</sup>	40 <sup>23. 32. 36. 37.</sup>	48 <sup>29. 34.</sup>
26 <sup>15. 19. 20.</sup>	40 <sup>43. 44. 48. 49.</sup>	

3. **Ⲅ** implies a Hebrew text which did not contain the dittographs or doublets now standing in **Ⲅ** :

1 <sup>20. 23. 25b.</sup>	19 <sup>14.</sup>	32 <sup>22. 25. 28.</sup>
5 <sup>13.</sup>	20 <sup>40.</sup>	33 <sup>8.</sup>
7 <sup>11b.</sup>	21 <sup>16. 20 [Ⲅ 21. 24].</sup>	35 <sup>6.</sup>
12 <sup>3.</sup>	23 <sup>42.</sup>	40 <sup>6. 8.</sup>
13 <sup>5.</sup>	24 <sup>12.</sup>	42 <sup>11.</sup>
16 <sup>6.</sup>	27 <sup>18. 19.</sup>	43 <sup>1.</sup>
17 <sup>5. 10.</sup>	29 <sup>4. 10A.</sup>	44 <sup>19.</sup>
18 <sup>9. 32.</sup>	30 <sup>9.</sup>	48 <sup>16.</sup>

B. *The superiority of Ⲅ to Ⲅ in cases where they differ.*

i. **Ⲅ** confuses similar Hebrew words :

1 <sup>7.</sup>	21 <sup>14. 23 [Ⲅ 19. 28].</sup>	35 <sup>5A.</sup>
6 <sup>9.</sup>	23 <sup>34. 41. 43.</sup>	40 <sup>7. 41. 49.</sup>
7 <sup>6 [Ⲅ 9]. 23 9<sup>9.</sup></sup>	24 <sup>17. 25.</sup>	40 <sup>19. 25. 40.</sup>
7 <sup>26.</sup>	25 <sup>15.</sup>	41 <sup>11. 12. 13. 15. 16.</sup>
8 <sup>3. 5.</sup>	27 <sup>7. 16. 19. 35.</sup>	42 <sup>1.</sup>
9 <sup>7.</sup>	29 <sup>5.</sup>	43 <sup>2. 3. 10.</sup>
13 <sup>14.</sup>	31 <sup>7.</sup>	44 <sup>11. 18.</sup>
16 <sup>2.</sup>	32 <sup>32.</sup>	45 <sup>11.</sup>
17 <sup>3.</sup>	33 <sup>32.</sup>	47 <sup>2. 11. 15.</sup>
20 <sup>4. 6. 13. 15. 31.</sup>	34 <sup>6. 29.</sup>	48 <sup>15. 35.</sup>

2. **Ⲅ** confuses similar Hebrew letters :

Ⲁ with ⲁ, and *vice versa*, 3<sup>25</sup> 12<sup>19</sup> 27<sup>33</sup> 31<sup>7</sup> 32<sup>6. 12</sup> 44<sup>17</sup> 48<sup>28</sup>.  
 Ⲁ with Ⲃ, and *vice versa*, 7<sup>5. 7</sup> [Ⲅ 8. 3] 19<sup>10</sup> 20<sup>38</sup>.  
 Ⲁ with ⲃ, and *vice versa*, 19<sup>12</sup> 20<sup>6-15. 46</sup> 21<sup>2</sup> [Ⲅ 7] 34<sup>11</sup> 36<sup>8</sup>.

- ג with ו, ἐπιτηδεύματα = עליה for גלילים 6<sup>9</sup> 14<sup>6</sup> 20<sup>43. 44</sup> 21<sup>24</sup>  
 [¶ 2<sup>9</sup>] 36<sup>31</sup>; 13<sup>5</sup> 27<sup>4. 20. 28</sup>.  
 ד with ב, 20<sup>47</sup> [¶ 21<sup>8</sup>] 28<sup>10</sup> 29<sup>15</sup>.  
 ד with ב, and *vice versa*, 7<sup>14</sup> 23<sup>23</sup> 36<sup>12</sup>.  
 ד with ד, and *vice versa*, 3<sup>9</sup> 7<sup>25</sup> 10<sup>11</sup> 13<sup>5. 9. 18. 20</sup> 16<sup>4. 7. 8</sup>  
 17<sup>8</sup> 19<sup>10. 12</sup> 20<sup>39. 46</sup> 21<sup>12. 16</sup> [¶ 17. 21] 23<sup>17. 21. 34</sup>  
 27<sup>6. 11. 35</sup> 32<sup>5. 6. 12. 29. 30</sup> 34<sup>11. 16. 23A</sup> 41<sup>26</sup> 48<sup>14</sup>.  
 ד with ה, 22<sup>30</sup>.  
 ה with ד, and *vice versa*, 3<sup>7. 8</sup> 16<sup>22</sup> 24<sup>23</sup> 45<sup>13</sup> 47<sup>9</sup>.  
 ו with י, and *vice versa*, 16<sup>22</sup> 24<sup>13</sup> 43<sup>12</sup> 47<sup>18. 19</sup>.  
 ו with י, 7<sup>13</sup> 25<sup>13</sup> 48<sup>10. 35</sup>.  
 ו with ד, 32<sup>27</sup>.  
 ט with ש, 16<sup>30</sup>.  
 ך with ך, 19<sup>10</sup>.  
 פ with כ, 47<sup>22</sup>.

3. Ⲅ, owing to the absence of vowel signs in the Hebrew text, confuses words written with the same consonants, but pronounced differently:

1244.	1630. 59. 61.	3911.
56.	2412. 17.	4040.
724 1223 1641 2327. 48	2610.	4220 4815.
3410.	274. 6. 13. 21. 32.	437.
92.	3230.	4711. 12.
1115 3515.	3332.	4835.
1310. 11. 14. 15 2228.	343.	
1311.	355.	

4. Ⲅ misunderstands or guesses the sense of Ⲅ:

37. 8. 15.	225. 12.	4120. 21. 25.
45. 7.	2315. 43.	4122. 26.
74 [¶ 7] 12. 14. 23.	249. 16. 17. 22. 23.	423. 5.
92. 3. 11 104. 18A 471.	279. 27.	427. 10. 12.
1116. 17.	2715. 17. 24. 25.	437. 9.
1210. 11. 14.	2812. 13. 16.	4311.
135. 11.	322. 4. 6. 18.	442. 20.
144. 5.	3312.	453. 5.
154. 5.	342.	457. 10. 19. 20.
163. 4. 10. 27. 30. 31. 33.	367.	4612. 19.
43.	3719.	472.
179.	389. 11.	4712. 13. 19.
1810.	394. 9. 13.	4723.
1911. 14.	406.	481.
201. 6. 47.	416.	4812. 20.
219. 12. 15. 21. 30 [¶ 14.	4113. 14.	4823.
17. 20. 26. 35].	4119.	



4.  $\text{ס}$  renders the same Hebrew word in different ways. The following are specimens:

- אבני אלנביש λίθους πετροβόλους εἰς τοὺς ἐνδέσμονας αὐτῶν 13<sup>11</sup>; τ. λίθους τ. πετροβόλους 13<sup>13</sup>; λίθοις χαλάξης 38<sup>22</sup>.  
 אנפים τοὺς ἀντιλαμβανομένους αὐτοῦ 12<sup>14</sup>; ἐν παρατάξει αὐτοῦ 17<sup>21</sup>; οἱ περὶ αὐτόν (σέ) 38<sup>6</sup>. 9 39<sup>4</sup>; τοὺς μετ' αὐτοῦ 38<sup>22</sup>.  
 איפה μέτρον 45<sup>10. 13</sup> 46<sup>14</sup>; πέμμα 45<sup>24</sup> 46<sup>5. 11</sup>; οἱφί 45<sup>13</sup>.  
 בדים τὸν ποδήρη 9<sup>2. 3. 11</sup>; τὴν στολήν 10<sup>2</sup>.  
 בח χοῖνιξ 45<sup>10. 11</sup>; κοτύλη 45<sup>14</sup>.  
 גבול γέσος 43<sup>13. 17</sup>; βάσις 43<sup>20</sup>.  
 גלולים εἶδωλα 6<sup>4</sup> etc. [12 times]; ἐπιτηδεύματα 6<sup>9</sup> etc. [6 times]; ἐνθυμήματα 14<sup>5</sup> etc. [15 times], ἐπιθυμήματα 23<sup>30A</sup>; διανοήματα 14<sup>3. 4</sup>; βδελύγματα 30<sup>13A</sup>.  
 הזהיר διαπειλείσθαι 3<sup>17</sup>; διαστέλλεσθαι 3<sup>18-21</sup>; σημαίνεσθαι 33<sup>3</sup>; φάλασσεσθαι 33<sup>4-6. 8</sup>.  
 חמון πλῆθος 7<sup>12-14A</sup> 26<sup>13</sup> 29<sup>19A</sup> 30<sup>10. 15</sup> 31<sup>2. 18</sup> 32<sup>32</sup>; ἰσχύς 31<sup>18</sup> 32<sup>12. 16. 18. 20. 26. 31</sup>; δύναμις 32<sup>24</sup>; πολυνάνδριον 39<sup>15. 16</sup>; ἁρμονία 23<sup>42</sup>; θόρυβος 7<sup>11</sup>; ἀφορμή 5<sup>7</sup>.  
 העביר [כאש] ἐν τῷ ἀποτροπιάζεσθαι σε 16<sup>21</sup>; ἐν τῷ διαπορεύεσθαι με [? μοι] 20<sup>26</sup>; ἐν τοῖς ἀφορισμοῖς οἷς 20<sup>31</sup>; διηγᾶγον αὐτοῖς δι' ἐμπύρων 23<sup>37</sup>.  
 חיק κόλπωμα 43<sup>13</sup>; κοίλωμα 43<sup>14</sup>; κύκλωμα 43<sup>17</sup>.  
 חלונות אטמות θυρίδες κρυπταί 40<sup>16</sup> 41<sup>26</sup>; θυρίδες δικτυωταί 41<sup>16</sup>.  
 חמר γομόρ 45<sup>11. 13. 14</sup>; κόρος 45<sup>13</sup>.  
 יהודה ἡ Ἰουδαία 21<sup>20</sup> [41<sup>25</sup>]; Ἰούδας 4<sup>6</sup> 8<sup>1. 17</sup> 9<sup>9</sup>; 25<sup>3. 8. 12</sup> 27<sup>17</sup> 37<sup>16. 19</sup> 48<sup>7. 8. 22. 31</sup>; Ἰουδά 27<sup>17A</sup>.  
 יחול[ן] πτοηθῶσι 2<sup>5. 7</sup>; ἐνδῶσιν 3<sup>11</sup>; ἀπειθείτω 3<sup>27</sup>.  
 כליל[ה] συντετελεσμένον 16<sup>14</sup>; περιέθηκα ἐμαντῇ 27<sup>3</sup>; στέφανος 28<sup>12</sup>.  
 כתפות כתף νῶτον 40<sup>18. 40</sup> etc.; κλίτος 47<sup>1</sup>; ἐπωμίδες 41<sup>2. 3</sup>; ὀροφώματα 41<sup>26</sup>.  
 לשכה ἐξέδρα 40<sup>44-46</sup> 41<sup>10f.</sup> 42<sup>1. 4. 7-13</sup> 44<sup>19</sup> 46<sup>19</sup>; παστοφῶρια 40<sup>17</sup>; περίπατος 42<sup>5</sup>.  
 מועד ἑορτή 36<sup>38</sup> 44<sup>24</sup> 45<sup>17</sup> 46<sup>9</sup>; πανήγυρις 46<sup>11</sup>.  
 מלך ἄρχων 37<sup>22. 24</sup>; βασιλεὺς 17<sup>12</sup> 26<sup>7</sup>.  
 מלכים βασιλείς 26<sup>7</sup> 27<sup>33. 35</sup> 28<sup>17</sup> 32<sup>10</sup>; οἱ ἡγούμενοι 43<sup>7. 9</sup>.  
 מנחה θυσία 42<sup>13</sup> 44<sup>29</sup> 45<sup>15. 17. 23</sup> [24] 46<sup>5</sup>; μαναά<sup>B</sup> μαννά<sup>A</sup> 45<sup>25</sup> 46<sup>5. 7. 11. 14. 15. 20</sup>.  
 מעלות ἀναβαθμοί 40<sup>6. 49</sup>; κλιμακῆρες 40<sup>22. 26. 31. 34. 37</sup> 43<sup>17</sup>.  
 מערב ἐπὶ δυσμὰς δυσμῶν 27<sup>9</sup>; τὴν ἐμπορίαν σου 27<sup>13</sup>; οἱ σύμμικτοί σου 27<sup>17. 19. 25. 27. 33f.</sup>.  
 נקמו בפניהם [ן] κ. κόψονται πρόσωπα αὐτῶν 6<sup>9</sup> 20<sup>43</sup>; κ. προσοχθεῖτε κατὰ πρόσωπον αὐτῶν 36<sup>31</sup>.

- נשיא ἄρχων 7<sup>27</sup> 19<sup>1</sup> 26<sup>16</sup> 27<sup>21</sup> 30<sup>13</sup> 32<sup>29</sup> 38<sup>2f.</sup> 39<sup>1. 18</sup>; ὁ  
 ἡγούμενος 45<sup>7</sup>; ὁ ἀφηγούμενος 21<sup>12. 25</sup> [¶ 17. 30]  
 22<sup>6</sup> 45<sup>8f. 16f. 22</sup> 46<sup>2. 4. 8. 10. 12. 16. 18</sup> 48<sup>21f.</sup>
- ענין ἱλαστήριον 43<sup>14. 17. 20</sup>; ἱερόν 45<sup>19</sup>.
- עלילות ἐνθυμήματα 14<sup>23</sup> 24<sup>14</sup>; ἐπιτηδεύματα 20<sup>43. 44</sup> 21<sup>24</sup>  
 [¶ 29]; εἰδωλα 36<sup>17</sup>; ἁμαρτία<sup>B</sup> ἀνομία<sup>A</sup> 36<sup>19</sup>.
- צמר ἐπίλεκτα<sup>B</sup> ἐκλεκτα<sup>A</sup> 17<sup>8</sup>; ἐκλεκτα<sup>B</sup> ἐπίλεκτα<sup>A</sup> 17<sup>22</sup>;  
 ἀρχή 31<sup>3. 10. 14</sup>.
- צנה θυρεοί 23<sup>24</sup>; ὄπλων 26<sup>8</sup>; κοντοῖς 39<sup>9</sup>.
- צר Σόρ chs. 26 27 [10 times]; Τύρος chs. 28 29 [5  
 times].
- גבב συνάγειν 16<sup>37</sup> etc. [7 times]; εἰσδέχεσθαι 11<sup>17</sup> etc.  
 [5 times]; ἀθροίσω 36<sup>24</sup>.
- ראשיה ἀπαρχή 20<sup>31</sup> [¶ 18 28 38] 40 44<sup>30</sup>; πρωτογενήματα  
 44<sup>30</sup> 48<sup>14</sup>.
- רמה ἔκθεμα 16<sup>24</sup>; τὰ πορνεία σου 16<sup>25</sup>; τὴν βάσιν σου  
 16<sup>31. 39</sup>.
- שקל σίκλοι 41<sup>10</sup> 45<sup>12</sup>; στάθμια 45<sup>12</sup>.
- תרום ἀπαρχή 20<sup>40</sup> 44<sup>30</sup> 45<sup>1</sup> [and 15 times]; ἀφαιρέματα  
 44<sup>30</sup>; cp. 45<sup>15</sup> 48<sup>8</sup>.
- תרשיש θαρσεῖς 1<sup>16</sup>; ἀνθραξ 10<sup>9</sup> 28<sup>13</sup>; Καρχηδόνιοι 27<sup>12. 25A</sup>  
 38<sup>13</sup>; ἔμποροι 27<sup>25BA</sup>; Θαρσός 27<sup>25A</sup>.

5. ¶ contains double renderings. Some instances are :

1<sup>23</sup> 3<sup>6</sup> 9<sup>9</sup> 13<sup>11</sup> 16<sup>14. 30. 31. 38A. 49</sup> 17<sup>23</sup> 20<sup>13A. 18</sup> 21<sup>20</sup> [¶ 25] 23<sup>29</sup>  
 26<sup>8</sup> 27<sup>25A</sup> 31<sup>15A</sup> 32<sup>29A</sup> 34<sup>14</sup> 41<sup>16</sup> 42<sup>10b</sup> 43<sup>17</sup> 44<sup>24</sup> 47<sup>19. 20</sup>.

The following are some cases of dittography :

3<sup>12</sup> 20<sup>28</sup> 31<sup>18</sup> 32<sup>26</sup> 40<sup>6. 7</sup> 47<sup>20</sup>.

6. ¶ transliterates Hebrew words which were unintelligible, or had no equivalents in Greek :—

- ἀβανά 20<sup>29</sup> ct. 6<sup>6</sup> 16<sup>16</sup>.  
 αἶλ 40<sup>48</sup> 41<sup>3</sup>; αἶλιν 40<sup>9. 21. 24ff.</sup>  
 αἰλάμ [אֵילָם] 8<sup>16</sup> 40<sup>6. 7. 9. 16. 22.</sup>  
 31. 48 41<sup>2</sup>; αἰλαμμών 40<sup>21-29.</sup>  
 33-38.  
 ἀριήλ 43<sup>15. 16</sup>.  
 γελγέλ 10<sup>13</sup> ct. v.<sup>2</sup>.  
 γομόρ 45<sup>11. 13. 14</sup>.  
 εἶν 45<sup>24</sup> 46<sup>11</sup>.  
 ξεμμά 24<sup>13A</sup>.  
 θαρσεῖς 1<sup>16</sup> ct. 10<sup>9</sup> 28<sup>13</sup>.  
 τὸ θεέ, θαιηλαθά, τὰ θεείμ 40<sup>6A. 7ff.</sup>  
 τὸ θραέλ 41<sup>8</sup>.  
 τὸ μανά<sup>B</sup> μαννά<sup>A</sup> 45<sup>25</sup>  
 46<sup>5. 7. 11. 14f. 20</sup>.  
 ἡ μνᾶ 45<sup>12</sup>.  
 ῥαμμωθ<sup>A</sup> λαμμώθ καὶ χορχόρ 27<sup>16</sup>.  
 σίκλοι 41<sup>10</sup> 45<sup>12</sup> ct. 45<sup>12</sup>.  
 τὸ χερούβ 10<sup>9</sup> 28<sup>14. 16</sup> 41<sup>18</sup>; τὰ  
 χερουβείν 10<sup>1ff. 20</sup> 41<sup>18. 20. 25</sup>.

In the following cases the Hebrew word is not only transliterated but given an intelligible meaning in Greek :

ἡ Ἀραβία (הערבה) 47 <sup>8</sup> .	κριτὰς Σιδῶνος <sup>4</sup> Κρητὰς (כרתים)
ἁρμονία (חמון) 23 <sup>42</sup> .	25 <sup>16</sup> .
[ὑδωρ] ἀφέσεως (מי אפסים) 47 <sup>8</sup> .	ἐν ὄρμῃ (בחמה) 3 <sup>14</sup> .
βάρβαροι (בערים) 2I <sup>31</sup> [4I <sup>36</sup> ].	ἐπὶ τῷ ὄρμῳ (על חומותיה) 27 <sup>11</sup> .
βόθρος (בור) 26 <sup>20</sup> 3I <sup>14</sup> .	οὐαὶ ἐπὶ οὐαὶ (הוה על הוה) 7 <sup>26</sup> .
ἡ Γαλιλαία (הגלילה) 47 <sup>8</sup> .	[ζώνη] σάπφειρον (הספר) 9 <sup>2</sup> .
	τέμενος (חמן read תמן) 6 <sup>4. 6</sup> .





# ANALYSIS

## PART I.

### THE SINS OF ISRAEL, AND THE APPROACHING PUNISHMENT: CHS. 1-24.

- a. *Ezekiel's Call in Babylonia, 1<sup>1</sup>-3<sup>27</sup>.*
- b. *Prophecies in Act, 4<sup>1</sup>-5<sup>17</sup>.*
- c. *Against the Mountains of Israel, 6<sup>1</sup>-14.*
- d. *The End is come! 7<sup>1</sup>-27.*
- e. *The Vision of Idolaters in the Temple; Punishment by Slaughter and Fire; the final Departure of Jahveh from the Sanctuary, Chs. 8-II.*
- f. *Prophecies against Jerusalem, Chs. 12-19.*
- g. *Further Denunciations, Chs. 20-24.*



# COMMENTARY

## PART I.

### THE SINS OF ISRAEL, AND THE APPROACHING PUNISHMENT: CHS. I-24.

#### a. EZEKIEL'S CALL IN BABYLONIA, I<sup>1</sup>-3<sup>27</sup>.

Ch. I, I-3. Introduction and Title.—The opening verse is written in the first person, and is evidently meant to be the prophet's own Introduction to the narrative of his call. He gives a date to the vision which transformed his life; but *the thirtieth year* was found to be not generally intelligible, and some annotator inserted an explanation, v.<sup>2</sup>, identifying the obscure date in v.<sup>1</sup> with a well-known era: the call took place in *the fifth year of king Jehoiachin's captivity*, i.e. in 593 B.C. Then, in v.<sup>3</sup>, follows the Title, written in the third person and referring to Ezekiel by name; it is cast into the form which usually serves as a heading to collections of prophetic writings, e.g. Jer., Hos., Joel, Mic., Zeph., Hag., Zech., and comes from an editorial hand; in the present case, however, the customary date (cp. Jer. I<sup>2</sup>, Hos. I<sup>1</sup>, Mic. I<sup>1</sup> etc.) is not mentioned, no doubt because the editor found v.<sup>2</sup> already in the text. The first three verses, therefore, reveal a combination of as many sources, which has the result of breaking the connexion between v.<sup>1</sup> and v.<sup>4</sup>. If with several Hebr. MSS & S we read at the end of v.<sup>3</sup> *and the hand of Jahveh came upon me there*, instead of *the hand of Jahveh came upon me there*, the sentence will belong to the Introduction, not to the Title.

1. *Now it came to pass in the thirtieth year, in the fourth (month), on the fifth of the month*] Many attempts have been made to find a clue to this mysterious date: see the Additional Note pp. 6f. Our first impression is that by reckoning back thirty years from 593 B.C., the date of Ezekiel's call according to v.<sup>2</sup>, we should arrive at some event which was used to mark the beginning of a new era; but no such event is known to us. The most plausible explanation is that which has been suggested

by Begrich, *Die Chronologie der Könige von Isr. u. Juda*, 1929, 206 f. He points out that, as the month and the day are the same in vv.<sup>1, 2</sup>, it is probable that the year referred to in both verses is the same also. By a process which is too intricate to be unfolded here, he has discovered that varying systems of chronology have been followed in Kings and Chron.; between two of these systems there is a difference of twenty-five years, which corresponds with the difference between the thirtieth year and the fifth year of the captivity.—*in the fourth (month)*] i.e. Tammuz, mid-June to mid-July. In old Israel the months were called by their Canaanite names, such as Abib, Bul, Ethanim, and the year began in the autumn, Ex. 23<sup>16</sup> E 34<sup>22</sup> J; but towards the end of the pre-exilic period a change was introduced, probably under the influence of Babylonian custom; the year was made to begin in the spring, and the months were called by numbers, not by names. So always in Ez. and in Jer., the compiler of Kings, Hag., Zech., Chr., P (e.g. Ex. 16<sup>1</sup> 19<sup>1</sup> etc.). A further change appears in the post-exilic literature, and the Bab. names of the months came into fashion, with or without the numbering, e.g. Zech. 1<sup>7</sup> 7<sup>1</sup>, Neh. 1<sup>1</sup> 2<sup>1</sup>, Ezr. 6<sup>15</sup>, Esth. 3<sup>7</sup>.—*among the exiles*] lit. *in the midst of the Gôlâ*, not necessarily in a crowd, for *in the midst* can have a general sense, e.g. Lev. 17<sup>8</sup>. 10. 13, 2 K. 4<sup>13</sup>. That Ez. was alone when his call came may be inferred from 3<sup>15</sup>; when the ecstasy seized him in the company of others, he mentions the fact, 8<sup>1</sup> 20<sup>1</sup>.—*beside the river Kēbar*] where the Jewish colony was settled, in a foreign country among the heathen; Jahveh can reveal Himself there as well as at Sinai or in Israel, cp. Jer. 29<sup>13, 14</sup>. The *river Kēbar* (v.<sup>3</sup> 3<sup>15, 23</sup> 10<sup>15, 20, 22</sup> 43<sup>3</sup>) can be identified with some probability. On two contract-tablets found at Nippur, one dated the 22nd, and one the 41st year of Artaxerxes I., i.e. 443 and 424 B.C., occurs the Babylonian equivalent of Ez.'s phrase, *nāru kabari*=the great river, the grand canal (Hilprecht-Clay *Bab. Exped. of the Univ. of Penns.* ix., 1898, pp. 26 ff., Nos. 4 and 84). This was probably the artificial watercourse which started from the Euphrates above Babylon, ran first in a S.E. direction, and after about 60 miles passed through Nippur, where it still divides the site into almost equal parts; and it can be traced more or less through the interior of the country till it joins the Euphrates again below Ur. Centuries of neglect have allowed this *great river* to become dry and silted up, but in Ez.'s time it must have brought fertility into the wide alluvial plain enclosed by the Euphrates and Tigris. The Sumerians called it *the Euphrates of Nippur* (*Purât Nippur*); the Babylonians and Jews, *the great river* (*nāru kabari*, *nēhar kēbâr*); its modern name among

the Arabs is *the river Nile* (*Shatt en-Nil*). Recent excavations at Nippur have discovered abundant evidence of Jewish settlements in the neighbourhood, from the 5th cent. B.C., and perhaps earlier, down to the 7th cent. A.D. See Haupt in Toy's *Ezekiel* (SBOT.) 93 f.; Hilprecht *Explorations in Bible Lands*, 1903, 411 ff.—*the heavens were opened*] Elsewhere in the O.T. the heavens are opened for destruction and judgement Gen. 7<sup>11</sup> P, Is. 24<sup>18</sup>, or for blessing Mal. 3<sup>10</sup>; but here for the vision of God, as in later apocalyptic writings 3 Mac. 6<sup>18</sup>, Ap. Bar. 22<sup>1</sup>, T. Levi 2<sup>6</sup> 5<sup>1</sup> 18<sup>6</sup>, T. Jud. 24<sup>2</sup> (for the outpouring of the Spirit); in the N.T. Mt. 3<sup>16</sup>, Mk. 1<sup>10</sup>, Jn. 1<sup>51</sup>, Acts 7<sup>56</sup> 10<sup>11</sup>, Rev. 4<sup>1</sup>. Strictly speaking, it was a storm, not an opening of the heavens, which preceded this first vision; but the expression is applicable to the whole series of similar disclosures.—*and I saw visions of God*] i.e. visions in which God was seen, as v. 28 implies; the gen. is objective. We must take this to mean that the prophet was allowed to see, not God directly, but *visions of God, an appearance of the glory of Jahveh* (v. 28). A distinction is to be observed. In His absolute Being God surpasses the reach of human apprehension; but there is a relative aspect of His Being, which He has revealed in vision to prophets and saints; 'the large face and the small face,' as the Talmud puts it (*Hag.* 13b). Scripture expresses the distinction by means of opposite statements; e.g. in the O.T. Ex. 33<sup>20. 23</sup> and 24<sup>10</sup>, Is. 6<sup>5</sup>; in the N.T. Jn. 1<sup>18</sup> 14<sup>9</sup>, 1 Tim. 6<sup>18</sup>, 1 Jn. 4<sup>12</sup>. The prophetic vision, in the N.T., is granted to all who are filled with the Spirit of Christ, Acts 2<sup>16-18</sup>. The phrase *visions of God* occurs again in 8<sup>3</sup> 40<sup>2</sup>, but with a different meaning (Co. 163); the gen. is subjective, 'visions which God bestows,' in which the prophet is transported from Babylonia to Jerusalem. The difference was perceived by T, which renders here, 'and I saw in the vision of prophecy which rested upon me the glorious vision of the Shekinâ of Jahveh'; while the other passages are paraphrased, 'and brought me in the vision (8<sup>3</sup>), in the spirit (40<sup>2</sup>) of prophecy which rested upon me from before Jahveh.'—2. A gloss on *the fifth day of the month* in v. 1, explaining *the thirtieth year*.—*the exile of king Jehoiachin* took place in 597 B.C.; see 2 K. 24<sup>10-16</sup>, and, for the use of this era, 2 K. 25<sup>27</sup>=Jer. 52<sup>31</sup>. Ezekiel was among the inhabitants of Jerusalem carried away by Nebuchadrezzar, 33<sup>21</sup> 40<sup>1</sup>.—3. The editorial Title of the Book.—*The word of Jahveh 'which' came*] *ff* has *coming it came* i.e. *verily came, EV. came expressly*; but the emphatic repetition of the verb is unsuitable in the present case, and is probably due to the scribe who inserted the Title, and wished to connect it with v. 2. Like other prophetic books, Hos., Joel, Mic., Zeph., this originally started with the formula *the word of J' which came*; so Budde.

The *coming* of the divine message is frequently mentioned in Jer. (29 times); in Ez. it is specially emphasized, and with the addition *unto me* (48 times, ct. Jer. 11 times), not merely because the Book is written in the first person; the prophet lays stress on the objective character of the message, and the frequent access of his inspiration.—*unto Ezekiel, the son of Buzi, the priest*] Evidently from an editor's hand, for the prophet himself always uses the first person. In one other place he is referred to by name in the third person, viz. 24<sup>24</sup>; but there Jahveh is speaking. *Ezekiel* (יְחֶזְקִיאל) = 'God strengthens'; also a priest's name, 1 C. 24<sup>18</sup>. Proper names of this type, formed by an imperfect preceding the divine Name *El*, are comparatively late and very rare, when borne by individuals as distinct from tribes; the only instance in the period just before the exile is *Ishmael* Jer. 40<sup>8ff.</sup>, which in earlier usage was a tribal name, Gen. 16<sup>11</sup> J. Rather more common are names formed by an imperfect followed by *Jah*, e.g. *Hezekiah* (יְחֶזְקִיָּהוּ) = 'Jah strengthens,' but none earlier than the 8th cent. Does the *priest* refer to the son or to the father? The analogy of 'Isaiah, the son of Amos, the prophet,' Is. 37<sup>2</sup> 38<sup>1</sup>, cp. Jer. 28<sup>1</sup>, Zech. 1<sup>1</sup>, makes it probable that the designation belongs to the person named first. This is generally the case, e.g. 1 S. 22<sup>11</sup>; 1 K. 4<sup>2</sup>, cp. 1 C. 5<sup>36</sup> [6<sup>10</sup>]; Jer. 21<sup>1</sup>, cp. 2 K. 25<sup>18</sup>; Ezr. 8<sup>33</sup>, cp. Neh. 3<sup>4</sup>; though sometimes the office goes with the second name, e.g. 1 C. 27<sup>5</sup>, 2 C. 24<sup>20</sup>, sometimes it is applicable to either, e.g. Ex. 38<sup>21</sup>, 1 K. 1<sup>42</sup>, Jer. 20<sup>1</sup>. *Buzi* is not mentioned again; the *Buzite* Job 32<sup>2, 6</sup>, a tribal name, is different.—The editorial Title defines *beside the river Kēbar* v.<sup>1</sup> by *in the land of the Chaldeans* 12<sup>13</sup>.—*and the hand of Jahveh came upon him there*] Ez. is accustomed to describe in this way the sudden seizure which plunged him into an ecstasy, 3<sup>22</sup> 8<sup>1</sup> *there fell* 33<sup>22</sup> 37<sup>1</sup> 40<sup>1</sup>; cp. also 3<sup>14</sup>, Is. 8<sup>11</sup>, 1 K. 18<sup>46</sup>, 2 K. 3<sup>15</sup>; he was peculiarly sensitive to the divine pressure, or 'hand,' 2<sup>9</sup> 8<sup>3</sup>. As the text stands, the words must belong to the Title; but there is some uncertainty about the reading; 12 Hebr. MSS & S have *upon me*; if this be original, the words will belong to the Introduction, and they are characteristic of Ez.'s own writing. The insertion of the Title may have brought about the change of *upon me* to *upon him*.

A combination of sources in vv.<sup>1-3</sup> is now generally recognized, e.g., without mentioning the commentaries, by Peters *AJBL*. xi. (1892) 38 f.; Winckler *ATUntersuchungen* (1892) 94 ff.; Rost *OLZ*. (1904) 390; Budde *Exp. Times* xii. (1900-1901) 39 ff., *Gesch. d. althebr. Lit.* (1905) 150<sup>2</sup>, *AJBL*. l. (1931) 20 ff.; Berry *AJBL*. li. (1932) 54-57.

*Additional Note on 'the thirtieth year.'*—(a) Counting back

from 593 B.C., the only event of importance which happened c. 623, so far as the records go, was the discovery of the Book of the Law in the 18th year of Josiah, c. 621, 2 K. 22<sup>8</sup>; and *the thirtieth year* was understood to refer to this by T, and by Jerome in loc., 'a duodecimo [2 C. 34<sup>8</sup>] anno Josiae, regis Juda, quando inventus est liber Deuteronomii in templo Dei.' But the finding of the Book is never used for purposes of dating, though Herrmann thinks that, in the priestly circle to which Ez. belonged, the adoption of Deut. as the law of the state may have seemed to mark the beginning of a new age. (b) Kimhi in loc. says that his father Joseph explained the date to be the thirtieth year of the current jubile-period; there is no evidence, however, for a reckoning by jubiles. (c) Something might be said for a Babylonian era, if one were known; such, for instance, as the foundation of the neo-Bab. empire by Nabopolassar in 625 B.C., though it is unlikely that Ez., of all men, would have dated his call by an event in an alien world. Rothstein (*Comment.*) thinks that originally the sentence ran *in the thirteenth year of Nebuchadrezzar king of Babylon*, on the analogy of Jer. 52<sup>29, 30</sup>; this would be exactly 593 B.C.; later accidents or corrections may have reduced the text to its present form. (d) Duhm makes the suggestion (*Jeremia* 202), developed by Marti *Enc. Bibl.* col. 775, and adopted by Bertholet (*Comment.*) and Hölscher (*Hesekiel* 44), that the true reading is *in the fifth year*, cp. v.<sup>2</sup>; this was altered to *the thirtieth year* i.e. of the exile, by a scribe who, on the assumption that the exile lasted seventy years, imagined that thirty had passed when Ez. received his call, and in this way reconciled Jer.'s seventy years (25<sup>11</sup> 29<sup>10</sup>) with Ez.'s forty (4<sup>6</sup>). (e) Origen seems to have been the first to explain *the thirtieth year* as referring to the prophet's age: 'Ezechiel cum triginta esset annorum, apertos vidit coelos,' and he goes on to quote Lk. 3<sup>23</sup>, *Hom. in Ez.* i. § 4 (*PG.* xiii. 672). In recent times Co., Kr., Budde, have revived this ancient opinion. No other prophet, it is admitted, begins by mentioning his age when the call reached him; but the plea that no other prophetic book begins quite like Ezekiel's hardly meets this objection; moreover, the text must be altered if it is to mean 'when I was thirty years old.' Josephus declares that the prophet was a lad (παῖς ὄν, *Ant.* x. 6, 3) at the time of his call; but this is merely an inference from the case of Isaiah and Jeremiah.

Ch. 1, 1. ויחי at the beginning of a book has lost its sense of connexion or consequence, and means no more than *Now*, cp. Josh., Jud., 1 and 2 S., Jon., Ru., Esth.—[נשלים שנה] The structure of the v. resembles that of 8<sup>1</sup>, Neh. 1<sup>1b</sup>. The Hebr. for *thirty years old* is בן שלשים שנה, Gen. 41<sup>46</sup>, Num. 4<sup>3</sup>; and to fit this meaning into the syntax of v.<sup>1</sup> we must read



וַיְהִי אֲנִי בֶן שָׁשׁ . . . , cp. Gen. 38<sup>25</sup>, Jud. 18<sup>3</sup>, 1 S. 9<sup>11</sup>. Budde proposed וַיְהִי בֶן שָׁשׁ לְתֵי, cp. Gen. 7<sup>11</sup> (*Exp. Times* xii. 39) or וַיְהִי בֶן שָׁשׁ 'in my thirtieth year' (*AJBL* l. 20 ff.); for the latter there is no O.T. parallel. Hertrich's emendn. (*Ezechielpoëme*, 1932, 74) וַיְהִי בְשִׁלִּישׁ שָׁנָה is not Hebr.—נִפְתָּחוּ . . . [וַיְהִי] Impf. c.w.c. followed by pf., as usually in dates, 20<sup>1</sup> 26<sup>1</sup> 29<sup>17</sup> 30<sup>20</sup> 31<sup>1</sup> 32<sup>11</sup>, Is. 7<sup>1</sup>, Jer. 36<sup>1</sup>; & καὶ ἡγοιχθησαν 2, wrongly. The only instances in Ez. of יְהִי followed by another impf. c.w.c. are 3<sup>1</sup> 8<sup>1</sup> 9<sup>1</sup> 10<sup>6</sup>.—[מֵרֵאשִׁית אֱלֹהִים] The pl. can denote a series or process, e.g. מולדו *birth* 16<sup>3</sup>. 4, מברות *origin* 16<sup>3</sup> 21<sup>35</sup>, מוצאות *starting-point* Mic. 5<sup>1</sup>; Kōn. iii. § 261 *bc*. For the gen. of the object cp. יֵרֵא יְהוָה Ps. 111<sup>10</sup>, Gen. 29<sup>13</sup>, Am. 8<sup>10</sup>; for the gen. of the subject cp. בֵּרַח יְהוָה Gen. 39<sup>6</sup>, Ex. 14<sup>13</sup>, Jer. 50<sup>15, 28</sup>.—[כְּבָרִי] The vocalization may be imitated from כְּבָרִי; originally perhaps *Kābār* or *Kabbār*; & Χοῦράρ.—2. [הֵיא הַשָּׁנָה הַזֹּאת] Explanatory notes referring to a date are often introduced in this way, cp. 1 K. 6<sup>1</sup>. 38 8<sup>2</sup>, Zech. 1<sup>7</sup>, Ezr. 10<sup>9</sup> etc.—[לְנִיחָה] ל of time, cp. Gen. 7<sup>11</sup> 16<sup>3</sup>, 1 K. 6<sup>1</sup>, Jer. 1<sup>2</sup>.—3. [הָיָה קִרְבִּי יְהוָה] The inf. abs. with a fin. ob. sometimes occurs at the beginning of a statement where a slight emphasis is required (see Dr. on 1 S. 20<sup>6</sup>); but a special stress on הָיָה in connexion with קִרְבִּי, though appropriate in 1 K. 13<sup>32</sup>, does not suit the present context; moreover, Ez. rarely uses this construction, 14<sup>3</sup> 16<sup>4</sup> 18<sup>13</sup> 30<sup>16</sup> seem to be all the instances. & implies מָלָא by rendering 'it came to pass the second time'; but & = הָיָה, S = היה. Perhaps the original form of the text was וַיְהִי אֲשֶׁר הָיָה אֵל דְּבָרִי, as Hos. 1<sup>1</sup>, Joel 1<sup>1</sup>, Mic. 1<sup>1</sup>, Zeph. 1<sup>1</sup>; this was altered to make the inserted Title continuous with v.<sup>3</sup>; so Budde.—[וַיְהִי] Owing to the addition of אֵל and the consequent moving forward of the tone, the preceding vowels lose something of their full value; hence וַיְהִי is a weakened form of וַיְהִי, יְהִי, יְהִי, יְהִי, יְהִי, יְהִי, G-K. § 27 q. & always 'I' *ἐξετίθη* in this Book, in 1 C. 24<sup>16</sup> *ἐξετίθη*, & Ezechiel. See further Gray *Hebr. Pr. Names* 215 ff.—[שָׁם] & om., as in 3<sup>22</sup> 8<sup>1</sup>, and many moderns, but without sufficient reason.

Vv. 4. 5. 6-26. 27. 28. The manifestation of Jahveh.—We may picture the prophet on the bank of the canal, deep in thought, the stream perhaps lending an aid to his meditations (cp. Dan. 8<sup>2</sup> 10<sup>4</sup>, Enoch 13<sup>7</sup>, Ps. 137<sup>1</sup>), when he passed into a state of trance, and saw a vision of the divine Glory. A great cloud driven by a hurricane approached rapidly from the north, flashing with light and glowing from a fire within, v.<sup>4</sup>: on a nearer view the cloud resolved itself into what appeared to be the moving throne of Jahveh. In describing the details of the vision the prophet naturally starts from below. First come the attendants or supporters of the throne, four *Living Creatures*, each with *four wings* and *four faces*, and members partly human and partly animal, vv.<sup>6-12</sup>; between them a *fire* was burning and sending forth flames, vv.<sup>13-14</sup>; and beside them rolled *four wheels*, which changed direction by a common *impulse*, and bore *eyes* upon their rims, vv.<sup>15-21</sup>. A bright *platform* lay spread above the Living Creatures; their outstretched wings made a *noise* like thunder when in motion, and sank down when at rest, vv.<sup>22-24</sup>. The platform made a base for a *sapphire throne*, whereon appeared what looked like a *human form*, v.<sup>26</sup>. In a shining circle of light the prophet

recognized, though he hardly dared to put it into words, the Presence of *the glory of Jahveh*, vv.<sup>27. 28</sup>.

Like other prophets, Ezekiel began his ministry by a direct, personal encounter with Jahveh. This experience not only convinced him of the Supreme Reality, but imparted the truth which he was to proclaim. The revelation of God's Being and purpose came to him in the form of a vision, seen in a state of ecstasy, and it constituted his call to the work of a prophet. Moses, Amos, Isaiah, Jeremiah received their call in the same way (Ex. 3, Am. 7<sup>15</sup>, Is. 6, Jer. 1<sup>4-10</sup>); but Ezekiel describes the spiritual event much more fully than any of his predecessors. The central Object of the vision is the Glory of the divine Presence, seated in splendour yet not stationary, for the Living Creatures with their wings, the wheels and the spirit which impels them, are engaged in giving movement to the throne: it is as though Jahveh, Lord of heaven and earth, had travelled to reveal Himself in distant Babylonia.

The impressiveness of the climax, however, is somewhat marred by the accumulation of intervening details. Ezekiel, we may suppose, was more concerned to note down every feature of the vision than to produce a literary effect, with the result that his narrative lacks the solemn grandeur of Is. 6. To some extent the obscurity of vv.<sup>4-28</sup> is due, not to the prophet, but to the incorporation of glosses (in vv.<sup>4. 20. 21. 23. 24. 25</sup>), accidental repetitions (in v.<sup>11</sup> of vv.<sup>8b 9a</sup>, in v.<sup>12</sup> of v.<sup>9b</sup>, in v.<sup>14</sup> of v.<sup>13</sup>, in v.<sup>25</sup> of vv.<sup>26a. 24b</sup>, in v.<sup>27a</sup> of v.<sup>27b</sup>), and the corruption of Hebrew forms (e.g. v.<sup>18</sup>). With the help of *Gr* and the other Versions it is possible to recover more intelligible readings (e.g. vv.<sup>5. 11. 13. 15. 16. 20. 23. 24. 25. 27</sup>); but even then the text remains difficult, owing to the difficulty of the matter with which it deals. Such marvels had never been seen before, and the prophet labours to make distinct to his readers what was dazzlingly clear to his own eyes.

Herrmann would account for the awkward structure of the narrative by connecting vv.<sup>4. 5</sup> with vv.<sup>27. 28</sup>, and regarding this as the original draft, and vv.<sup>6-26</sup> as an after-thought introduced by the prophet himself; but the explanation, though attractive at first sight, has not been adopted for reasons which will appear below.—4. *And I looked, and behold*] So 2<sup>9</sup> 8<sup>2</sup>. 7. 10 10<sup>1. 9</sup> 44<sup>4</sup>, to mark the prophet's general perception, or perception of fresh details, during the trance; similarly in the visions of Zechariah (2<sup>1. 5</sup> 5<sup>9</sup> 6<sup>1</sup>) and Daniel (8<sup>3</sup> 10<sup>5</sup>). The impf. with waw consecutive occurs at stages in the narrative, vv.<sup>15. 24 [25]. 27</sup>.—a *tempestuous wind*] or hurricane, such as accompanied a theophany, cp. 1 K. 19<sup>11</sup>, Job 38<sup>1</sup> 40<sup>6</sup>, Zech. 9<sup>14</sup>. Sudden storms of great violence are apt to arise in the Euphrates

valley during the cold season \*; the prophet may have watched one in his waking hours, and unconsciously allowed it to determine the form of his vision.—*coming from the north*] i.e. from the direction in which he happened to look. It is questionable whether *the north* has any special significance. Some would find an allusion to the Babylonian idea of the north as the home of the gods, cp. Is. 14<sup>13</sup> (see Gressmann *Eschatologie* 115); or to the north as the quarter from which trouble might be expected, cp. 26<sup>7</sup> 38<sup>6</sup>. 15 39<sup>2</sup>, Jer. 1<sup>13n</sup>. 4<sup>6</sup> 6<sup>1</sup>; but Ezekiel would never connect a manifestation of Jahveh with pagan mythology, and the present vision cannot be interpreted as a presage of calamity. A Jew in Babylonia might look for Jahveh's coming from the south, either the far south (Dt. 33<sup>2</sup>, Jud. 5<sup>4</sup>, Hab. 3<sup>3</sup>, Zech. 9<sup>14</sup>) or Jerusalem (21<sup>3</sup> [20<sup>47</sup>], the scene of judgement); but His approach from the north, if significant at all, shewed that He had no local dwelling-place; it may be a hint at His transcendence.—*a great cloud*] The sense requires a conjn.; read 'and' a great cloud, with 8 Hebr. MSS & V. For the cloud cp. the theophanies described in Ex. 19<sup>16</sup>, Ps. 18<sup>11f. 110f.</sup> 77<sup>18 171</sup>. Logically and grammatically *and it had a brightness round about* should come next, as in &, for *it* (mas.) must refer to *the cloud*. The *brightness* & φέγγος is distinguished from *the fire* & πῦρ as a diffused light is distinguished from a flame; so in vv. 13. 27 10<sup>4</sup>, Ps. 18<sup>13 112</sup> = 2 S. 22<sup>13</sup>; cp. Hab. 3<sup>4</sup>—*and a streaming fire*] lit. 'a fire taking hold of itself' i.e. forming a continuous stream; RVm. paraphrases *flashing continually*; only again Ex. 9<sup>24</sup> J; & in both places πῦρ ἑλασπάρον.—*and in the midst of it*] i.e. the fire (fem.).—*as the gleam of electrum*] The Hebr. *hashmal*, only here and v. 27 8<sup>2</sup>, denotes some kind of bright metal; it is a foreign word, and most likely identical with the Akk. *ešmarû* = polished bronze, and the Egypt. *hesmen* = bronze (W. M. Müller *Enc. Bibl.* col. 1227). The Versions render *electrum*, which was applied by the ancients to two different things, (1) an artificial or natural alloy of gold and silver, pale yellow in colour, and highly valued; and (2) yellow amber imported from the Baltic: in the latter sense *electrum* is used by Homer, and this may be the meaning intended

\* Cp. Chesney *Narr. of the Euphrates Expedition*, 1868, 251-7. 'Dense masses of black clouds, streaked with orange, red, and yellow, appeared coming up from the WSW., and approaching us with fearful velocity. . . . The clouds by this time were quite terrific. Below the darkest of them there was a large collection of matter, of a dark crimson colour, which was rolling towards us at an awful rate. . . . All became calm and clear as before, and barely 25 minutes had seen the beginning, progress, and termination of this fearful hurricane. This whirlwind of the desert had swept across the river *only*, extending but very little above and below the spot where the steamers were.'

by the Vrs. here (*Ridgeway Enc. Bibl.* col. 134), but not by the Hebr. *hashmal*, for there is no evidence that amber was imported into Palestine as early as the 6th cent. B.C.; and the cognate words in Akkadian and Egyptian certainly denote a metal. To render *as the appearance* or *as the colour* RV., lit. *eye*, fails to do justice to the metaphor: in similar connexions *the eye* implies a sparkling surface, vv.<sup>7. 16. 22. 27</sup> 8<sup>2</sup> 10<sup>9</sup>; cp. Dan. 10<sup>6</sup> (from v.<sup>7</sup> here), Num. 11<sup>7</sup>, Pr. 23<sup>31</sup>.—The v. seems to have been expanded by several additions. Originally perhaps it ran *And I looked, and behold a tempestuous wind coming from the north, and a great cloud and a streaming fire.* As noted above *and it* (lit. *he*) *had a brightness round about* does not fit its position; the phrase, together with *like the gleam of electrum*, occurs again in v.<sup>27</sup>, where both are in place; *and in the midst of it . . . in the midst of the fire* has all the appearance of a gloss on *and in the midst of it* v.<sup>5</sup>. So He. Hö., Sprank *Stud. zu Ezech.* (1926) 31 f.—5. *And in the midst of it*] referring to *the fire* v.<sup>4</sup>.—*The likeness of four living creatures*] mentioned again only in this ch., and in 3<sup>13</sup> 10<sup>15</sup> 17. 20. The prophet does not call them Cherubim, for they were unlike the figures which he remembered in the temple at Jerusalem; he gives them a vaguer, general name, *hayyôth* 'living beings,' a designation adopted later for creatures of the same symbolic character, though with different functions, in Dan. 7<sup>3. 17</sup>, Rev. 4<sup>6-8</sup>, 5<sup>6. 8. 14</sup> (ζῶα) etc. Not till 10<sup>15. 20</sup> are the *hayyôth* recognized as Cherubim. In the description of his visions Ez. has to search for analogies in the world of sense; how inadequate he feels them to be is shewn by his constant use of the word *likeness* (15 times). The Living Creatures are *four* in number, because, as will presently appear, they stood facing the four quarters, one on each side of a square; at the same time, the number gives symmetry to the structure of the moving throne.—*and this was their appearance*] may refer to what precedes, e.g. Job 14<sup>3</sup> 18<sup>21</sup> 20<sup>29</sup>, or to what follows, e.g. ch. 43<sup>13</sup> (pl.) 47<sup>15</sup>, Ex. 3<sup>13</sup>; here prob. to the latter.—*the likeness of a man was theirs*] They were standing upright, and so far the human form predominated in their aspect, though the next vv. portray figures unlike anything human. עַם represents *was theirs* lit. *was to them* by ἐν αὐτοῖς, S om.; see phil. note.—6. Each of the Living Creatures had *four faces and four wings*. The four faces (vv.<sup>10f.</sup>), we may imagine, looked towards the four quarters; the four wings were used for motion and support (vv.<sup>11. 23f.</sup>). No doubt a recollection of what he had seen or heard of in a waking state determined the forms which the prophet saw in ecstasy. He would remember the two-winged Cherubim in the temple (1 K. 6<sup>27</sup>), perhaps also the six-winged

Seraphim in Isaiah's vision; while the conception of supernatural beings as half-human and half-animal was widely spread in the ancient Semitic world. Ez. may not have been thinking directly of the composite monsters carved on Babylonian palaces and temples, but the traditional forms of Egyptian and Babylonian sculptures were familiar enough, and must have affected his imagination. For illustrations of gods or genii with two or four wings, and composite in form, see *Jeremias O.T. in the Light of the Anc. East* Figs. 65-7, 122, 193-9; Gressmann *T. u. B.*<sup>2</sup> Abb. 367, 378-83 \*.—(*belonging*) to each, to them] Not (*belonging*) to each of them, which would be differently expressed in Hebr.; probably to them, which  $\mathfrak{U}$  omit, is a faulty repetition of the preceding word.—7. The text and meaning of the v. are doubtful. The first three words=lit. *and their feet (were) an upright foot*. We might render *feet* by *legs*, for the word is sometimes used of the lower limbs, e.g. Gen. 49<sup>10</sup>, Is. 6<sup>2</sup> 7<sup>20</sup> etc., but even then the grammar can hardly stand.  $\mathfrak{S}$  give *their legs were upright*, and this perhaps is as good a restoration as any. The following sentence runs lit. *and the sole of their feet was as the sole of a calf's foot*.  $\mathfrak{A}$  Co. and others read the last words differently, *the sole of their feet was rounded*; but *rounded* (see 1 K. 7<sup>23</sup>. 31 10<sup>19</sup>) cannot properly describe the sole of the foot. The original form of the text is beyond recovery: what the writer means to say is that the Living Creatures presented a combination of human and animal types.—*and they sparkled like the gleam of burnished bronze*] Probably referring to *their legs*, so Dan. 10<sup>6</sup>, Rev. 1<sup>15</sup>, though the genders disagree, *sparkled* being mas. and *legs* lit. *feet* always fem. The meaning of the vb. (only here) is decided by that of the same root in Arabic; the noun derived from it occurs in Is. 1<sup>31</sup>, hence  $\mathfrak{U}$  renders 'and (there were) sparks as flashing brass.'  $\mathfrak{U}$  (condens, so Rashi) agree in this guess at the meaning of *kālāl*, from a root=be slight, swift; as applied to metal the epithet probably had a technical sense, like the *polished bronze* of 1 K. 7<sup>45</sup>. In Dan. 10<sup>6</sup> the expression is imitated from here.  $\mathfrak{U}$  after rendering *kālāl* by ἐξαστράπτων,

\* Nothing quite like the four faces or heads has so far been discovered. A certain analogy may be seen in the Egypt. capitals carved on each of the four sides with the face of the goddess Hat-hor (Petrie *Researches in Sinai*, Figs. 101-4, 111; Proksch in Budde's *Festschr.*, 1920, 145 n.); and in two Hittite reliefs, one from Senjerli in NW. Syria, representing the guardian of the city-gate as a winged lion with two heads (*Ausgr. in Sendschirli* iii. Pl. xliii. No. 1, dating from 10-8 cent. B.C.; Garstang *Land of the Hittites* 294; Jeremias l.c. Fig. 201); and a similar relief from Carchemish (Hogarth *Carchemish* i. Pl. B. 14). The fullest treatment of the subject is given in Ebert *Reallexikon der Vorgeschichte* viii. (1927) 195 ff. s.v. Mischwesen.

adds a second translation as an attempt to give a more strictly etymological equivalent, 'and their wings were light,' i.e. swift; Co. takes this to be the original form of the text, but the sense is poor, and Dan. 10<sup>6</sup> supports 御. Though it is not expressly stated, we may picture the Creatures with two legs and two feet each, since they are standing upright and have human hands (Herrm.). See next note.—8. *And the hands of a man were upon their four sides*] might mean that each of the Creatures had four hands (so Kr.); but this can hardly be intended. The phrase (cp. v.<sup>17</sup> 10<sup>11</sup> 43<sup>16, 17</sup>) may equally well mean *upon the sides of the four of them*, their sides as they stood in a square; and 10<sup>21</sup> shews that the hands could be used in human wise. The Babylonian genii are similarly represented with two hands and two legs; see Gressmann l.c. Abb. 367, 379. The hands were *below their wings* and visible on each side, because one pair of wings was extended. For *the hands of a man* (Qerê, Kim., & hand) the Kethib reads wrongly *and his hand* (that) of a man, which the Rabbis explain mystically as the hand of Jahveh, 'which is spread out under the wings of the Living Creatures to receive penitent sinners,' TB. Pesahim 119a.—In the text of vv.<sup>8b, 9</sup> as it stands two sentences have become entangled; the simplest way of clearing up the confusion is to transfer *and their faces* from v.<sup>8b</sup> to v.<sup>9b</sup>, and to substitute these words for *and their wings* in v.<sup>9a</sup>. Read therefore, *and their wings belonging to the four of them* (<sup>8b</sup>) *were joined one to another* (<sup>9a</sup>); *and their faces* (<sup>8b</sup>) *turned not when they went* (<sup>9b</sup>). Both statements are repeated in v.<sup>11</sup> and in v.<sup>12</sup>; prob. the repetition is due to the accidental mistakes of copyists and the zeal of annotators. & does not recognize the sentence about the wings, and connects *their faces* (<sup>8b</sup>) with *turned not* (<sup>9b</sup>).—9. The four pairs of wings seemed to be *coupled together* (cp. Ex. 26<sup>3</sup>), touching one another at the tips, cp. 1 K. 6<sup>27</sup>: thus they formed a square.—*each one went in the direction of his face*] towards which he looked, i.e. straight in front, v.<sup>12a</sup> 10<sup>22</sup>: for *direction* lit. region, side, cp. Ex. 25<sup>37</sup>, Josh. 22<sup>11</sup>. Though the Hebr. word for *living creatures* is fem., no consistency is observed in the use of genders; sometimes the pronouns (in Hebr. pronominal suffixes) which refer to the *hayyôth* are fem., e.g. in vv.<sup>5, 9, 10, 11, 12</sup>, but more often mas., e.g. in vv.<sup>6, 7, 8, 9, 10, 11, 13</sup> etc., partly because the predominating aspect was that of male figures, partly because Hebr. writers instinctively preferred mas. forms to fem.; perhaps, too, the author or the copyist had the mas. *cherubim* in his mind all the time. St. Jerome finds a mystical significance in the mixture of genders, particularly in the Hebr. idiom used in vv.<sup>9, 23</sup> (יש and אשה, *each and other*, lit. *man, woman*): 'ideo

post mulierem virum posuit in persona eadem, ne sexum in coelestibus putaremus, cum in uno atque eodem juxta proprietatem Hebraicam, idem et vir et mulier appellatur' (on v.<sup>23</sup>).—*they turned not round when they went*] In whatever direction they moved, the Living Creatures presented the same front: there was no need to turn round.—10. The four faces. Their positions from the point of view of the spectator are mentioned only in the case of the second and of the third. Evidently the text is disarranged; by restoring the second half of the v. so as to agree with the first, we obtain *the face of a man and the face of a lion were on the right of the four of them, and the face of an ox and the face of an eagle were on the left of the four of them* (so He.). A less satisfactory expedient is to supply 'in front' and 'behind' in the case of the first and fourth faces (Co. Siegf. Ro. etc.) In 10<sup>4</sup> the order is cherub, man, lion, eagle; in Rev. 4<sup>7</sup>, lion, calf, man, eagle; only the last holds the same place in the three lists. The symbolism of the faces is well explained by the Rabbis: 'man is exalted among creatures; the eagle is exalted among birds; the ox is exalted among domestic animals; the lion is exalted among wild beasts; and all of them have received dominion, and greatness has been given them, yet they are stationed below the chariot of the Holy One,' Midr. R. *Shemoth* § 23 (on Ex. 15<sup>1</sup>); similarly TB. *Hagiga* 13b. Christian writers interpreted the four faces as symbols of the Evangelists, foreshadowing τετράμορφον τὸ εὐαγγέλιον (Iren.), τετράγωνον εὐαγγέλιον (Orig.). Irenaeus seems to have been the first to play with this fancy; he identified the man with Matthew, the lion with John, the ox with Luke, the eagle with Mark. A different series of identifications, however, became more popular: man—Matthew, lion—Mark, ox—Luke, eagle—John: so Jerome (in loc.), Ambrose (*Prol. in Luc.*), Gregory the Gt. (*Hom. iv. in Ezech.*), and Adam of St. Victor, in his two hymns *de SS. Evangelistis*. Athanasius thinks differently: man—Matthew, lion—Luke, ox—Mark, eagle—John (*Op. t. ii.* 155). Augustine (*Op. t. iii.* 546), followed by Bede, makes yet another transposition: man—Mark, lion—Matthew, ox—Luke, eagle—John. Trench, *Sacred Latin Poetry* 60–70, gives the text of the hymns and reff.—11. Apparently this v. mentions, first, a characteristic of all four Living Creatures, and then certain particulars about each. But the text is unintelligible as it stands. The opening word *and their faces* has crept in by mistake, perhaps from v.<sup>8b</sup>; it is omitted by G<sup>1</sup>L; the RVm. rendering *And thus were their faces* merely attempts to make some kind of sense. After *upwards* G<sup>1</sup> inserts *to the four of them*, which stands in v.<sup>8b</sup>, and should be repeated here; the ungrammatical sentence which follows must be corrected

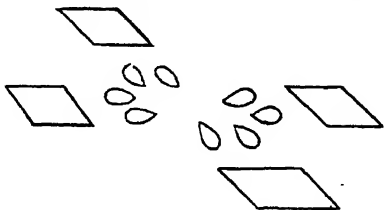
to agree with v.<sup>9a</sup>, so  $\mathfrak{E}\mathfrak{S}$ . Read, then, *And their wings were spread out upwards (the wings belonging) 'to the four of them'; in each, two were coupled 'one with another.'—and two covered their bodies]* Similarly v.<sup>23</sup>; for  $\mathfrak{E}$ 's reading see phil. n. In Is. 6 the Seraphim have six wings, using two to cover their faces since they are engaged in adoration; the same is said of the  $\zeta\phi\alpha$  in Rev. 4<sup>8</sup>. Here, however, the Creatures are not worshipping, but giving support and movement to the throne; this may account for the difference in the number of their wings. Dante notes that the *animali* of his vision had six wings, so that he agreed with John, who differed from Ezekiel, *Purg.* xxix. 100 ff.—12. Again a repetition (cp. v.<sup>9b</sup> and v.<sup>8b</sup>), with a further particular added: whichever way their faces turned, the Living Creatures moved by a common impulse. They could move in any direction, and not only towards one of the four quarters, without changing their position.—*the spirit*] i.e. the vital energy or impulse by which God from His throne acted upon them; cp. v.<sup>20</sup> 10<sup>17</sup>: 'for within them Spirit lived, Attendant on their Lord,' says Milton *Par. L.* vii. 204 f. God's action upon nature (Gen. 1<sup>2</sup>), and upon His people (ch. 39<sup>29</sup>, Is. 44<sup>3</sup>, Zech. 12<sup>10</sup>), takes effect similarly by *the spirit* which proceeds from Him. In Ez.'s ecstasies *the spirit* impels his movements, 2<sup>3</sup> 8<sup>3</sup> n.—*as they went*]  $\mathfrak{E}\mathfrak{S}$  om.; but  $\mathfrak{H}$  agrees with v.<sup>9</sup> 10<sup>11</sup>.—13. *And 'between' the living creatures was 'an appearance' as of burning coals of fire, as the appearance of 'torches' moving to and fro between the living creatures.* So far at least, with the help of  $\mathfrak{E}$ , the text must be emended to make grammar and sense. Perhaps this does not go far enough: *as the appearance of torches* may be a gloss on *an appearance as of coals*, or a mere doublet; and *it was moving to and fro between the living creatures* another gloss, explaining how the *fire* could be compared with *torches* (Peters, Toy, Kr.); thus reading *and between the living creatures was an appearance as of burning coals of fire.* But the glosses, if they be such, were already in the text used by  $\mathfrak{E}$ ; moreover the *torches* and *moving to and fro* add an unexpected, vivid detail, such as the mere annotator does not usually insert. The v. as a whole mentions another remarkable element in the vision, namely, the fire, radiating a diffused light (cp. v.<sup>4</sup>), and sending out flashes, from the centre of the square formed by the Living Creatures: it is alluded to again in 10<sup>7</sup>. So elsewhere in descriptions of a theophany: with *the burning coals of fire* cp. Ps. 18<sup>9</sup> [8]; with the *torches* cp. Gen. 15<sup>17</sup> JE, Ex. 20<sup>18</sup> E; with the *lightning* cp. Ps. 18<sup>15</sup> [14] 77<sup>19</sup> [18].—14. In v.<sup>13</sup> the torch-like flames move to and fro between the Living Creatures, and the central fire sends out lightning; here the Living



Creatures themselves dart about like lightning. The v. seems to be merely a miswritten gloss on the last words of v.<sup>13</sup>;  $\mathfrak{C}^B$  omits it altogether; so most moderns.—15. Vv.<sup>15-21</sup> describe the wheels.\* *And I saw the living creatures, and behold, a wheel was on the ground beside the living creatures, appertaining to 'the four of them.'* On a nearer view, the prophet discerned a fresh feature.  $\mathfrak{C}$  om. *the living creatures* in cl. a; but the word is not superfluous if we take it to indicate the point of departure: 'looking again at the living creatures, I saw, and behold' etc. The *ground* is perhaps not the earth, but the supernatural plane on which the vision rested. Judging from 10<sup>a</sup> the Creatures stood rather higher than the wheels, at the height, say, of their axles.  $\mathfrak{A}$  reads the last two words of the v. (*appertaining*) *to his four faces*, which is supposed to mean 'on the front side of each of the four'; but *his faces* is om. by  $\mathfrak{C}^L S A$ , and has arisen by corruption. The wheels ('ophannim') appear in later apocalyptic literature. Thus in Dan. 7<sup>9</sup> the author mentions them because he is borrowing from Ez., but they no longer have any function, since the throne is not in motion but *set* upon the firmament; similarly En. 14<sup>18</sup>, which imitates Dan. Sometimes the wheels are left out, e.g. T. Levi 3<sup>4a</sup>. 5<sup>1</sup>; but where they remain, it is in a new character. As Ophannim they are personified, and become an order of angels, ranking with the Cherubim and Seraphim, En. 61<sup>10</sup> 71<sup>7</sup>; and with the Seraphim and the holy Hayyôth and the ministering Angels in the seventh heaven, TB. Hag. 12b, 13b (where *the wheel* is explained as 'a certain angel'), Rosh Hash. 24b, Derek-'Eres R. ch. 2, and Jewish Prayer Book, at the *Qedûshâ* in the Morning Service (Singer's edn. 39). See Weber *Jüd. Theol.*<sup>2</sup> 168, 205; Schechter *Aspects of Rabb. Theol.* 28, 32; Charles *Rev.* i. 120.—16. The appearance (cl. a) and construction (cl. b) of the wheels: they gleamed with a yellow radiance, and, viewed from the angle at which the spectator stood, they seemed to revolve one within another. The account is confused by two insertions, *and their construction* in cl. a, and *their appearance* in cl. b; both are om. by modern editors following  $\mathfrak{C}$ : cp. the similar incongruities in vv.<sup>8b</sup> 11<sup>a</sup>. Read, *And the appearance of the wheels ' ' was as the gleam of tarshish, and the four of them were alike, ' ' and their construction was as though one wheel were in the midst of another.* In appearance the 'fervid wheels' shone with a bright colour (cp. Dan. 7<sup>9</sup>, En. 14<sup>18</sup>), like that of *tarshish*, a precious stone of some kind: the name

\* Perhaps solid discs, like those of the chariot illustrated in Meissner *Bab. u. Ass.* ii. Abb. 21. On the other hand, the wheels of Assyrian, Hittite, and Egyptian war-chariots were spoked; Gressmann *T. u. B.*<sup>2</sup> Abb. 105, 106, 137; Hogarth *Carch.* i. Pl. B 19.

tells us where it came from, but nothing as to its colour or quality. *Chrysolite* is the equivalent generally given by the Vrs., thus  $\text{\textcircled{E}}$  in 28<sup>13</sup>, Ex. 28<sup>20</sup> 39<sup>13</sup> [ $\text{\textcircled{E}}$  36<sup>20</sup>]; A here and 10<sup>9</sup>, Dan. 10<sup>6</sup>; so Joseph. *Ant.* iii. 7, 5, *War* v. 5, 7;  $\text{\textcircled{H}}$  chrysolithus 10<sup>9</sup> 28<sup>13</sup> and Ex., Dan. 11.cc. But what did the ancients understand by chrysolite? More than one kind of stone may have been called by this name. Petrie argues in favour of the bright-yellow opaque jasper, which was engraved in Egypt and Babylonia at all periods (*HDB.* s.v. Stones, Precious); Myres (*Enc. Bibl.* col. 4807) prefers a yellow transparent stone, called chrysolithus by the later Greeks, of which large specimens were found in Spain, aureo fulgore translucentes (Pliny *HN.* xxxvii. 42 f.); this was probably the citrine or yellow quartz called topaz in modern trade, to be distinguished from the precious or Brazilian topaz, which was unknown to the ancients. The tradition that Tarshish is to be looked for in the furthest west (cp.  $\text{\textcircled{E}}$ 's rendering *Carthaginians* in 27<sup>12</sup>. 25 [cod.<sup>A</sup>] 38<sup>13</sup>), and identified with Tartessus in S. Spain, has much to recommend it still, in spite of recent opinions to the contrary (Ramsay *Pauline and other Studies* 276; Cheyne *Enc. Bibl.* col. 4898); see Skinner *Genesis* 198 f.; Gray *Isaiah* 56.—as though one wheel were in the midst of another] So 10<sup>10</sup>. Probably it is a mistake to picture the wheels as bisecting each other at right angles (as in the illustration given by Toy *Ezek.* 95); for one revolved beside each Creature (v.<sup>15</sup>), and the four Creatures stood in a square, as is implied by the position of their outstretched wings (vv.<sup>8b</sup>. 9a. 11) and of the central fire (v.<sup>13</sup> 10<sup>6</sup>. 7); hence the wheels, which were not connected by any mechanism, formed another square outside. The prophet was looking at the whole group from an angle, because he could see all four wheels at the same time; seen from this point, they would appear to be revolving one within another. The accompanying plan attempts to shew the relative positions.\*—17. *They moved on each of their four sides*, 'and' turned not when they moved] i.e. all four wheels moved together in whatever direction the throne travelled; like the Living Creatures (vv.<sup>9b</sup>. 12), they had no need to turn in order



\* Schmidt *Eucharisterion* i. (1923) 122 gives a design based upon the same view as that taken, independently, above. The plan drawn by Proksch *Die Berufungsvision Hesekiels* in Budde's *Festschrift*, 1920, 149 is similar.

to face the particular direction taken. The supernatural world is not governed by the laws of the world we live in : no wonder that the prophet's sentences are far from clear, and that he finds it difficult to convey any intelligible idea of movements so contrary to all known laws. The word paraphrased *their sides*, lit. *quarters* cp. 43<sup>16, 17</sup>, must refer to the four sides of the square formed by the Living Creatures (*their fem.*). &S omit the first *when they moved* ; the word belongs to the end of the v. The wheels moved together without changing their relative positions. In cl. b S adds 'to the place towards which their principal head turned to go they followed it,' an interpolation based upon 10<sup>11</sup>.—18. The opening words read, *And their backs, and they had height, and they had terror*. The text is corrupt, and can only be restored by conjecture, with some help from the Versions. Clearly *and their backs* (ונביהן) is a miswritten form of *felloes, rims* (נבות) ; *and height was to them* (וגבה להם) looks like a dittograph of the preceding word (ונביהן) ; *and terror was to them* (ויראה להם) is represented in & by *and I saw them* (= וארא להם), and both S and V treat the word as a derivative of the verb to see. We may restore, *And I looked, and behold* (cp. vv.<sup>4, 15</sup>) *they had felloes* ; or, keeping closer to the text, *And they had felloes, and I looked at them, and behold their felloes were full of eyes* etc. The eyes on the rims of the wheels may symbolize life and intelligence (Kr.). Ch. 10<sup>12</sup> seems to say that not only the wheels, but the Living Creatures too, were *full of eyes*, apparently exaggerating or misunderstanding the present passage ; so Rev. 4<sup>8</sup> ; cp. Dante *Purg.* xxix. 94 ; Milton *Par. L.* xi. 129 f.—19. The point insisted upon in this and the next two vv. is the unity between the Living Creatures and the wheels *close to them* (v.<sup>15</sup>), *parallel to them* (v.<sup>20</sup>), *below them* (10<sup>2</sup>), in their movements : it was due to an impulse common to them all.—20. This v. repeats what has been said in v.<sup>19</sup>, with the addition of a reference to *the spirit*, already associated with the Hayyôth, and now introduced to account for the movements of the wheels ; so again in v.<sup>21</sup> 10<sup>17</sup>. Obviously an overloaded passage. The second *thither the spirit (inclined) to go* is to be omitted with some Hebr. MSS &S as a gloss on *whither*. The subj. of *they went* is the Hayyôth in v.<sup>19</sup> ; but by altering the position of the conjn., & makes *the wheels* the subj., and thus improves the text. Read, *Whithersoever the spirit (inclined) to go the wheels went, 'and' they were lifted up alongside of them, for the spirit of the living creature(s) was in the wheels*. Contrary to the usage of this ch. *the living creature(s)* is in the sing., which may be explained here and in v.<sup>21</sup> 10<sup>15, 17, 20</sup> as a collective ; to get rid of this irregularity by altering the text is to obliterate what

may well be a token of the secondary character of vv.<sup>20. 21.</sup>—  
 21. Again, the unity between the Living Creatures and the wheels, explained in the same way. The v. says nothing more than v.<sup>20</sup>, but says it with greater force. Probably both vv. are early alternative glosses on v.<sup>19</sup>, of which v.<sup>21</sup> is the better preserved (Herrm.); in the parallel description in ch. 10 it will be noticed that 10.<sup>16. 17</sup> reproduce vv.<sup>19. 21</sup>, and pass over v.<sup>20</sup>. The prons. in vv.<sup>19-21</sup> (*beside them, parallel to them, when they moved* etc.) are mas. though they refer to a fem. subject, the *hayyôth*; see v.<sup>9</sup> n.—22. Over the heads of the Living Creatures appeared what looked like a firm and level *platform*; presently this is seen to furnish the base of Jahveh's throne (v.<sup>26</sup>). Each of the more impressive features of the vision is described by a comparison, vv.<sup>5. 10. 13. 22. 28. 28</sup>. In speaking of supernatural realities the prophet can only suggest a *likeness* to familiar things. For *ffl's living creature* we should read the plur.; the sing. may be defended in vv.<sup>20. 21</sup>, but not here. The rendering *firmament*, *ἡ στερέωμα*, *U* *firmamentum*, hardly does justice to the Hebr. *rāḳî'a* vv.<sup>23. 25. 26</sup>, which means something made firm and flat by stamping. In later literature the word is used of the sky, by P in Gen. 1, and in Ps. 19<sup>2</sup> <sup>[1]</sup> 150<sup>1</sup>, Dan. 12<sup>3</sup>, Sir. 43<sup>8</sup> [Hebr.]. *Ḳ* reads *as it were a firmament*, which may be original; for, as Co. observes, Ezekiel uses the word in its strict sense of a firm, levelled surface; but when later on the word was applied to the sky, it would be natural for a copyist to drop the particle of comparison.—*as the gleam of ice*] in colour and brilliance. The rendering *ice* (so *U*) is well established by etymology and usage, cp. Job 6<sup>16</sup> 37<sup>10</sup>, Ps. 147<sup>17</sup>; but *crystal*, so called from its resemblance to ice, is also possible, and in this sense the word was understood by *ḲSU*, and taken over in Rev. 4<sup>6</sup>. The epithet *terrible* is not appropriate either to *ice* or to *crystal*, and should be omitted with *Ḳ*; it may be a miswritten form of the word which follows.—*spread out upon* (or *above*) *their heads*] *Ḳ* 'upon their wings,' probably by a misunderstanding; for it is nowhere stated that the firmament was supported by the wings; see vv.<sup>23. 24</sup>.—  
 23. *And underneath the platform the wings were* (*extended*) *straight one towards another*] A pregnant construction, with a verb understood. The outstretched wings of each Creature joined the tips of the next pair of wings on either side, as stated in vv.<sup>9a. 11</sup>; below the *rāḳî'a* the wings extended horizontally. In the same way the colossal Assyrian genii are sometimes represented with the upper edge of their wings in a straight line; see Gressmann *T. u. B.*<sup>2</sup>, Abb. 378, 381, and the Hittite sculptures, ib. Abb. 390, and Garstang *Land of the Hittites* Pl. lxxx. 1. Instead of *straight* *Ḳ* has two words, 'stretched

out, flapping,' the latter an addition from 3<sup>13</sup>, the former a free paraphrase of ח, or else a translation of the word which belongs properly to v.<sup>22b</sup> and is repeated by E here.—The other pair of wings was used to cover the body; the whole of cl. b seems to be derived from a marginal reference to v.<sup>11</sup>, where the fact has already been pointed out. The sentence is too clumsy to be original: E read it in a simpler form, [*and*] *each had two covering their bodies*, which gives the sense required.—24. Yet one more feature to be mentioned, before the climax is reached: the thunderous sound of the wings. It is compared to *the sound of many waters* (cp. 43<sup>2</sup>, Is. 17<sup>13</sup>) in a place where cataracts and streams abound Ps. 42<sup>8</sup> 93<sup>4</sup>. Whether the other comparisons are original may be doubted; they add little to the effect, and all three are omitted by E<sup>B</sup>. Thus *like the voice of Shaddai* may be an insertion from 10<sup>5</sup> (see n.); *the noise of a storm-wind* (?), as *the noise of a camp*, in spite of the uncommon word for *storm-wind* (?), are slipped into the sentence in a way that suggests an after-thought; see next v.—*when they stood still they slackened their wings*] i.e. they let them sink. For grammatical reasons *their wings* should be the subj.; read, therefore, with E, 'and' *when they stood still their wings* 'became slack.'—25. As the text stands, another *voice* is heard coming from above the firmament. It cannot be the divine voice, for Jahveh does not speak till v.<sup>28b</sup>. Kr. proposes to take over the words which seem to be superfluous in v.<sup>24</sup>, reading, 'And there came a noise from above the firmament which was over their heads, a noise of a storm-wind (?), as the noise of a camp'—i.e. the noise made by the mustering of the heavenly host, cp. Gen. 32<sup>3</sup>. But this is to introduce an episode out of keeping with the rest of the vision, and to build too much upon an insecure text. For the v., which is omitted entirely by 9 MSS and in part by 3, owes its existence to a series of scribal errors. Thus *voice* may be due to an inadvertent copyist who had already written the word twice in v.<sup>24</sup> (as originally read); *and behold a voice* is all that E contains; then followed the accidental repetitions, of cl. a from v.<sup>26</sup> and of cl. b from v.<sup>24</sup>; finally *and behold* (והנה) was wrongly copied as *and there came* (ויח). Reading, then, *And behold* with E, continue with v.<sup>26</sup>, dropping the conjn. in ח: *And 'behold,' ' ' above the platform* etc.—26. Avoiding definite outlines, and with the reticence of a holy fear, Ez. describes the throne and the Form upon it. The features of the vision already seen, together with the current conception of Jahveh as seated upon the Cherubim (2 K. 19<sup>15</sup>=Is. 37<sup>16</sup>, Ps. 80<sup>2</sup> 14), would have prepared the prophet's mind for what was coming:—the vision of Jahveh on the *throne* of supreme dominion (cp. Is. 6<sup>1</sup>, 1 K. 22<sup>19</sup>=

2 Chr. 18<sup>18</sup>, Dan. 7<sup>9</sup>), usually imagined as established in heaven (cp. Is. 66<sup>1</sup>, Ps. 11<sup>4</sup>, 103<sup>19</sup>), but here seen in motion (cp. Ps. 18<sup>11</sup> 110), approaching the earth for the purpose of a revelation. The throne, resting upon the platform, seemed to be made of *sapphire*, like the pavement under the feet of Jahveh in Ex. 24<sup>10</sup>. Some lustrous blue marble is meant, such as lapis lazuli, which was highly valued in the ancient world, and suits the descriptions of 'sapphire' given by Theophrastus (*Fragm.* ii. § 23 ὡς περ χρυσόπαστος 'as it were sprinkled with gold dust') and Pliny (*HN.* xxxvii. § 39 in his [sappiris] enim aurum punctis collucet caeruleis); the precious stone now called sapphire was almost unknown before the time of the Roman empire. U alters the description to make it agree with Ex. 24<sup>10</sup>, reading 'as the appearance of a sapphire stone, the likeness of a throne above it'; the sapphire thus becomes the basis, not the material, of the throne. But there is no occasion to alter III.—*a likeness as the appearance of a man*] Cp. v. 5 8<sup>2</sup>; U ὁμοίωμα ὡς εἶδος ἀνθρώπου. No doubt in Hebr. religion God was thought of as wearing a human form, supernaturally glorified, e.g. Am. 7<sup>1-7</sup>, Is. 61<sup>2</sup>, Ex. 33<sup>17-23</sup>, Jer. 1<sup>9</sup>, Zech. 1<sup>8</sup>. 10 (?), Dan. 7<sup>9</sup>, and such is the idea underlying the language of Gen. 1<sup>28</sup>. The natural instinct to conceive of God in this way, though immeasurably below the truth, yet had something prophetic about it; in the N.T. the divine Christ is said to have laid aside His glory, ἐν ὁμοιώματι ἀνθρώπων γενόμενος Phil. 2<sup>7</sup>.—27. The Form on the throne. 'Royal his shape majestic, a vast shade In midst of his own brightness' (Keats *Hyperion*). Two degrees of light seem to be indicated: the upper part of the Form shone with *the gleam of electrum* (cp. v. 4), the lower with *the appearance of fire* (cp. 8<sup>2</sup>). The first of these comparisons is duplicated by the addition of *as the appearance of fire which had a covering* (lit. *a house*) *round about*; this may mean that the upper part looked like a fire enclosed and so far dimmed, while the lower part glowed like an open fire (Ehrlich). But the words are doubtful both in sense and grammar; U om. them, and they may be an incorrect form of the final sentence of the v., which they resemble closely. U avoids all mention of the *loins*, and renders 'an appearance of glory (*jekār*) such as the eye cannot see nor bear to look upon,' and says this twice for greater emphasis.—*and he had a brightness round about*] The mas. pron. shews that the reference is to Jahveh in a burning ring of light; cp. v. 4.—28. This light resembled the colours of a rainbow; so Rev. 4<sup>3</sup> from here; there can be no allusion to the sign of the covenant, for Gen. 9<sup>12</sup> comes from P. As he reaches the climax, the prophet is careful to 'keep the door of his lips': *it*, i.e. the entire subject of these

last vv., *was the appearance of the likeness of the glory of Jahveh*. He will not name Jahveh directly, but resorts to a circumlocution. Cp. the description in Enoch 14<sup>18f.</sup>, based upon the present passage. In Ezek. *the glory of Jahveh, the glory of the God of Israel*, denotes an outward manifestation of the divine Presence, seen by the prophet in ecstasy, but invisible to the natural eye, 3<sup>12, 23</sup> 8<sup>4</sup> 9<sup>3</sup> 10<sup>4, 18f.</sup> 11<sup>22f.</sup> 43<sup>2, 4, 5</sup> 44<sup>4</sup>. With the possible exception of Ex. 33<sup>17-23</sup> ?J, this meaning first occurs in the present passage. In the earlier literature *the glory of Jahveh* meant something quite different: the power and majesty of Jahveh displayed in nature and history, a fundamental conception with Isaiah and his followers, Is. 6<sup>3</sup> 3<sup>8</sup>, Hab. 2<sup>14</sup>, and prob. Num. 14<sup>21</sup> JE; outside the visions of Ez. the term occurs once in this sense, 39<sup>21</sup>, cp. 28<sup>22</sup> 39<sup>13</sup>. But within the visions *the glory of Jahveh* is always an appearance of light and splendour indicating the divine Presence. From Ez. this usage was taken over by writers of the Priestly School, though they apply it to a manifestation visible to the natural eye: the fire in which Jahveh appeared at the Giving of the Law, Ex. 24<sup>16-18</sup>, and the fiery glow which shone through the cloud resting upon the tabernacle, Ex. 16<sup>10</sup> 29<sup>43</sup> 40<sup>34f.</sup>, Lev. 9<sup>6, 23</sup>, Num. 14<sup>10</sup> 16<sup>19</sup> 17<sup>7</sup> [16<sup>42</sup>] 20<sup>6</sup>; similarly in passages based upon P, 1 K. 8<sup>11</sup>=2 C. 5<sup>14</sup> 7<sup>2</sup>. The influence of Ez. may further be traced in Is. 40<sup>5</sup> 58<sup>8</sup> 60<sup>1, 2</sup>. See Gray *HDB*. ii. 184-6; Kautzsch *ib.* v. 639 f.; and Morgenstern *Hebr. Union Coll. Annual* vi. (1929) 35 f. for the possible connexion between the Glory and the ceremony at Maṣsoth and Sukkoth; cp. 44<sup>2</sup> n., 45<sup>25</sup> n., and Ps. 24<sup>7f.</sup> 118<sup>19f.</sup>. Later Jewish theology used δόξα (N.T. e.g. Rom. 9<sup>4</sup>), *jeḥārâ* (T), *sheḥînâ* (Talm., Midr.) as equivalents for *the glory of Jahveh* in the sense which is characteristic of Ez. and P; see Abelson *Immanence of God in Rabb. Lit.* App. ii. In the N.T. this *glory* belongs to the manifestation of Christ, Lk. 9<sup>32</sup>, Jn. 1<sup>14</sup>, Tit. 2<sup>13</sup>, Jas. 2<sup>1</sup>, 1 Pet. 4<sup>14</sup>.—*when I saw it I fell upon my face*] So again after a similar appearance, 3<sup>23</sup> n. 11<sup>13</sup> 43<sup>3</sup> 44<sup>4</sup>. In his state of ecstasy the prophet saw the vision *before* he fell upon his face; the ecstasy, therefore, was not brought on by a cataleptic seizure, as some think (Herrm. *Ezechielstudien* 73).

Ezekiel himself does not call 'the fiery-wheelèd throne' a chariot (*merkābhâ*); in later times, however, the word came to be applied not only to the throne, but to the whole vision. The first step in this direction can be seen in 1 C. 28<sup>18</sup>, where the ark with the cherubim is called *the chariot* (המרכבה הכרובים, but ἡ τὸ ἄμμα τῶν χερουβείν); a further stage is illustrated by Ἐ's text in ch. 43<sup>3</sup> ἡ ὁρασις τοῦ ἁμματος. By the time of Ben Sira the usage had established itself, thus Ecclus. 49<sup>8</sup> 'the vision

of glory which he (God) shewed him upon the chariot of the cherubim,' but in the Hebr. text 'and he (Ez.) described the mixed beings (יְיִי lit. kinds) of the chariot'; and in an early Mishnâ (*Hag.* ii. 1) the *Chariot* i.e. Ez. 1 is combined with the *Creation* i.e. Gen. 1 to denote the two matters which are to be expounded only to a prudent person. To this day the Synagogue reads Ez. 1 in Hebrew only, on the first day of the Feast of Weeks. A whole cycle of legends gathered round the objects of Ez.'s vision, which became a favourite topic for speculation. See Streane *Chagigah* 55; *Jew. Enc.* viii. art. Merkabah, and iii. art. Cabala. The angelic Throne Bearers in the *Kur'an* 69, 17 and 40, 7 come ultimately from Ezekiel; see Klein *Rel. of Islâm* (1906) 66.

Ch. 1, 4. אִשׁ חֲלָקָהּ For the reciprocal Hithp. cp. יִחַלְכוּ Job 41<sup>r</sup>.—חֲשָׁלִי With an uncommon *ā* in the second syll., cp. אֶחָלִי v. 15 Ps. 63, B-L. § 26 n. On philological grounds the connexion between חֲשָׁלִי and the Akk. *ešmarû* need not be questioned; Brockelmann *Kurzgef. vergl. Gr.* 104. The Eg. *hesmen* is prob. the same word; Kön. ii. 99. In Akk. *ešmarû*, often with *ibbu* 'shining,' has not been found earlier than the 8th cent. B.C.; see KB. ii. 202; Langdon *Neubab. Königsinschr.* 316. The word seems to be foreign in Akk. itself, though the original source cannot be discovered; Landersdorfer thinks of a Sumerian derivation, without giving any actual instance of the word in use; *Sumer. Sprachgut im AT.* 70 f.; Zimmern *Akk. Fremdw.* 59. The Rabbis explained חֲשָׁלִי as an acrostic for either חֲשָׁלִי אִשׁ חַיִּים 'fiery beings who speak,' or חֲשָׁלִי חַיִּים חֲשָׁלִי 'at times silent, at times speaking.' In the Talm. there is a curious story to illustrate the dangerous properties of חֲשָׁלִי, *Hag.* 13 a; see Ra. and Kim. in loc.—חֲשָׁלִי adds καὶ φέγγος ἐν αὐτῷ, a superfluous gloss.—5. יָקָמָה Contr. from יָקָמָה, the *y* being radical, cp. שָׁמַח, נָסַח, פָּדָה. The ending *ā* to denote an abstract becomes common in the later language under the influence of Aramaic; but so far as the form goes, there is no evidence that יָקָמָה is borrowed from Aram.; Driver *Journ. Phil.* xi. 216; Kautzsch *Aram. im AT.* 106. Outside Ez. the word occurs 2 K. 16<sup>10</sup>, Gen. 1<sup>28</sup>, 5<sup>1</sup>. 3 P+5 times in late literature.—[מִרְאִיָּה] Sing., with the original *ay* of the termination contr. to *ē*; so in Gen. 41<sup>21</sup>, Nah. 2<sup>5</sup>, Dan. 1<sup>15</sup>.—[לְקָחָהּ] So v. 23 bis, 42<sup>9</sup>, Zech. 5<sup>9</sup> (all); see v. 11 n. The longer forms of the suffixes. 3 pl. m. and f. are found only with preps., e.g. כִּהְיוּ 16<sup>51</sup> 42<sup>5</sup> etc., and, with the exception of כִּהְיוּ Gen. 41<sup>18</sup>, occur mostly in P and not earlier than Jeremiah. For לִיָּהּ here has ἐν αὐτοῖς, which, according to Co. Herrm., implies עליהן *above them*. Adopting this correction, Herrm. maintains that רָמָה אִם = רָמָה אִם in v. 26, i.e. that the reference is to Jahveh Himself. But does ἐν αὐτοῖς imply עליהן? In v. 26, as Sprank points out (*Studien z. Ez.* 29), *ἔλ* renders על *with the gen.*, ἐπὶ τοῖς ἀνθρώποις, while to express *above* unequivocally Ez. uses a stronger idiom, v. 26, which *ἔλ* renders *above*; cp. also v. 26, where על . . . כִּלְ = ἐπὶ ἀνθρώποις . . . ὑπέρ. Thus it is not prob. that ἐν αὐτοῖς implies an original עליהן; it is only a little more expressive than αὐτοῖς, 'belonging to them in outward semblance.'—6. פָּנִים The pl. = not *face* as usually, but *faces*; so 10<sup>14</sup>. 21 41<sup>18</sup> and 'פ' 21<sup>3</sup>.—[אֲרָבַע כְּנָפִים] The dual is used for pl., because the wings were thought of in pairs, so 10<sup>21</sup>, Is. 6<sup>2</sup>, and cp. ch. 7<sup>17</sup>. Two pairs of wings are meant, as v. 11<sup>b</sup> shews. In Philo of Byblus' exposition of Phoen. mythology the god Kronos has four wings, δύο μὲν ὡς ἱπτάμενα,





In  $\text{עַר}$   $\epsilon\rho\acute{\alpha}\nu\omega$  often merely =  $\epsilon\rho\iota$ , e.g. 10<sup>1</sup>; see Thackeray *Gr. of O.T. in Greek* 25. Therefore  $\epsilon\rho\acute{\alpha}\nu\omega$  need not imply כְּסִמְלָה, nor does  $\text{עַר}$  necessarily mean that the wings covered the upper part of the body, as Co. thinks. The form of the suffix 3 fem. pl. בְּחִיָּהָּ (*-hinna*, *-hinā*, *-hin* usually *-hen*) occurs again in בְּחִיָּהָּ 16<sup>63</sup> בְּחִיָּהָּ 1 K. 7<sup>37</sup>, all in pause. A similar form of the suffix 3 mas. pl. is בְּחִיָּהָּ 40<sup>16</sup> (s.v.l.); and another unusual form in Ez. is the suffix 2 fem. pl. in *-hinna*, *-hēnā*, for the normal *-ken*, e.g. לְכִנָּה 13<sup>18</sup> בְּחִיָּהָּ 13<sup>20</sup> וּבְחִיָּהָּ 23<sup>48</sup> (in pause) 49; see Stade *Lehrbuch* §§ 348, 352, 358; B-L. 256 f. The accent remains where it would be in the usual forms (בְּחִיָּהָּ, בְּחִיָּהָּ etc.), but its effect on the penultimate short vowel of the suffix varies, either securing it (בְּחִיָּהָּ, בְּחִיָּהָּ), or lengthening it (בְּחִיָּהָּ), or reducing it further (בְּחִיָּהָּ); the Massora is careful not to double the ו or כ, and marks them with rāphē (exc. בְּחִיָּהָּ 13<sup>20</sup>). Kōn. ii. 447 suggests that in the case of the 3 pers. pl. suffs., mas. and fem., and the instance of לְכִנָּה vv. 5. 23 42<sup>9</sup> may be mentioned here, the forms of the separate pron. הוּא, הֵנָּה, were occasionally substituted for those of the suffixed pron., as possibly happens now and then in old Aram. (see NSI. 191); but since this cannot apply to the 2 pers. fem. pl. forms, it is safer to explain these peculiarities as variations, prob. dialectical or local, which Ez. and a few other writers affected.—12. מֵיִם Mas. in the sense of *spirit*, Num. 5<sup>14</sup>, Josh. 5<sup>1</sup>, 1 K. 22<sup>21</sup>, Job. 4<sup>151</sup>, and of *wind*, Ex. 10<sup>13</sup>, Jer. 4<sup>111</sup>, Job. 8<sup>2</sup>; otherwise generally fem., and always fem. in pl.—13. וְרוּחֹם  $\text{עַר}$  *kal en mēsox*, so  $\text{עַר}$  וְרוּחֹם as in 10<sup>61</sup>. The confusion between וְרוּחֹם and וְרוּחֹם might easily have occurred when the text was written in archaic characters; and since  $\text{עַר}$  found וְרוּחֹם in  $\text{עַר}$ , the form וְרוּחֹם must have arisen in the interval between  $\text{עַר}$  and the adoption of the square character; Peters *Am. JBL* xi. (1892) 42.—14. בְּחִיָּהָּ In appos. to הוּא הוּא; but the awkwardness of the syntax (Kōn. iii. § 333 f) is really due to textual corruption. Read בְּחִיָּהָּ  $\text{עַר}$ , or בְּחִיָּהָּ  $\text{עַר}$ . Though נָהַל is mas. in form, it has a fem. ending in sing. בְּחִיָּהָּ (cp. רְבוּדִים בְּחִיָּהָּ etc.), and is construed with a fem. ptcp., cp. 7<sup>16</sup>; Kōn. iii. § 252 l. It is hardly necessary to read בְּחִיָּהָּ Kr.—כְּסִמְלָה הָיָה מְחַלְחֶלֶת The v. seems to speak of three things, (a) burning coals of fire sending out torch-like flames between the חֵיִם, (b) the fire again, diffusing light, presumably the fire mentioned in 10<sup>1</sup>, (c) the lightning which issued from the fire, distinguished from the torch-like flames between the חֵיִם, because it flashed outside the group of figures. Clearly מְחַלְחֶלֶת, which refers to אֵש, is not right, for the fire did not move to and fro, but was continually burning at the centre of the square, 10<sup>1</sup>.  $\text{עַר}$  gives a consistent sense by reading  $\omega\varsigma\ \delta\psi\iota\varsigma\ \lambda\alpha\mu\pi\acute{\alpha}\delta\omega\kappa\ \sigma\upsilon\sigma\tau\epsilon\rho\phi\omicron\mu\acute{\epsilon}\nu\omega\kappa$  prob. = מְחַלְחֶלֶת מְחַלְחֶלֶת, omitting הָיָה and ה' in הָלִידִים (a dittogr. of the preceding ה); the irregularity in the gends. can be the more easily admitted, as the ref. is to נָהַל אֵשׁ בעֶרְתָּ. But how are we to account for  $\text{עַר}$ 's מְחַלְחֶלֶת? The fem. pron. does not seem to = *id est*, introducing a gloss (Peters and others), because 'ח' is not an alternative or an explanation; rather, מְחַלְחֶלֶת looks like a correction made by a reader who took מְחַלְחֶלֶת to refer to the *coals of fire*, and not to the torches. אֵשׁ מְחַלְחֶלֶת 'the flaming fire,' prob. reading מְחַלְחֶלֶת אֵשׁ (Co. 129).—14. בְּחִיָּהָּ Hardly the inf. abs. of בְּחִיָּהָּ, which is בְּחִיָּהָּ, but a mistake for בְּחִיָּהָּ; then read the proper idiom בְּחִיָּהָּ, as Gen. 8<sup>7</sup>; G-K. § 113 s note. Kr. reads בְּחִיָּהָּ, but the fin. vb. is wanted.  $\text{עַר}$  freely, 'and the living creatures were running and not turning.' [הַבֹּקֶר] Recensions of  $\text{עַר}$  guess: 'A  $\acute{\alpha}\rho\omicron\pi\pi\omicron\lambda\alpha\varsigma\ \Sigma\ \acute{\alpha}\kappa\tau\iota\upsilon\omicron\varsigma$  or al.  $\omega\varsigma\ \epsilon\lambda\delta\omicron\varsigma\ \acute{\alpha}\kappa\tau\iota\upsilon\omicron\varsigma\ \acute{\alpha}\sigma\tau\rho\alpha\phi\eta\varsigma\ \Theta\ \omega\varsigma\ \epsilon\lambda\delta\omicron\varsigma\ \tau\omicron\upsilon\ \beta\epsilon\zeta\acute{\epsilon}\kappa$ , so codd. Aq.  $\text{עַר}$  כְּחִיָּהָּ בְּחִיָּהָּ; similarly TB. Hag. 13b, Kim., taking it as = בְּחִיָּהָּ. By an ancient slip of the pen  $\text{עַר}$  was written  $\text{עַר}$ . Cohen, *Am. JSL* xl. (1924) 163, tries to defend  $\text{עַר}$  by the use of בֹּקֶר in Rabbinic; but in the Mishn. and Midr. בֹּקֶר = crush, crumble; where it is used of lightning,



transcribers'; *Oxf. Lex.* 41 a. And for these reasons: (a) על and אַ are interchanged in the same verse, e.g. 21<sup>12</sup> 44<sup>13</sup>, Is. 22<sup>15</sup>, Jer. 18<sup>11</sup> etc.; (b) in parallel phrases in different books, e.g. 2 S. 6<sup>10</sup> || 1 C. 13<sup>13</sup>, 1 K. 22<sup>6</sup> || 2 C. 18<sup>5</sup>, 2 K. 18<sup>27</sup> || Is. 36<sup>12</sup>, Mic. 4<sup>1</sup> || Is. 2<sup>2</sup>; sometimes in the same book, e.g. Ez. 1<sup>12</sup> אַשׁר אַל and v.<sup>20</sup> אַשׁר עַל, v.<sup>3</sup> and 33<sup>22</sup>, 18<sup>6</sup>. 11 and v.<sup>15</sup>; in some cases the MSS differ, e.g. 23<sup>42</sup> 44<sup>13</sup> 45<sup>19</sup>; (c) עַל as a rule has *enl* when אַ=עַל. Berry, in *Am. JBL.* xxxiv. (1915) 25, observes that the interchange is more marked in the last section of Ezekiel than in the earlier chs.; for example, in chs. 1-3 אַ=unto 22 times, =upon once; עַל=upon 14 times, =unto twice; whereas in chs. 40-48 אַ=unto 73 times, =upon 39 times, and עַל=upon 40 times, =unto 3 times; thus in the sense of upon אַ occurs almost as often as עַל in the chs. last named. In the original text of Ez. עַל and אַ were distinguished, but by the beginning of the 2nd cent. B.C. the soft sound of *y* lost its force and became identical with that of *a*. The Mass. text of Ez. belongs to the period of confusion. Peters *ib.* xii. (1893) 52. For עַל אַν הָיָה הָיָה נֶפֶשׁ, ἐκεῖ τὸ πνεῦμα τοῦ πορεύεσθαι, with הָיָה נֶפֶשׁ added to make the meaning clearer.—לעֲלֹמָם *parallel to them*, 3<sup>13</sup> 10<sup>19</sup> 11<sup>22</sup> (of the wheels and *hayyoth*) 42<sup>7</sup> 45<sup>6</sup>. 7 48<sup>13</sup>. 18. 21.—רוּחַ הַחַיִּים Following עַל πνεῦμα ζωῆς (so v.<sup>21</sup> 10<sup>17</sup>), Hitzig renders 'spirit of life'; but this would be רוּחַ הַחַיִּים. In all three places Hō. would read רוּחַ חַיִּים 'a living spirit'; so Sprank *l.c.* 63, who finds here the initial stage of the process by which the Ophannim came to be personified. Kr. רוּחַ אֶחָד 'one impulse'; but that is sufficiently expressed by the text as it stands. חַיִּים is either a coll. sing., or distributive, 'each living creature,' the writer thinking of the one beside each wheel (Be.).—22. רָאִי הַחַיִּים 1. עַל רָאִי הַחַיִּים. עַל רָאִי אַשׁר עַל, as in vv.<sup>25</sup>. 26 10<sup>1</sup>. For רוּחַ הַחַיִּים 3 Hebr. MSS Vrs. רוּחַ הַחַיִּים.—רוּקֵץ The form implies a pass. sense, like רוּקֵץ, רוּקֵץ, רוּקֵץ, etc. In Kāl רוּקֵץ=(a) to stamp 61<sup>1</sup> 25<sup>8</sup>, and trans. stamp upon 2 S. 22<sup>43</sup>; (b) to make firm e.g. the earth, Is. 42<sup>5</sup> 44<sup>24</sup>, Ps. 136<sup>8</sup>. In Piel the word means to hammer out metal, overlay, hence רוּקֵץ plates Num. 17<sup>3</sup>, and Phoen. רוּקֵץ plating, NSI. 75 f.; in Hiph. it is applied to the skies Job 37<sup>18</sup>, as solid and wide. But it is the Pi. which expresses the idea of extension, while the Kāl denotes rather firmness, and רוּקֵץ is derived from the Kāl. See Skinner *Genesis* 21 f.—רוּקֵץ ice; so in Akk. *karāhu*=be cold, *karhu*=cold; Klauber *Am. JSL.* xxx. (1914) 278.—רוּקֵץ Kr. רוּקֵץ was seen, cp. 10<sup>1b</sup>; but a verb would hardly be idiomatic in this position.—23. רוּקֵץ שְׁתֵּי סִכְמֹת לִהְיוֹת. The repetition gives a distributive sense; but the repeated words are prob. a dittograph, and om. by 12 Hebr. MSS עַל. Moreover, in the second sentence the grammar is strained: 'covering them—their bodies,' with the accus. in appos. to לִהְיוֹת. עַל for both sentences has simply ἐκάστω δὲ επικαλύπτουσαι τὰ σώματα αὐτῶν i.e. רוּקֵץ שְׁתֵּי סִכְמֹת, om. לִהְיוֹת; S implies רוּקֵץ שְׁתֵּי סִכְמֹת אַחַד נִיחִיָּהּ, om. רוּקֵץ שְׁתֵּי סִכְמֹת and the second לִהְיוֹת, but maintaining the repetition. עַל points to the original form of the text. How, then, did לִהְיוֹת get in? It may have been a marginal note, referring to the second pair of wings already mentioned in v.<sup>11</sup>, and from the margin it slipped into the text; finally the whole sentence, with לִהְיוֹת in it, was inadvertently recopied. עַל after ר' ס'. αὐτῶν adds τῷ σώματι τὰ πρόσωπα αὐτῶν, i.e. each had a pair covering their faces, making six wings in all: an attempt to conform the description to that of Is. 6<sup>2</sup>. On the form רוּקֵץ see v.<sup>8</sup> n.—24. עַל om. כְּהֵנָּה . . . בְּקוֹל שִׁיר, but עַל ὡς φωνὴν ἰκανοῦ ἐν τῷ πορεύεσθαι αὐτὰ φωνὴ τοῦ λόγου ὡς φωνὴ παρεμβολῆς, a hexaplaric insertion from Θ; with this interpretation of הַמְלָה as=λόγος, i.e. רוּקֵץ עַל S and Jews agree; Y multitudinis, i.e. הַמְלָה. In Jer. 11<sup>16</sup>, the only other place where the word (הַמְלָה) occurs, עַל renders περιστομῆς αὐτῆς=הַמְלָה, C and Rashi as=הַמְלָה, S Kim. as=הַמְלָה. In Ar. the הַמְלָה=to weep copiously; it is also used

of the sky shedding continuous, but not violent rain; this hardly suggests noise, which the context here and in Jer. requires; hence *storm-wind* is only an approximate rendering.—[תַּרְשִׁינָה 1. תַּרְשִׁינָה Kā, as ἡ κατέπνευον αἱ πρέπυγες αὐτῶν, Ἐ<sup>4</sup> in v.<sup>25</sup> ἀνέπνευτο αἱ πρ. αὐτῶν, so 𐤔 in both places; כִּנִּי is fem. and should govern the vb., while חיות is mostly construed with mas., e.g., בעמדם, בלכתם, בנפיהם (cl. a).—25. The whole v. is om. by 6 MSS Kenn. and 3 de R., cl. b by 3 MSS de R. Ἐ<sup>3</sup> καὶ ἰδοὺ φωνῇ (v.<sup>26</sup>) ὑπεράνωθεν τοῦ σπινθώματος, Ἐ<sup>4</sup> 𐤔 𐤔 supply the remainder of the v., see Co. 69, 73. Thus Ἐ recognizes only קול הנה in v.<sup>25</sup>, and 𐤔's קול יהיה may well be a corrupted form of ומה קול, which again was originally ומה alone. Herrm. accounts for ומה קול כעל לרקיע אשר על ראשם as a gloss from the margin, referring to בעמדם חרפיה חרפיה v.<sup>24b</sup>; the gloss, with the words to which it referred, found its way into the text. But this does not explain why Ἐ rendered ומה קול and no more.—קַעַל לְקַעַץ. So Gen. 17; קַעַל chiefly in late passages, Jon. 4<sup>6</sup>, Mal. 1<sup>5</sup>, but also 1 S. 17<sup>39</sup>; the more classical idiom uses קַעַל לְ v.<sup>26</sup>, Gen. 22<sup>9</sup>, Is. 6<sup>3</sup>. קַעַל (על + קן) became first an adv., then a prep. by the addition of ל, cp. לְ, קַעַח לְ, קַח לְ. G-K § 119 c.—26. רְמוֹת כְּסֵא. [עליו מלמעלה.—א. ב. עָלִי מֵעַל מֵעַל, transferring עליו from cl. ב. The combination of על with מלמעלה is in Ez.'s manner, cp. v.<sup>22b</sup> 10<sup>19</sup> 11<sup>22</sup> 37<sup>8</sup>.—27. בְּיָמָיו לְפָנֶיךָ לֵאמֹר בְּיָמָיו לֵאמֹר constr. st. before a prep., as בְּיָמָיו לְפָנֶיךָ Ps. 58<sup>6</sup>; but it is better to point לֵאמֹר, B. ii. 311; א. refers to א. For בְּיָמָיו = holder, receptacle cp. Ex. 25<sup>27</sup> 26<sup>28</sup>, 1 K. 18<sup>32</sup>. The rendering *within*, Ἐ<sup>4</sup> Ἀθ' ἑσθλὸν αὐτοῦ 𐤔, has no support from usage; *within* is בְּיָמָיו Ex. 26<sup>33</sup>, 1 K. 7<sup>8</sup> etc. Ἐ<sup>3</sup> om. the entire sentence, which may be a faulty repetition of בְּיָמָיו לֵאמֹר א. ב. —28. [הִקְשֵׁת. Only again Gen. 9<sup>13</sup>, 14 P=rainbow; Ἐ τόξον; in Rev. 4<sup>3</sup> 10<sup>1</sup> 19<sup>1</sup>.

### A Note on the Vision.

A man sees that which by temperament and training he is prepared to see. In Ezekiel's case, we may believe, a natural sensitiveness to the reality of the invisible world, and the habit of reflecting upon the holiness and supremacy of Jahveh, enabled him to see the vision which changed his life. The symbolic figures of the vision took shape in his own imagination, though, at the same time, he experienced the contact of a Power outside himself; just as in other cases, the word which the prophet has to deliver comes from God and yet bears the stamp of the prophet's own mind. Here, we may suppose, the form which the vision took was created by the prophet himself, and determined by the influences which affected him. What were they in the present case?

Probably they were the influences in which he had been brought up. At any rate the accompaniments of the theophany, cloud, fire, light, thunder, were derived from Hebrew sources (see pp. 10, 15, 20). And the same may be said of the throne, supported or attended by supernatural beings (see p. 20), an idea which must have been familiar to Ezekiel, not only in the current phrase 'Jahveh enthroned on the cherubim,' but as

outwardly embodied in Solomon's temple. There the two Cherubim stood in the inner sanctuary, guarding the ark with their outstretched wings (1 K. 6<sup>23-28</sup>). Some think that the ark itself was supposed to represent the throne of Jahveh, and Jer. 3<sup>16f.</sup> lends a certain plausibility to this view; perhaps, however, this was not the original conception, and the Cherubim supporting the mercy-seat (*kappōreth*) represented the throne; then the ark, properly a chest and not a throne, must have been introduced later, and given more significance, until the angelic supporters of the *kappōreth*-throne became mere decorative additions on the lid of the ark. Such is the view put forward by Hans Schmidt;\* but whether it be accepted or not, the divine throne and the Cherubim belonged to the common tradition. There was nothing, however, quite like the four-faced *hayyōth* in the temple at Jerusalem; yet mixed human and animal forms were widely used as religious symbols in Egyptian and Babylonian art (cp. 1 K. 7<sup>29</sup>), and reminiscences of these may have coloured the prophet's thought.†

Ezekiel, like Isaiah, saw Jahveh sitting upon a throne; but in Is. 6, the throne is stationary, here it is seen to travel. The difference corresponds with the situation in each case. Isaiah was in the temple at Jerusalem, Ezekiel far away in Babylonia; and when he saw Jahveh approaching on the throne of heaven, his imagination pictured wheels to account for the movement; a naïve device, but in keeping with the characteristic habit of his mind. Whether the wheels were suggested by some object or idea familiar to the prophet is an open question. Bertholet (12 f.) points to the four-wheeled *stands* or wagons in the temple, ornamented with lions, oxen, and cherubim (1 K. 7<sup>29</sup>) ‡; Gunkel thinks of the popular tales in which Jahveh was supposed to journey in a heavenly chariot (*Das Märchen im A.T.* 1921, 59 ff.); Reitzenstein, of current speculations, influenced by Iranian symbolism, on the movements of the heavenly bodies; § yet another recent theory has been alluded

\* *Eucharisterion* i. (1923) 132 ff. The text of Ex. 25<sup>10-22</sup> 30<sup>6</sup>, Num. 7<sup>89</sup> P has to be treated somewhat freely to yield this sense, as Schmidt allows.

† Schmidt l.c. 124 n., and Sprank *Studien. z. Ez.* (1926) 42 f., question the direct influence of Babylonian sculptures.

‡ See the illustrations in Burney *Hebr. Text of Kings* 90 ff.

§ *Das iranische Erlösungsmysterium* (1921) 248 f. He refers to the activities ascribed to the supreme Persian deity, called in Gk. *Alōn*, and quotes the following verse from Nonnus *Paraphr. of St. John's Gosp.* x. 102 (4-5 cent. A.D.): εἰσόκε μῦναι αὐτομάταις ἀψίσις ἐλῖξ κυκλοῦμενος *Alōn*. In R.'s opinion, Nonnus borrowed the image, not from his Bible reading, but from the store-house of Alexandrian poetry, which was tinged with Iranian mythology. R. also mentions *Αἰωνόφθαλμος* as a title of ἀπλάνητος *Alōn*. In a full-length review of Reitzenstein, Gressmann

to above (p. 24). None of these explanations is quite convincing.

The preceding notes have called attention to Herrmann's view (1924) that the first draft of ch. 1 consisted only of vv. 4. 5. 27. 28, and that this was filled out later by the prophet himself. Similarly Hölscher (1924) draws a distinction between the vv. which mention the bare fact of the vision and those which describe it in detail. But he pushes his argument further: vv. 4. 28 give the authentic record; Ez. saw only the storm-cloud flashing with light, and fell to the ground in terror, but, like St. Paul on the way to Damascus, he had no sense of the details; vv. 5-27 were added long after by an editor who was merely drawing upon literary sources. Certain features of Ez.'s vision, it is true, resemble other descriptions of a theophany in the O.T.; but the literary sources furnish no precedents for the combination of wonders portrayed in this chapter.

The vision as a whole revealed to the prophet an awful indication of the divine purpose. The fact that it occurred in Babylonia proved that Jahveh is not confined to any one place. And if He can thus travel outside the land of Judah to visit the exiles, though now it is to warn them of coming judgement, at another time it might be to restore them to their home. So far, perhaps, an element of hope, though a faint one, enters into the revelation; but the main object of Jahveh's self-disclosure is to summon the prophet to denounce the sins of Israel, and to proclaim that punishment is about to fall.

No attempt to paint a picture of the vision can ever be successful, for the reason that the imagery is symbolic, not pictorial (cp. Westcott *Epp. of St. John* 335). Raphael, with the instinct of an artist, recognized this; in his well-known picture at Florence, now in the Pitti Palace, he treats the description freely, and selects only such features as can be reproduced on canvas. Representations of the Cherubim and the throne in early Christian art have been collected, in a remarkably complete form, by W. Neuss *Das Buch Ezechiel in Theologie u. Kunst bis z. Ende d. xii. Jahrhunderts* (Münster in Westf. 1912), pp. 154 ff., 159 ff., 190 ff., 230 ff. The same work illustrates from sarcophagi, mural paintings, and illuminated MSS. the temple-vision (ch. 8) and the vision of the dry bones (ch. 37).

Ch. 2, 1-7. The prophet's commission. *And he said unto me, Son of man*] So v. 3<sup>1</sup>. 3. 4. 10 in this section. The title *son of man* (*ben 'ādhām*) has a special emphasis in Ez.; it occurs

with less caution declares that in Ez. 1<sup>15-21</sup> we have the earliest evidence of the effect produced by Iranian beliefs upon Jewish apocalyptic: *Zeitschr. f. Kirchengesch.* xli. (1922) 172 f.

87 times, when God speaks to the prophet. According to Hebr. idiom *son of* denotes a member of a class (e.g. *son of a foreigner* 44<sup>9</sup>; *son of a prophet* Am. 7<sup>14</sup> etc.), and the second word is a collective. Outside Ez. *son of man*=mankind in general, e.g. Num. 23<sup>19</sup>, Is. 51<sup>12</sup>, Jer. 49<sup>18</sup>, Ps. 85<sup>14</sup>, Job 25<sup>6</sup>; as applied to an individual it is peculiar to Ez.; Dan. 8<sup>17</sup> is based upon the present passage, and the Aram. equivalent in Dan. 7<sup>13</sup> has a different meaning, as the context shews. The title answers to Ez.'s habit of thought: as a creature he receives from his Creator a designation which is all that a mere man can claim; as a prophet he is the mouthpiece, and nothing more, of the divine will.—*stand upon thy feet*] 'It is man erect, man in his manhood, with whom God will have fellowship and with whom he will speak' (Davidson). Jacens sermonem Dei audire non poterat, says Jerome, and refers to Ex. 34<sup>2</sup>, Dan. 10<sup>11</sup>. Cp. Acts 26<sup>16</sup>.—2. *And a spirit entered into me*] The divine impulse (see 1<sup>12</sup> n.) is often noted by Ez. in connexion with his ecstasies; thus 3<sup>12</sup>. 11. 24 8<sup>3</sup> 11<sup>1</sup>. 5. 24 37<sup>1</sup> 43<sup>5</sup>. The *spirit* instigates his bodily movements, but does not, except in 11<sup>5</sup>, convey the divine word; that is imparted through visions. See Jepsen *Nabi* (1934) 27.—*according as, or when he had spoken unto me*] The construction as in Gen. 7<sup>9</sup> 18<sup>33</sup> 20<sup>13</sup> etc. GL om. the words, substituting 'and lifted me up and took me,' from 3<sup>14</sup>.—*and I heard one speaking unto me*] Almost a repetition of 1<sup>28b</sup>; but that is not a sufficient reason for treating 2<sup>1.2</sup> as a later expansion (Hölscher *Hesekiel* 52). The two passages may well describe different stages in the prophetic apprehension. When the vision ended he fell upon his face, and only heard a mysterious voice; now he has risen to his feet, prepared to listen, and he hears one speaking words which he can understand. Not unlike this is Samuel's advance in apprehension at the time of his call, 1 S. 3<sup>4-10</sup>.—3. *I send thee*] So of prophets, Is. 6<sup>8</sup>, Jer. 1<sup>7</sup>; of apostles, Mk. 6<sup>7</sup>, Mt. 10<sup>5</sup>, Lk. 9<sup>2</sup> cp. 10<sup>1</sup>—*unto the sons of Israel*] & *unto the house of I.*, which is the usual phrase on Ez., 83 times, as against *sons of I.* 10 times. Jeremiah shews the same preference, though not so strongly marked, *house of I.* 20 times, *sons of I.* 9 times; in Amos and Hosea the occurrences are about equal. Perhaps Babylonian usage, e.g. *bît Humri* ('house of Omri'), *bît Ammanu* ('house of Ammon') had some influence upon Jer. and Ez. Though the prophet could only reach his fellow-exiles, his mission is to the nation as a whole, at home and in Babylonia; see Introduction, pp. xxiii. f., and cp. 3<sup>11</sup> and 4.—*unto the rebellious nations*] The Hebr. is not strictly grammatical; and *nations* can only mean *heathen*, not Israel and Judah (as in 36<sup>13</sup> 37<sup>22</sup>). GL om. *nations*, reading 'who provoke me,' which makes good sense, though confusing *rebel* (מרד) with *provoke* (מרה). We



may read therefore *unto the rebellious ones*, cp. 20<sup>38</sup> and 17<sup>15</sup>; it is possible that *nations* was inserted to avoid calling Israel 'rebellious' the first time that the name appears; Geiger *Urschrift* 267, and Co., who cps. 2 S. 12<sup>14</sup>.—*they and their fathers have transgressed against me*] Ez. can see no signs of goodness in Israel's past; a theme which he develops in chs. 16 and 23. Jeremiah took a similar view, e.g. Jer. 2<sup>20</sup> 7<sup>24f.</sup> 22<sup>21</sup> 32<sup>30</sup>, and it comes out in the Dtc. compilers of the historical books. But Ez. goes further than any of them in unqualified condemnation.—*to this very day*] Again 24<sup>2</sup> bis 40<sup>1</sup>; lit. *to the bone* i.e. inner substance (cp. Ex. 24<sup>10</sup>, Job 21<sup>23</sup>), *of this day*; the phrase was evidently current in priestly circles, for it occurs 5 times in H, Lev. 23<sup>14. 21. 28-30</sup>, and was adopted by P, Gen. 7<sup>13</sup> 17<sup>23. 26</sup> etc. (9 times).—4.  $\mathfrak{C}^{\text{P}}\mathfrak{L}$  om. the first half of the v.; it interrupts the connexion, and may have been added from 3<sup>7</sup>. After *they and their fathers* have been condemned in v.<sup>3b</sup>, it seems needless to single out the sons for blame. With *stiff-faced* (not again) cp. *stiff-necked* Ex. 32<sup>9</sup> R<sup>28</sup> 33<sup>3</sup> J<sup>5</sup> R<sup>28</sup> 34<sup>9</sup> J, Dt. 9<sup>6. 13</sup>, Acts 7<sup>51</sup>.—*thus saith Adonai Jahveh*] Cp. 3<sup>11. 27</sup>, where again Ez. is told to begin his prophesying with these words. The use of the two-fold Name *Adonai Jahveh* is one of the remarkable features of the Book; it has been made the subject of detailed investigation by Herrmann in *AT Studien* dedicated to R. Kittel, 1913, 70-87, *Die Gottesnamen im Ezechieltexte*. The double Name occurs 217 times, and, according to Herrmann's analysis, (a) in the announcement of the divine message, 122 times; (b) at the conclusion of a prophetic oracle, 81 times; (c) when the prophet addresses God directly, 5 times. There remain nine instances: *I am A.J.* 5 times, *the word of A.J.* 3 times, *the hand of A.J.* once. At the same time it is to be noticed that *Jahveh* alone is used just as often, 218 times, (a) in the formula *I am Jahveh, they (or thou, ye) shall know that I am J.*, 87 times; (b) in the gen. after a construct state in such phrases as *the word, the hand, the glory of J.*, 131 times. Thus we can make out a certain distinction in the usage, as Herrmann maintains: where a special emphasis seems fitting, as at the beginning and end of a prophecy, or in addressing the Godhead, the Name is *Adonai Jahveh*; on the other hand, where *Jahveh* Himself is speaking, or where the reference is to a property of God, the Name is *Jahveh* alone. Yet it may be questioned whether any such distinction was always felt or intended; for why should *thus saith J.* be used 4 times as well as *thus saith A.J.* 122 times, *'tis the oracle of J.* 4 times and *'tis the oracle of A.J.* 81 times, *I am J.* and *I am A.J.* both 5 times? Herrmann would explain these divergencies from the normal usage as due to error in the text.

When we turn to the Greek Version, we find that the two-fold Name, so far from being reproduced consistently throughout, is translated in different ways in different sections of the Book. The full equivalent of *Adonai Jahveh* would be κύριος κύριος; but to take  $\mathfrak{E}^B$  alone, in 1<sup>1</sup>-20<sup>38</sup> κύριος κύριος seldom occurs; in 20<sup>39</sup>-30<sup>22</sup>, only now and then; in chs. 31-39 it predominates; in chs. 40-48 there is no uniformity, though in chs. 43 and 44 κύριος ὁ θεός comes into use (κύριος once), while in chs. 45-48 κύριος θεός appears in every case. Altogether in  $\mathfrak{E}^B$  *Adonai Jahveh* is rendered by κύριος κύριος 56 times, and by κύριος 159 times. This variation in the rendering shews, beyond doubt, that the Gk. translation was made by several hands, a fact which has been established by Dr. St. J. Thackeray, and supported by other evidence (*JTS.* iv. 1903, 398-411); independently Prof. Herrmann, in the treatise referred to above (1913), arrived at the same result; though Thackeray postulates two collaborators, i.e. in 1-27, 40-48 and 28-39 (excepting 36<sup>24-38</sup>), instead of Herrmann's three.

From the figures which have been given it will be seen that  $\mathfrak{H}$  and  $\mathfrak{E}^B$  agree in less than a quarter of the cases where *Adonai Jahveh* occurs; and the question arises, which of the two forms of the text, the Hebrew or the Greek, is the more faithful to the original? In other words, Did Ezekiel himself write the two-fold Name, or is the usage to be ascribed to his editors and copyists? Herrmann believes that in all the 217 instances  $\mathfrak{H}$  represents the original, and the variations of  $\mathfrak{E}$  are due to the preferences of different translators; Cornill and Rothstein, on the other hand, only allow *Adonai Jahveh* to be original where  $\mathfrak{E}$  gives κύριος κύριος; and Cornill makes the suggestion that in chs. 43-48, where  $\mathfrak{E}$  renders κύριος ὁ θεός (43-44) and κύριος θεός (45-48), the original reading was *Jahveh Elohim*, a view which has not met with acceptance. But there is another possibility. *Adonai Jahveh* may be a sort of scribal direction to pronounce *Adonai* where *Jahveh* stands in the text (see Blau *Jewish Enc.* xii. 118, Thackeray *Sept. and Jewish Worship* 121 f.). The custom of substituting *Adonai* for the ineffable Name began earlier than is often imagined; it can be traced perhaps as far back as the fourth cent. B.C., at any rate to a time before the Greek Version was made, for, as Thackeray points out, the translators constantly render *Jahveh* by κύριος i.e. *Adonai*. But when the text of Ez. assumed its present form the rule had not yet become rigid; neither the Hebr. copyists nor the Gk. translators felt at liberty to enforce it in every instance; so that what we seem to discover in Ez. is a tentative, early stage of the movement which ended in the punctuation of *Jahveh* everywhere in the O.T. with the

vowels of *Adonai* or *Elohim*. It is possible, of course, that the prophet himself used the two-fold Name now and again (Cornill, Thackeray); but if such were the case, later scribes have so greatly extended his usage that it can no longer be recovered, and  $\mathfrak{E}$  cannot be relied upon for any help towards identifying the actual instances.—5. *hear . . . forbear*] So v.<sup>7</sup> 3<sup>11</sup>; cp. 3<sup>27</sup>; *forbear* lit. *cease*. Of the alternatives the second is the more probable, as the next clause implies.—*a rebellious house*] Such is Ez.'s invariable estimate of his countrymen, repeated 15 times, 2<sup>5.6.7</sup> [corr.] 8 3<sup>9.26.27</sup> 12<sup>2</sup> bis 3.9.25 17<sup>12</sup> 24<sup>3</sup> 44<sup>6</sup> [corr.]; cp. Acts 7<sup>51</sup>. The phrase may have been adopted from Is. 30<sup>9</sup> *rebellious people*; the post-exilic term is *rebellious sons* Num. 17<sup>25</sup> 110<sup>1</sup> P.—*they shall know*] by the fulfilment of his predictions *that a prophet has been among them*: Ez.'s version of the test proposed in Dt. 18<sup>21f.</sup>, cp. Jer. 28<sup>9</sup>. Neither his fellow-exiles, nor his countrymen left behind in the land of Israel, would listen to him, or if they listened would not take him seriously (see v.<sup>4</sup> 3<sup>7</sup> 21<sup>5</sup>; 12<sup>22.27</sup>; 33<sup>30-32</sup>). It was always a prophet's lot to be in opposition, and to deliver a message which his people did not want or expect (cp. Is. 61<sup>0</sup>, Jer. 17<sup>11</sup>). But here Ez. is comforted with the assurance, repeated at the beginning of his second period (33<sup>33</sup>), that the truth which he utters and his Lord reveals will in the end be recognized: *they shall know that a prophet* etc. finds its counterpart in *they shall know that I am Jahveh*, which echoes through the Book.—6. *But thou, son of man*] So v.<sup>8</sup>; 23 times in Ez., and usually to introduce a new topic; see v.<sup>1</sup> n.—*be not afraid of them*] Cp. Jer. 1<sup>8</sup>.—*and of their words be not afraid*] An unpleasing repetition, which may be avoided by reading with  $\mathfrak{E}$  *be not dismayed*, thus making cl. a correspond with cl. b; cp. 3<sup>9</sup>. The use of the verbs *afraid*, *dismayed* in parallelism is a point of style affected by the literature of the time, e.g. Dt. 1<sup>21</sup> 31<sup>8</sup>, Josh. 8<sup>1</sup> 10<sup>25</sup>, Jer. 23<sup>4</sup> 30<sup>10</sup> 46<sup>27</sup>; and imitated in 1 and 2 Chr. —*though briars and thorns be with thee*] There is an alliteration in the Hebr., cp. 19<sup>13</sup> 23<sup>33</sup>; and for the expression cp. Gen. 3<sup>18</sup>, Is. 5<sup>6</sup> 7<sup>24f.</sup>. The meaning of the first noun, which occurs only here, is inferred from the context; that of the second is well supported, cp. 28<sup>24</sup> *a pricking thorn* ( $\mathfrak{E}$  σκόλοψ). The Vrs. render the two words differently; see phil. note.—*and thou sittest upon scorpions*] So rather than *dwestest among*. The prophet must expect hostility even from his companions in exile.—7. *And thou shalt speak*] Repeated 3<sup>11</sup>.—At the end of the v., 27 Hebr. MSS  $\mathfrak{E}\mathfrak{S}$  read 'for they are a house of rebellion,' the usual phrase, v.<sup>5</sup> n.; *house* has fallen out by accident, cp. 44<sup>6</sup>.  
 Ch. 2, 8-3, 3. The manner of the prophet's inspiration.  
 8. *be not thou rebellious*] Cp. the Servant's words in Is. 50<sup>5</sup>.—

hear . . . unto thee] Cp. 3<sup>10</sup> 44<sup>5</sup>.—and eat] See on 3<sup>1</sup>.—9. And I looked, and behold] See 1<sup>4</sup> n.—a hand stretched forth] Cp. Jer. 1<sup>9</sup>. In Jeremiah's case the contact was direct, in Ez.'s indirect. The two prophets have much in common, but in temperament and religious attitude they were not alike, and the difference comes out in the manner of their inspiration.—the roll of a book] Cp. Jer. 36<sup>2-4</sup>, Ps. 40<sup>8</sup> [7]; a long and full roll, probably of skin; in Egypt papyrus was used, but not in Palestine or Babylonia. The normal length of a roll was 20 to 30 ft. (Maunde Thompson *Gk. and Lat. Palaeogr.* 46).  $\Xi$  renders κεφαλὴς βιβλίου (see phil. n.).—10. written within and without] Cp. Ex. 32<sup>15</sup>, where, however, the wording is different, and Rev. 5<sup>1</sup>. A roll was usually written on one side only; this was so full that its contents ran over the front and covered the back.\*—lamentations and mourning and woe] Lamentations (*kînîm*)=elegiac utterances generally, not merely elegies written in the *kînâ* measure (19<sup>1-14</sup> 27<sup>2</sup> 32<sup>2-16</sup>); mourning, only again Ps. 90<sup>9</sup>=a sigh, Job 37<sup>2</sup>=a rumbling of thunder; and woe implying a slight correction of the text, cp. Am. 5<sup>16</sup>, Jer. 9<sup>9</sup>. The prophecies of the first period, 593 to 586 B.C., are filled with denunciations and threats; then, in the second period, they speak mainly of restoration and the new age; it would follow, therefore, from the present description of its contents that the roll was occupied with the burden of Ez.'s message during the first seven years of his ministry. Hölscher, on the other hand, believes that the 'genuine' Ezekiel dealt only in threats, and prophesied only to the people of Jerusalem; everything in the Book that speaks of restoration and is addressed to the exiles comes from an anonymous prophet of a much later age (*Hesekiel* 40 ff. 51 f.; and briefly to the same effect *Gesch. der isr. u. jüd. Religion*, 1922, § 60). No doubt the Book has been enlarged by later additions, such, for example, as the passages which seek to relieve the threatened doom with a ray of hope, 16<sup>60-63</sup> 18<sup>30-32</sup> 20<sup>40-44</sup>; but Hölscher pushes his theory too far, and fails to do justice to the contents of chs. 12-24, which seem rather to shew that, while Ez. insisted upon the approaching punishment of Jerusalem, he tried also to make his hearers perceive the justice of it. See further Introduction, p. xxx.

Ch. 2, 1. נִקְרָא] The prep. נִקְרָא with suffs. is thus pronounced in Ez. 19 times (6 times defect., 13 times plenē); the same pronunciation is met with in Jer. (12 times) and in 1 K. 20-2 K. 8 (11 times), and occasionally in

\* Mediaeval theologians found a significance in the writing within and without; thus, 'Liber scriptus intus et foris: foris quantum ad sensum litteralem; intus vero, quantum ad sensum mysticum sub littera latentem.' Nicolas de Lira, Prol. to the works of Walafridus Strabus, Migne *PL.* t. cxiii. p. 33.

later books. It seems to represent a real variation in popular speech, though without special significance; for the usual pronunciation,  $\eta\eta\eta$  etc., is also found in these books (13 times in Ez.), even in the same verse, e.g. 1 K. 22<sup>24</sup>, 2 K. 6<sup>18</sup>. If the peculiarity were due to a mere whim of the scribes it would appear over a wider area. See Kōn. ii. 296 ff.—2.  $\eta\eta$  +  $\kappa\alpha\iota$  ἀνέλαβέν με καὶ ἐξήρην με, an explanatory addn. from 31<sup>14</sup>, cp. 32<sup>23</sup> n. —  $\eta\eta$  [וַיִּשָּׂא אֶת כְּרִבְרָא אֵלָיו] The sign of the accus. with an indefinite obj. may be intentional, to define and yet to leave something undefined; see 12<sup>28</sup> n.  $\eta\eta$  αὐτοῦ λαλοῦντος? =  $\eta\eta$  אִתּוֹ, a constr. usually avoided in Hebr.; if αὐτοῦ be not a corruption of τοῦ, cp. v.<sup>8</sup> (Co.).  $\eta\eta$  [וַיִּשָּׂא] Hithp. ptcpr., cp. 43<sup>8</sup>, Num. 7<sup>80</sup>, 2 S. 14<sup>13</sup>. In meaning, however, the Hithp. can hardly differ here from the usual Piel; the vocalization prob. originated in some such fanciful reason as Rashi gives in loc.:  $\eta\eta$  כְּרִבְרָא would be used of a man speaking to his companion face to face, but כְּרִבְרָא of the Shekinā speaking in his own presence in glory.—3.  $\eta\eta$  [וַיִּשָּׂא]  $\eta\eta$  πρὸς τὸν οἶκον τοῦ 'I., as in 35<sup>5</sup> 37<sup>21</sup> 43<sup>7</sup> 44<sup>9</sup>, 15; and vice versa 'I.  $\eta\eta$  οἱ οἶοι 'I. 31<sup>1</sup> 12<sup>24</sup> 37<sup>16</sup>. This seems to shew that the Hebr. text which lay before the Gk. translators used the abbreviation  $\eta\eta$  ישראל further evidence is to be found in the rendering of  $\eta\eta$  by οἶκος τοῦ 'I. in 12<sup>23</sup> 20<sup>6</sup> and by ἐν τοῖς οἴοις 'I. in 44<sup>28</sup>. For the abbreviation of  $\eta\eta$  cp. Josh. 21<sup>27</sup> with עֶשְׂתָּרָה וְיִשְׂרָאֵל Chr. 6<sup>66</sup> [71].—[נָגַם הַמּוֹדִיִּים] The omission of the art. in a case like this can sometimes be explained; see Dr. § 209 (2), G-K. § 126 x; but since there are other objections to נָגַם besides the grammatical one, it is better to om. the word, with  $\eta\eta$ . The alternative is to read נָגַם (G-K. l.c. Kr. Ro. etc.); but *unto a nation of the rebellious ones* is not a probable expression, and נָגַם is hardly ever used in the constr. st. before a gen., Zeph. 2<sup>6</sup> being the only clear instance, ? Is. 18<sup>7</sup>. —  $\eta\eta$  [וַיִּשָּׂא]  $\eta\eta$  Co. Ro. etc. om.; but  $\eta\eta$  is supported by 20<sup>28</sup>. —5.  $\eta\eta$  [וַיִּשָּׂא] See Dr. § 123 (a).  $\eta\eta$  om.  $\eta\eta$ , so Co. Kr. (metri c.); the pron., however, adds force to the sentence.—[וַיִּשָּׂא]  $\eta\eta$  ἡ πτοηθῶσιν, so  $\eta\eta$ , and similarly in v.<sup>7</sup>, ? =  $\eta\eta$  or  $\eta\eta$ ; but in 31<sup>1</sup> ἐνδῶσιν, 32<sup>7</sup> ἀπειθῶσιν, shewing that  $\eta\eta$  understood  $\eta\eta$  correctly. Perhaps in the copy before  $\eta\eta$   $\eta\eta$  was written indistinctly here and in v.<sup>7</sup>  $\eta\eta$  throughout renders *afraid*, under the influence of  $\eta\eta$ .  $\eta\eta$  in each case, 'whether they will receive instruction, or whether they will withhold themselves from sinning.'  $\eta\eta$  generally tries to tone down the wickedness of Israel.—[וַיִּשָּׂא]  $\eta\eta$  εἰ σὺ, so  $\eta\eta$ , prob. exegetical; but in 33<sup>33</sup>  $\eta\eta$ ,  $\eta\eta$  thou;  $\eta\eta$  is to be preferred.—6.  $\eta\eta$  [וַיִּשָּׂא]  $\eta\eta$  μηδὲ ἐκστῇ ἀπὸ προσώπου αὐτῶν =  $\eta\eta$  אל תחת, so  $\eta\eta$  (=  $\eta\eta$ ), varying the verb, rightly; but  $\eta\eta$ 's  $\eta\eta$  may be retained, to avoid  $\eta\eta$  twice in the same v.—[וַיִּשָּׂא]  $\eta\eta$  כִּי concessive; cp. Is. 54<sup>10</sup>, Jer. 4<sup>30</sup> 14<sup>12</sup> etc. For  $\eta\eta$  cp. Aram.  $\eta\eta$  thorn in Targ. and Talm. and in Hebr. has the same sense. The  $\eta\eta$  does not occur in O.T.; but in Hebr. Sir. 4<sup>2</sup>  $\eta\eta$  אל תסר עם האל  $\eta\eta$  = *contradict.*, 41<sup>2</sup> (?); in Aram. it = *contradict.*, tell lies. The latter meaning is adopted by the Vrs., which treat the two words as ptcps.,  $\eta\eta$  παροιστήσουσι καὶ ἐπισυστήσουσιν ἐπὶ σέ 'they will contradict and set against thee,'  $\eta\eta$  'they gainsay and reject thee,' i.e.  $\eta\eta$ , taking  $\eta\eta$  from Ps. 119<sup>118</sup>, Lam. 1<sup>18</sup>. But Hebr. idiom requires a subj. before the ptcpr.; so in spite of the uncertainty about  $\eta\eta$ , the traditional rendering *briers*, implied by  $\eta\eta$ , may stand, and it agrees well with  $\eta\eta$  in the next cl. For  $\eta\eta$   $\eta\eta$  freely  $\eta\eta$  ἐπὶ σέ κύκλῳ.—[וַיִּשָּׂא] Sometimes  $\eta\eta$  is used with verbs which denote not motion *towards*, but rest *by* or *at*, e.g. 31<sup>15</sup> (with  $\eta\eta$ , cp. 1 K. 13<sup>20</sup>) 11<sup>11</sup> 17<sup>8</sup> 31<sup>7</sup> 40<sup>18</sup> 43<sup>3</sup> 47<sup>7</sup>; in some of these cases  $\eta\eta$  =  $\eta\eta$ , and here  $\eta\eta$  *beside*, *upon* gives a realistic touch.  $\eta\eta$   $\eta\eta$   $\eta\eta$ , so  $\eta\eta$  =  $\eta\eta$ ; Toy Kr. suggest  $\eta\eta$  *with* as the original prep.—8.  $\eta\eta$  [וַיִּשָּׂא]  $\eta\eta$  ἀκουε τοῦ λαλοῦντος πρὸς σέ as in v.<sup>3</sup>, om.  $\eta\eta$ ;  $\eta\eta$  is supported by 44<sup>9</sup>.—9.  $\eta\eta$  Suff. mas.,

though referring to a fem. noun; such disagreement is apt to occur when the words are separated, e.g. 1 K. 13<sup>10</sup>, Jer. 22<sup>24</sup> 31<sup>9</sup>.  $\text{Ἐκ καὶ ἐν αὐτῇ}$ , so  $\text{SE}$  in qua; but it is unnecessary to alter  $\text{[Ἐ—ספד מנלה]}$   $\text{Ἐ κεφαλὴς βιβλίου}$ , cp. in  $\text{Ἐ}$  31<sup>3</sup>, Ps. 39<sup>8</sup>, 2 Esdr. 6<sup>2</sup>, Heb. 10<sup>7</sup> (with Westcott's note). The use of  $\text{κεφαλὴς=roll}$  seems to be confined to  $\text{Ἐ}$  and to quotations of the present passage and of Ps. 39<sup>8</sup> in the N.T. and Fathers e.g. *Apophthegm. Patrum*, Migne PG. t. lxxv. 168, ἀγγέλων τάγμα . . . ἔχον ἐπὶ χειράς κεφαλίδας, τοιτέστι τόμον γεγραμμένον ἑσθθην καὶ ἔξωθην, quot. by Gardthausen *Griech. Palaeogr.* i. 141. How  $\text{κεφαλὴς}$  came to =  $\text{roll}$  is uncertain; perhaps it was an Alexandrine variant of  $\text{κεφάλαιον=}$  division of a roll, so a roll. The explanation that  $\text{κεφαλὴς=}$  the knob of a roller, then the roll itself, is improb., for the knob was called  $\text{κέρας}$  (Maunde Thompson *l.c.* 47).—10.  $\text{כְּהוֹב אֵלַי}$  For the idiomatic  $\text{כְּ}$  after  $\text{כְּהוֹב}$  cp. Jer. 30<sup>3</sup> 36<sup>2</sup> 51<sup>60</sup>. The predicate coming first is in the sg., although the subj. is a compound one and  $\text{כְּהוֹב}$  is pl. For other instances of a pass. ptcp. sg. with a compound subj. see 8<sup>10</sup> 40<sup>17</sup> 41<sup>18</sup> 46<sup>23</sup>. In the latter reff. the ptcp. may be explained as impersonal and the nouns in the accus.; but  $\text{כְּהוֹב}$  here cannot be impersonal. See Kōn. iii. § 348 o.  $\text{כְּהוֹב}$  Pl. mas. only here, usually  $\text{כְּהוֹב}$ ; cp.  $\text{כְּהוֹב}$  pl.  $\text{כְּהוֹב}$  and  $\text{כְּהוֹב}$ .  $\text{Ἐξῆθ θρήνος}$ , so  $\text{Ἐξῆθ=}$   $\text{כְּהוֹב}$ , cp. sing.  $\text{כְּהוֹב}$ ; this is adopted by Co. Ro. He. Hō.— $\text{כְּהוֹב}$  A segholate noun from  $\text{חָל}$  root, as  $\text{כְּהוֹב}$  16<sup>23</sup>,  $\text{כְּהוֹב}$  Ezr. 10<sup>1</sup>,  $\text{כְּהוֹב}$  Ps. 81<sup>4</sup>,  $\text{כְּהוֹב}$  Is. 2<sup>7</sup>: new forms created on the analogy of the strong forms,  $\text{כְּהוֹב}$  etc.; B-L. 579. Barth, however, maintains that these are not segholates, but  $\text{hifil}$  forms, and should be vocalized  $\text{כְּהוֹב}$  etc.; *Nominalb.* § 12.— $\text{Ἐκ καὶ οὐαί}$ , so  $\text{Ἐξῆθ et vae}$ , i.e.  $\text{כְּהוֹב}$  13<sup>3</sup>. 18 or  $\text{כְּהוֹב}$  16<sup>23</sup> 24<sup>6, 9</sup>; but a noun such as  $\text{כְּהוֹב}$  is more suitable here than an interjection.

Kr. believes that vv. 3-7 are composed in metrical form; he finds two strophes, vv. 3-5 (omitting 4<sup>2a</sup>) and 6-7, with nine lines of four beats in each. The scheme looks symmetrical, and some of the vv. undoubtedly have a rhythmical sound, e.g. 5. 6. 7; but it may be questioned whether a strictly poetical form can be imposed upon the passage as a whole, which seems rather to stand on the border-line between the higher prose-rhythm and the measured rhythm of poetry.

Ch. 3, 1. *that which thou findest eat, eat this roll* Ez. is accustomed to think and act in symbols (see ch. 4<sup>1-3</sup> n.); he receives his message also in a symbolic form. Cp. 2 Esdr. 14<sup>38-41</sup> (based upon this passage), where inspiration is imparted by the act of drinking. The command to eat has been given already in 2<sup>8</sup>, and is twice repeated here: three times is too much, and since *that which thou findest eat* is om. by  $\text{Ἐ}$  and looks like an imitation of Jer. 15<sup>16</sup>, it may be no part of the original text; *eat this roll*, however, is wanted to resume and define the command in 2<sup>8</sup> after the interruption of 2<sup>9</sup>. 10.—*and go, speak to the house of Israel* The prophecies written on the roll are intended for Judah and Jerusalem, though delivered to the exiles; cp. 2<sup>3</sup> n.—2. *and he made me eat 'the' roll* It is in keeping with the realism of Ez.'s thought that he imagines the substance of his message as something objective, and conveyed to him in this manner; with characteristic self-effacement he regards himself merely as the organ of the divine decrees.—3. The prophet obeys, and inwardly digests the

scripture. In Ps. 19<sup>11</sup> [10] 19<sup>103</sup> the words of God are 'sweet' in themselves; here they are the reverse, and only found to be 'sweet' when the bitter truth is obediently received. Rev. 10<sup>10</sup> quotes this v., but gives it a different turn by the addition of 'and when I ate it my belly was made bitter,' drawing a contrast, which Ez. does not make, between *my mouth and belly*; cp. Dante *Purg.* xxxii. 44 f.

This passage throws some light upon the nature of prophetic inspiration. On the one hand, a prophet does not discover the truth by any reasoning of his own, it is revealed to him by a Power external to himself; on the other hand, it is revealed only to one who has been specially called to receive a word from God. Again, a prophet's inspiration, so far from overwhelming his natural faculties, quickens and uplifts them: not only the language which he speaks, but the particular truth which he has to proclaim, is coloured and to some extent determined by his own individuality. He responds with something of his own to the divine approach; so that the truth which emerges is due neither to God's action alone, nor to man's effort alone; it is due to both.

Ch. 3, 1. מִצָּנִין [*findest* in an indef. sense, *meet with, light upon* as in 2 K. 22<sup>8</sup> 23<sup>24</sup> etc. The Qal can hardly have the sense of Hiph. in Lev. 9<sup>12</sup> 18<sup>18</sup> *which is presented to thee* (Ehrl.).—בִּית יִשְׂרָאֵל 22 Hebr. MSS עֲשֶׂה אֲשֶׁר בֵּית יִשְׂרָאֵל; but see v.<sup>4</sup> and 2<sup>8</sup> n.—2. וַיִּפְתָּח עַל דִּחְוֵיכֶם, perh. to harmonize with the 3 p. in the next vb. There is no need to alter פִּתְּחָה—חֲוֹתָה] has crept in from v.<sup>1</sup>; עַל om. and most moderns.—3. תִּפְתָּח . . . תִּפְתָּח The jussive in 2 p. is very rare, except after אַל; cp. 1 S. 10<sup>8</sup>, Dan. 9<sup>28</sup>; Dr. § 50 (γ) Obs. עֲלֵי point the vbs. תִּפְתָּח . . . תִּפְתָּח, so 'Venter tuus comedat, et viscera tua complebuntur; the change is no improvement.—אֲשֶׁר אֵין נֶחֱלֵךְ אֲשֶׁר אֵין נֶחֱלֵךְ freely τῆς δεδωμένης εἰς σέ.—וַיִּפְתָּח i.e. וַיִּפְתָּח, עַל καὶ ἐφαγον αὐτήν. G-K. § 49 e.—וַיִּפְתָּח The adj. may be neuter, lit. *a sweet thing*, G-K. § 132 a note; but it is better to point as a subs. כֶּתֶב Jud. 9<sup>11</sup> or כֶּתֶב Pr. 16<sup>21</sup> 27<sup>9</sup>. For לְ=in respect of, limiting the comparison, cp. Gen. 41<sup>18</sup>, Ex. 24<sup>10</sup>, Dt. 34<sup>10a</sup>.

Vv. 4-9. The prophet's mission.—This passage repeats 2<sup>3-7</sup>, but with greater emphasis on the contumacy of the house of Isr.: they are worse than the barbarians; foreigners would listen, but Israel will not! As the text stands, the prophet is warned, both before and after his act of eating, that the mission on which he is sent will be a difficult one; and it is quite conceivable that the double warning belongs to the original narrative. This, however, has been questioned. Kr. sees in 3<sup>4-9</sup> an alternative version of 2<sup>3-7</sup>; but though the main idea is the same in both, it differs in expression, esp. in 3<sup>5. 6. 7a</sup>. Accordingly Hō. finds in this and similar cases evidence of successive enlargements of the text, and regards 3<sup>4-9</sup> as earlier than 2<sup>3-7</sup>, because superior in style, and connects it directly with

2<sup>1-2</sup>. The problem will meet us constantly throughout the Book: we have to choose between a theory of parallel recensions (Kr. Steuern. etc.), or of later editorial expansions (Hö.), and the possibility that Ez. himself made additions to the first draft of his narrative (He.). A good deal can be said in favour of each of these explanations, but any one of them may be pushed too far. In the present instance there is no sufficient reason for denying Ez.'s authorship of both passages.—4. *hence! go unto the house of Isr.*] See on v.<sup>1</sup> and 2<sup>3</sup>; S feeling the difficulty renders, 'go unto the exiles, to the house of Isr.'—*and speak about my words*] An unnatural expression and contrary to idiom; perhaps, with merely a change of pronunciation, it should read *and speak when I speak*, cp. v.<sup>27</sup> (Ehrl.).—5. The prophet is not sent to a nation which talks a barbarous language. *A people of deep lip and heavy tongue* means a people whose speech sounded guttural and thick to Hebrew ears; the Greeks called foreigners βάρβαροι for the same reason. The phrase of *deep lip* occurs in Is. 33<sup>19</sup> and may be taken from there; of *heavy tongue*, again in Ex. 4<sup>10</sup>, though in a different sense, 'slow in utterance.' See crit. n.—*unto the house of Isr.*] The words are not properly attached to the sentence, shewing that they are a gloss, recognized, however, by all the Vrs. The mention of Israel is not in place till v.<sup>7</sup>.—6. The prophet is not sent to the heathen world in general. V.<sup>5</sup> speaks of nations whose language sounded barbarous, v.<sup>6</sup> of nations whose language was not understood; cp. Dt. 28<sup>49</sup>. The words of *deep lip and heavy tongue* seem to be accidentally repeated from v.<sup>5</sup>; they spoil the contrast which is drawn in the two vv., and are om. by S.—*verily, had I sent thee unto them, they would hearken unto thee*] The ambiguous Hebr. must be rendered in this way to suit the allusion to *many nations* in the preceding clause; *they*, unlike Israel, would not reject the prophet's mission. Elsewhere Ez. charges Israel with surpassing the nations in wickedness, 5<sup>61</sup>. 16<sup>47f.</sup>; cp. Mt. 11<sup>21-24</sup>.—7. *But the house of I.*] Now comes the contrast; cp. Is. 1<sup>3b</sup>.—*they are not willing to hearken*] Cp. 20<sup>8</sup>.—*hard-browed and stiff-hearted*] Cp. 2<sup>4</sup>. The first expression, lit. 'hard of forehead,' suggests a pushing ox or ram, cp. Jer. 5<sup>3</sup>, Is. 48<sup>4</sup>. The prophet will meet with fierce opposition from his own countrymen.—8. Yet he receives encouragement: God will give him hardness equal to theirs. For the thought in this and the next v. cp. Jer. 18<sup>17f.</sup> 15<sup>20</sup>, Is. 50<sup>7</sup>.—*hard . . . hard*] Perhaps there is a play on the prophet's name, Ezekiel=*God strengthens, hardens*.—9. *As adamant*] A figure for hardness, Zech. 7<sup>12</sup>, or sharpness Jer. 17<sup>1</sup>; elsewhere the word='a thorn' Is. 5<sup>6</sup> 7<sup>24f.</sup>.—The passage ends in the same way as 2<sup>3-7</sup>. To denounce without flinching the sins of the nation,



and to proclaim the inevitable punishment—such is the hard task laid upon the prophet.

Ch. 3, 4. דַּבֵּר בְּרִיבָהּ 'וּדְבַר = *speaking about*, Dt. 6<sup>7</sup> 11<sup>19</sup> etc., *Lex.* 181, 4.c.; דַּבֵּר בְּרִיבָהּ Dt. 3<sup>26</sup>, 1 K. 13<sup>18</sup>, but in senses which cannot be intended here. The Vrs. imply דַּבֵּר בְּרִיבָהּ, but may be rendering freely; if this were the original reading, why was it altered to the difficult דַּבֵּר בְּרִיבָהּ? Ehrl's suggestion to point דַּבֵּר בְּרִיבָהּ is therefore plausible.—5. עַם עַמְּךָ שָׁמָּה וּבְרִיבָהּ לֵשׁוֹן [Εἰς λαὸν βαθύγλωσσον, om. 'וּבְרִיבָהּ'. For the sg. coll. with pl. adj. cp. v. 1<sup>6</sup>, 1 S. 13<sup>18</sup>, Is. 9<sup>1</sup>. For 'וּבְרִיבָהּ || 'וּבְרִיבָהּ cp. Is. 28<sup>11</sup> 33<sup>19</sup>; both are in the genit. of specification (=Arab. accus.), cp. 16<sup>28</sup> 17<sup>3</sup>. 6. 7 etc. Kōn. iii. § 336 h. Some would om. לֵשׁוֹן וּבְרִיבָהּ with Εἰς as an explanatory gloss from Ex. 4<sup>10</sup>; but the repetition of the phrase in v. 6 favours its presence here.—אֵל בִּיחָא] The asyndeton is harsh; אֵל בִּיחָא is wanted to give the necessary antithesis; clearly a note from the margin.—6. אֵל] Εἰ οὐδέ=אֵל, so *LSJ* neque.—עַמְּךָ שָׁמָּה] Εἰς ἀλλοφώνους ἢ ἀλλογλώσσους, an alternative rendering, cp. Εἰ 1<sup>23</sup> 9<sup>8</sup> 13<sup>11</sup> 16<sup>14</sup> etc.—וְלֹא אֵל אֵל אֵל אֵל] After a negative אֵל אֵל expresses an antithesis, *but*, e.g. Gen. 24<sup>37</sup>, Ps. 131<sup>14</sup>; when no negative precedes it introduces an asseveration, e.g. 5<sup>11</sup> 35<sup>6</sup> 36<sup>5</sup>. 7; taking it in either sense, אֵל אֵל would mean that Ez. was sent to the nations, which is against the context. Literally אֵל אֵל='if (it be) not (so)—'leaving the aposiopesis to be supplied in thought by 'may I forswear myself'; but this is to push the literal meaning too far. It is better to suppose that אֵל אֵל had lost its strict sense, and had come to be used for an emphatic *surely*; so G-K. § 149 b; Ewald *Synt.* § 358 b. Then the clause which follows must be taken as a virtual hypothesis, *had I sent thee unto them*; Dr. § 154. The Mass. tradition is against the pointing אֵל אֵל—the later אֵל אֵל Koh. 6<sup>6</sup>, Est. 7<sup>4</sup>, suggested by Kōn. iii. § 390 x. It has been proposed to read אֵל אֵל Εἰ καὶ εἰ Εἰ, or to om. אֵל אֵל and read אֵל, Ὁ δὲ φωνῶν, but the text need not be altered.—8. וְלֹא אֵל אֵל] Pl. with עַמְּךָ, cp. 21<sup>21</sup>, Gen. 4<sup>51</sup>, Is. 29<sup>22</sup>.—וְלֹא אֵל אֵל אֵל אֵל] Εἰ καὶ τὸ νεῖκος σου κατισχύσω, as in v. 7 φίλονεικοὶ confusing עַמְּךָ with אֵל אֵל, and taking עַמְּךָ as אֵל אֵל (so Co. Ja.).—9. וְלֹא אֵל אֵל] Εἰ διὰ πάντος=וְלֹא אֵל אֵל; the confusion of אֵל with אֵל is frequent in Εἰ, e.g. 10<sup>11</sup> 16<sup>4</sup> 19<sup>12</sup> 21<sup>12</sup> 23<sup>3</sup>. 21. Εἰς om. וְלֹא אֵל אֵל, so Co. Ja. Ro. ?

Vv. 10-15. The prophet's mission: he goes to fulfil it.—Vv. 10-11 may be understood as a final charge to the prophet. He has received his message (2<sup>8</sup>-3<sup>3</sup>), and twice he has been warned to look for opposition (2<sup>3-7</sup> 3<sup>4-9</sup>); his mission to the house of Israel (3<sup>4</sup>) is now renewed in the form of a mission to the Gôlâ, 3<sup>10-11</sup>. The vision departs, and the prophet sets out, still under the influence of his ecstasy, so that when he reaches the chief colony of the exiles he continues for some time unable to speak or move, 3<sup>12-15</sup>. The repetitions here, vv. 4 and 11, 2<sup>4</sup>. 5. 7 and 3<sup>11</sup>, raise the question whether the text can be in its original state. Hölscher finds three 'sendings,' 2<sup>3</sup> 3<sup>4</sup>. 11; he reduces them to one, and accounts for the other repetitions in 2<sup>3</sup>-3<sup>15</sup> as also due to successive redactors. But it is an exaggeration to speak of three 'sendings'; at most there are two, vv. 4. 11, the one general, the other particular. Ez. himself may have added a sentence here and there to emphasize certain points; the passage can reasonably be explained very much as it stands.

As he recalled this crisis in his life, the prophet was more concerned to give a faithful account of what happened than to write a perfectly coherent narrative. He was overwhelmed by the vision; he could not at first realize the nature of his task; it needed explanation and his doubts and fears had to be met, more than once. The same hesitation, and the same divine forbearance, is recorded in the case of Jeremiah (1<sup>4</sup>-10. 11-19), 'Daniel' (10<sup>8-21</sup>), and others; cp. Acts 9<sup>10-16</sup>. In the present section v.<sup>13</sup> appears to be a later insertion.—10. *all my words which I shall speak unto thee*] As Kr. points out, the commission to prophesy doom (2<sup>8-10</sup>) must not be interpreted too narrowly; other revelations were to be expected. Cp. Acts 26<sup>16</sup>.—*thy heart*] In Hebr. psychology the heart is the seat, not of the emotions, but of the intelligence (e.g. Is. 6<sup>10</sup>, Ps. 90<sup>12</sup>, Job 34<sup>10. 34</sup>), and of moral purpose and resolve (e.g. 1 S. 7<sup>3</sup>, 1 K. 8<sup>58. 61</sup>).—11. *to the Gêlâ, to the sons of thy people*] The prophet's mission was to the house of Israel generally, v.<sup>4</sup>; but in practice it was necessarily confined to the exiles, his fellow-countrymen; *the sons of thy people* as in 13<sup>17</sup> 33<sup>2. 12. 17. 30</sup> 37<sup>18</sup>, Dan. 12<sup>1</sup> (all). The latter may mean the people of Judah as distinguished from the people of Israel (2 K. 17<sup>33</sup>); but this is not certain; both may be included.—*thus saith Adonai Jahveh*] See on 2<sup>4</sup>.—*whether they will hear* etc.] Cp. 2<sup>5</sup> n.—12. *and a spirit carried me*] Cp. 2<sup>2</sup> n. Sometimes the divine impulse lifted the prophet above the earth, 8<sup>3</sup> 11<sup>24</sup>; but here the context implies (v.<sup>14</sup>) that he was borne along, still under the influence of the ecstasy, so perh. 11<sup>1</sup> 43<sup>5</sup>; the word can have both meanings (e.g. 1 K. 18<sup>12</sup>, Is. 40<sup>24</sup> 41<sup>16</sup>), and there is no need to cut out the phrase here, retaining it only in v.<sup>14</sup>. Cp. Lk. 4<sup>5</sup> ἀναγαγών, Hermas Vis. i. 1<sup>3</sup> καὶ πνευμά με ἔλαβεν καὶ ἀπήνεγκέν με, referring to an exaltation of the spirit, not to a bodily lifting.—*behind me*] Shewing that he had already turned and started on his way; hitherto he had been fronting the vision.—*the noise of a great earthquake*] made by the departure of the divine throne as it left the ground; cp. v.<sup>13</sup> 37<sup>7</sup> 38<sup>19</sup>. Elsewhere an earthquake marks the approach of a theophany, 1 K. 19<sup>11f.</sup>, Zech. 14<sup>4f.</sup>.—*Blessed be the glory of J'. from his place*] suggests an anthem of the heavenly host, but we are not told that it was uttered or heard. Can *his place* by itself (ct. Mi. 1<sup>3</sup>) mean heaven? The vagueness of the term was understood by the Rabbis to imply that God's place is unknown and unapproachable, Talm. B. Hagîga 13b. The text must be at fault. With a slight change, proposed independently by Hitzig and Luzzatto, read *brûm* for *barûk*, and tr. *when the glory of J'. rose from its place*; cp. 10<sup>4. 16f. 19</sup> and 12<sup>8</sup> n. In the morning service of the Synagogue the sentence is used at the *Kedûshâ* (Prayer Bk.

edn. Singer 39).—13. As the text stands, *and the noise* must be governed by *and I heard* in v.<sup>12</sup>. The v. seems to be the comment of a reader on *the noise of a great earthquake* v.<sup>12</sup>, interpreted to mean *the noise of a great roar*, and to refer to the noise made by the wings of the Living Creatures (cp. 1<sup>24</sup>) *touching one another*, though the word used, lit. *causing to kiss*, does not imply a loud sound. At the end of the v., the words of v.<sup>12</sup> on which the comment was written have been copied into the text, along with the comment itself.—14. *And a spirit carried me*] Or, *Now a spirit had carried me*; but the change in the usual narrative form, v.<sup>12</sup>, may be intended to give variety; so prob. 11<sup>24</sup>. The prophet felt himself to be under Jahveh's direct control as he set out to the scene of his future ministry, overpowered by what he had seen and heard. For the effect produced by the divine spirit see Giesebrecht *Die Berufsbegabung d. A.T. Propheten* (1897) 146–8; he proposes to om. the reference to the *spirit* in v.<sup>12</sup>. Cp. 8<sup>3</sup> n.—*and I went bitterly*] lit. *in bitterness* (see phil. n.), describing the reaction which followed a state of strong excitement; the fuller form would be more intelligible *in bitterness of (my) soul* as in 27<sup>31</sup>, Is. 38<sup>15</sup>, Job 7<sup>11</sup> 10<sup>1</sup>. But the word, though forcible and unusual, is not above suspicion; G<sup>3</sup> S omit it, and many regard it as a gloss on the next phrase (Hi. Co. Toy He. Hō.).—*in the heat of my spirit*] Cp. Jer. 6<sup>11</sup> 15<sup>17</sup>.—*and the hand of J' upon me was strong*] Elsewhere *the hand of J'* produces the ecstasy (1<sup>3</sup> 8<sup>1</sup>, Is. 8<sup>11</sup>, 2 K. 3<sup>15</sup>), or superhuman strength (1 K. 18<sup>46</sup>); here it exerts control over mind and body.—15. *And I came unto the Gôlâ at Tel Abîb*] Up to this moment, we gather, the prophet had been living in an unnamed colony on the banks, or in the neighbourhood of the Grand Canal (1<sup>1</sup>); and there he had seen the vision. Now, in obedience to the divine command (3<sup>11</sup>), he goes to the colony at Tel Abîb, the principal seat of the exiles (note *the elders of Judah, of Israel* 8<sup>1</sup> 14<sup>1</sup> 20<sup>1.3</sup>); apparently this was also *beside the river Kēbar*, if the text be right; here he remains and settles in a house, v.<sup>24</sup>. *Tel Abîb* 'house of green ears' is merely a Hebrew-sounding form of the Bab. *tîl-abûbi* 'hill of the storm-flood,' a common name in Babylonia at all periods, and given to the sand-hills on the plain which are thrown up by the action of wind and water; see, for instance, Code of Hammurabi col. xliii. l. 79; prism inscr. of Tiglath-pileser i., KB. i. 22, 26, 34 etc. Within a radius of five to ten miles E. and N. of Nippur many such mounds exist, and have disclosed traces of Jewish settlements. A conspicuous mound, about a mile to the E. of the ancient bed of the Shatt en-Nîl, Hilprecht thinks may be the site of Ezekiel's Tel Abîb (*Explors. in Bible Lands* 411). For other

Bab. place-names of this type cp. Tel Melah, Tel Harshâ Ezr. 2<sup>59</sup> = Neh. 7<sup>61</sup>; Tel 'Assar 2 K. 19<sup>12</sup> = Is. 37<sup>12</sup>.—*that dwelt beside the river Kēbar, and (i.e. namely) who dwelt there*] One or other of these sentences must be a gloss, though  $\mathfrak{E}$  recognizes both. The first has been questioned on the ground that it contradicts cl. a, which implies that Tel Abîb was at some distance from the scene of the vision, cp. v.<sup>23</sup> 43<sup>3</sup>; but the Grand Canal flowed for many miles through the country, and, as explained above, Ezekiel's earlier dwelling-place (1<sup>1</sup>) as well as his later were apparently both in the neighbourhood of this great water-course. The second sentence raises more serious objections; it is weak both in grammar and sense, and looks like an explanatory note; 2 MSS and  $\mathfrak{S}$  om. it.—*and I sat there seven days awe-struck*] lit. *showing terror*; cp. Ezr. 9<sup>31</sup>. The prophet took time to recover from the prostrating effects of his call; cp. Acts 9<sup>9</sup>. No special significance need be found in the number *seven*; in the parallel case 2 Esdr. 13<sup>58</sup> it is 'three days.'

Ch. 3, 12. אַשְׁמַח  $\mathfrak{E}^B$  καὶ ἤκουσα . . . καὶ ἤκουσα, an accidental repetition; cp. in  $\mathfrak{E}$  20<sup>28</sup> 32<sup>26</sup> 40<sup>16</sup> 47<sup>20</sup>.—[נִרְוָה] In the old writing כ and ס might easily be confused. Geiger *Urschrift* 318, thinks that נִרְוָה was deliberately altered to נִרְוָה to avoid the mention of God as 'rising'; but such an alteration is more recondit than the other instances which Geiger quotes. To make sense  $\mathfrak{E}^A$  inserts λεγόντων,  $\mathfrak{S}$  saying (as elsewhere in  $\mathfrak{S}$ , e.g. 30<sup>3</sup> 36<sup>3</sup>, see Co. 150).—13. [וְיָלִי]  $\mathfrak{E}$  καὶ ἰδὼν φωνήν, so  $\mathfrak{A}$ ; prob. a corruption of καὶ ἰδοῦ.—[שִׁפְיוֹן]  $\mathfrak{E}$  πτεροσσομένων *flapping*; see 1<sup>23</sup> n.—14. [וְיָ] For the adverbial accus. cp. 27<sup>30</sup>, Is. 33<sup>7</sup>, Zeph. 1<sup>14</sup>(?).  $\mathfrak{E}^B$   $\mathfrak{S}$  om.; but  $\mathfrak{E}^A$  μετέωρος (so  $\mathfrak{F}$ ) ? = מָר or מָרָם, cp.  $\mathfrak{E}$  10<sup>16</sup>. 19 17<sup>23</sup>, though perh. introduced from v.<sup>15</sup>. Ja. after Hi. treats מָר as part of בָּרַח רָחוּ, which was intended to be a correction of בָּרַח רָחוּ. The latter is ἐν ὁρμῇ τ. πν. μου in  $\mathfrak{E}$ , cp. 23<sup>42</sup> הָטֹן ἁρμονία, 27<sup>11</sup> חוֹמָה δρμος, the Hebr. word being both transliterated and made intelligible in Gk.; Thackeray *Gramm. of O.T. in Gk.* 38. Hō. regards v.<sup>14a</sup> as an interpolation, on the ground that the opening words repeat v.<sup>12</sup> (but see above), and that מָר is used with a different sense in the two halves of the v.; but what other word was available?—15. [תֵּל אֲבִיב]  $\mathfrak{E}$ , not recognizing the pr. n., renders μετέωρος καὶ περιήλθον, connecting with הֵלָה (cp. κρεμάσω 17<sup>23</sup> תֵּלֹל) and סַבֵּב.—[וְיָשְׁבוּ אֵל נִיבִי] Sometimes אֵל occurs after vbs. not implying motion, in the sense of *at, by*, see 2<sup>6</sup> n.; in these cases אֵל need not be a substitute for עַל, as  $\mathfrak{E}$  take it here. The ptp. is separated from its subj. rather awkwardly by the intervention of תֵּל אֲבִיב, and some would om. the latter, but without sufficient reason.—[וְיָשְׁבוּ אֵל נִיבִי]  $\mathfrak{E}$  τοὺς ὄντας ἐκεῖ = שָׁם הָיָה הָעָם. The Q. וְיָשְׁבוּ is impossible, though adopted by  $\mathfrak{T}$  וְיָשְׁבוּ and *I settled*,  $\mathfrak{F}$  et sedi ubi illi sedebant (a double rendering). For ו in וְיָשְׁבוּ = *namely*, introducing a gloss, cp. Is. 17<sup>8</sup>; G-K. § 154 note.—[וְיָשְׁבוּ] The Hif. is inwardly transitive; see G-K. § 53 d and § 67 cc. Some would point וְיָשְׁבוּ Poel ptp. intrans. *appalled*, as in Ezr. 9<sup>31</sup>, Job 21<sup>5</sup>.  $\mathfrak{E}$  has ἀναστρεφόμενος, the usual rend. of שָׁרַב, but this is inconsistent with the foregoing ἐκάθισα. The later recensions give Ἄ ἡρεμάζων, Σ ἀδημονῶν, Θ θαναμάζων.  $\mathfrak{F}$  moerens.

Ch. 3, 16a. The date of the symbolic acts in chs. 4 and 5. Two insertions, vv. 16b-21 and 22-27. At the end of the seven

days' stupor the prophet receives a command to perform the three symbols, 4<sup>1-3</sup>. 8-17 5<sup>1-4</sup>, predicting the siege of Jerusalem, the hardships it will bring, the destruction and scattering of the inhabitants. With this message of doom the First Period of Ez.'s ministry begins. V. 16<sup>a</sup>, we must suppose, originally led up to 4<sup>1<sup>a</sup></sup>; the connexion has been broken by the two insertions, vv. 16<sup>b-21</sup> and 22-27. In the middle of v. 16 the Massoretic text has a space (*piškā*), to shew that the context is interrupted at this point. Vv. 16<sup>b-21</sup>, which repeat, sometimes verbatim, the language of 33<sup>7-9</sup>, and add nothing essential to the thought, have been inserted here with the object, it would seem, of stating at the outset a conception of the prophet's task which was not realized till a later stage. Where the two passages are compared, vv. 16<sup>b-21</sup> appear to be the less original; they do not spring naturally out of their context, and they expand the terms of 33<sup>7-9</sup> in a way which suggests the hand of an editor. Vv. 22-27 can only be made intelligible if they are connected with 4<sup>4</sup>. 5. 8, and then with 24<sup>26. 27</sup> 33<sup>22. 23</sup>; like vv. 16<sup>b-21</sup> they belong to the end of the First Period. They have been inserted here by the editor who understood the symbol of the exile in 4<sup>4</sup>. 5. 8 to refer to the *siege* of Jerusalem, and so grouped it wrongly with the three symbols at the beginning of the First Period. It was the same editor who broke the connexion between 24<sup>26. 27</sup> and 33<sup>21. 22</sup> by inserting the prophecies on Foreign Nations, chs. 25-32. This clue to the perplexities of 3<sup>16-54</sup> was first suggested by Rothstein *Comment.* 877 ff., 935 f.; it has been worked out by Sellin *Gesch.* ii. 39 ff., and adopted by Eissfeldt *Einl.* 419. See Introduction p. xix.—17.=33<sup>7</sup>. *I have appointed thee a watchman*] Cp. 33<sup>2. 6</sup>, 1 S. 14<sup>18</sup>, 2 S. 13<sup>34</sup>; and fig. of the prophets, Jer. 6<sup>17</sup>, Is. 56<sup>10</sup>. The designation implies that the prophet is charged not only with a message to the nation, but with the duty of warning individuals. This conception of the office, first met with in Jer. l.c., was specially impressed upon Ez.; it corresponds with the doctrine which he expounds in ch. 18. ¶ here and in 33<sup>7</sup> renders 'speculatorem dedi te.' \*—18.=33<sup>8</sup>. *and thou hast not warned him, nor spoken to warn the wicked man from his wicked way*] The text has been filled out by the doubling of *warn* and *wicked*. Originally perhaps it ran as in 33<sup>8</sup> *and thou hast not spoken to warn the wicked man from his way*; ¶ and § om. some of the tautology. These verbal additions may be due to scribes or readers; they do not look like the expansions in vv. 20. 21, which come rather from the editor who introduced

\* The phrase is applied to St. Hilary of Arles when he was made a bishop: 'speculatoris suscepit officium,' says his biographer. *Vita Hilarii* viii. 11 (PL. l. 1229).

the fragment of ch. 33.—*to cause him to live*] Not in 33<sup>8</sup>; a scribal addition.—*he, wicked man, shall die because of his iniquity*] So 33<sup>8</sup>; but  $\mathfrak{C}$  implies a better reading, *that wicked man* etc. Tr. *because of* rather than *in*: this seems to be required by 18<sup>17</sup> 'because of the iniquity of his father,' 22<sup>4</sup> 'because of thy blood'; tr. similarly in v.<sup>19</sup> 18<sup>18</sup> 33<sup>8. 9</sup>; cp. 4<sup>17</sup> n.—19.=33<sup>9</sup> with the addition of *from his wickedness and . . . wicked*. In cl. b, though  $\mathfrak{C}$ 's reading is preferred by some, the text of  $\mathfrak{M}$  has the support of 33<sup>9</sup>.—20. The case of the righteous man who turns apostate: if he has received no warning he shall die, and the prophet shall be held responsible. An elaborated form of 33<sup>13. 18</sup>.—*and he commits injustice*] The expression occurs again in chs. 18 and 33, elsewhere only in Lev. 19<sup>15. 35</sup>, Dt. 25<sup>16</sup>.—*and I put a stumbling-block before him*] The righteous man has turned apostate, and Jahveh puts occasions of stumbling in his way, not to test his loyalty—he has gone too far for that—but to bring about his fall and punishment. The severity of God's justice was always uppermost in the prophet's mind. We may find the idea contained in the text harsh and repellent: but it was not the time to dwell upon other aspects of the divine Nature. Cp. above p. 44 and 20<sup>25</sup> n.; and the conception of judgement in St. John's Gospel, 9<sup>39</sup>. The stumbling-blocks are specified in 7<sup>19</sup> (money), 14<sup>3</sup> (idolatry), 18<sup>30</sup> (immoral conduct), 44<sup>12</sup> (worship at the high places).—*and his righteous acts which he hath done shall not be remembered*] So 18<sup>24</sup> 33<sup>13</sup> similarly, but without *which he hath done*, om. by  $\mathfrak{C}^B$  here.—21. Three cases have been put, vv. 18. 19. 20; now comes a fourth. Strictly, the counter-statement to v.<sup>20</sup> should be: if the erring righteous has been warned and yet sins, he shall die, and the prophet shall not be held responsible. Instead of this, another possibility is suggested: if the erring righteous has been warned and he sins no more, he shall live, and the prophet shall not be held responsible. There is no equivalent to this in chs. 18 and 33.—*if thou hast warned him, the righteous man*] An improbable construction; read with Vrs. *if thou hast warned the righteous man*.—*that the righteous man sin not*] The word *righteous man* has slipped out of its proper place; rd. with  $\mathfrak{C}$  *that he sin not, the righteous man shall surely live*. The rest of the v. may be rendered lit. for (in that case) *he will have been warned, and thou wilt have delivered thy soul*. The responsibility of the watchman is emphasized here more strongly than in 33<sup>1-9</sup>; in ch. 18 it is not mentioned.

Ch. 3, 16. ויהי . . . ויהי] The sequence betrays a disturbance of the original narrative; Ez. normally writes היה . . . יהי 26<sup>1</sup>+five times, cp. 1<sup>1</sup> n. The second ויהי is not in  $\mathfrak{C}$ ;  $\mathfrak{S}$ =היה.—17. והוהרה . . . וישמעו A virtual hypothesis, cp. 7<sup>18</sup> 18<sup>10-18</sup> 33<sup>8</sup> 39<sup>15</sup>; Dr. § 149.—18. ולא הוהרהו anticipates

‘ולא דברת להוהיר’ and one or other must be an addition;  $\mathfrak{E}\mathfrak{S}$  recognizes both; the parallel in 33<sup>8</sup> shows that *וְלֹא הוֹחֵר* is the added phrase. Again *וְהִרְשָׁעָה* can hardly be right;  $\mathfrak{E}\mathfrak{L}\mathfrak{S}$  om. *וְהִרְשָׁעָה*, which does not appear in 33<sup>8</sup>. Before *וְהִרְשָׁעָה*  $\mathfrak{E}$  inserts *ἀποστρέψαι=שוב* (cp. v. 19), merely, perhaps, to make the sense clear (Co. 101). After *וְהִרְשָׁעָה* comes a further addition, not in 33<sup>8</sup>, *לְהִיחֹל* in  $\mathfrak{E}$  *τὸ ἐκτὸς=לְהִיחֹל*. The fem. of *רָשַׁע* only here and v. 19.—*וְהָיָה רָשָׁע* So 33<sup>8</sup>; the second word must be epexegetical of the first, a questionable piece of grammar.  $\mathfrak{E}$  *ὁ ἀνομος ἐκεῖνος*, in 33<sup>8</sup> *ὁ ἀνὸμος* i.e. *הָרָשָׁע הַהוּא*, cp. v. 19  $\mathfrak{E}$  [בענונו]. For the causal sense of the prep. cp. further Lev. 26<sup>39</sup>, Dt. 24<sup>16</sup>, Jer. 31<sup>30</sup>.—19. *וְהִרְשָׁעָה* and *וְהָיָה רָשָׁע* The parallel 33<sup>9</sup> shows that *וְהָיָה רָשָׁע* are additions.  $\mathfrak{E}$  recognizes them, however, reading *ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ τῆς ὁσμῆς*, *ὁ ἀνὸμος ἐκεῖνος* κ.τ.λ.=*הָרָשָׁע הַהוּא*; but this makes cl. a end rather weakly.—20. *וְעָשָׂה* . . . *בְּשָׁבוֹ* For the constr. cp. 5<sup>18</sup> 12<sup>15</sup> 13<sup>8</sup> 18<sup>28</sup>. 24. 26 39<sup>27</sup> 43<sup>8</sup> etc.; Dr. § 118.—[מִצָּרָיו] In Ez. only again in 45<sup>10</sup>, and with a special meaning; rd. *מִצָּרָיו* as in 18<sup>24</sup> 33<sup>18</sup>, the form proper to this connexion.  $\mathfrak{E}$  implies this, *ἀπὸ τῶν δικαιοσυνῶν αὐτοῦ*.—[וְלֹא הוֹחֵר] Kt. sg., Q. pl. agreeing with the pl. vb.  $\mathfrak{S}$  reads both vb. and noun as sg. For the Kt. cp. 18<sup>24</sup> 33<sup>18</sup>; but Q. *righteous acts* is to be preferred; the pl. denotes the acts which carry out the idea of the sg., G-K. § 124 f. Cp. Is. 64<sup>5</sup>, Jer. 51<sup>10</sup> (of man); Jud. 5<sup>11</sup>, 1 S. 12<sup>7</sup> (of God).—21. *וְהוֹחֵר* צִדִּיק The noun identifies the allusion made by the suff.; cp. 10<sup>3</sup> *בְּבֹאוֹ הָאִישׁ* 14<sup>4</sup> 34<sup>2</sup> 37<sup>19</sup> 44<sup>7</sup>; but in most of these cases the text is uncertain, and the explanatory noun has been inserted. Kōn. iii. § 340 n. The Vrs. read *צִדִּיק* צִדִּיק.—[וְלֹא הוֹחֵר]  $\mathfrak{E}\mathfrak{L}\mathfrak{S}$  transfer צִדִּיק to cl. b; thus  $\mathfrak{E}$  *ὁ δίκαιος ἡγείσεται=יְחִיָּה* צִדִּיק חַי וְיָחִיד.  $\mathfrak{S}$  om. חַי וְיָחִיד and it has been proposed to rd. *הַצִּדִּיק הוּא יְחִיָּה* (cp. v. 19  $\mathfrak{E}$ ); but חַי וְיָחִיד is a standing phrase in this context, 18<sup>9</sup>. 17. 19. 21. 28 33<sup>18</sup>. 18<sup>24</sup>.—[כִּי נֹחַר] . . . הצלח. For pf.=fut. pf. after v. 1 cp. 1 S. 14<sup>10</sup> 20<sup>22</sup>; Dr. § 17.

**Vv. 22–27.** The text as it stands raises insuperable difficulties; v. 25 seems to be a variant of 4<sup>8</sup>; v. 26 contradicts v. 27; v. 27 *I will open thy mouth* must be related in some way with 24<sup>26</sup>. 27 33<sup>21</sup>. 22, probably as an editorial connecting link. The prophet is told to shut himself up in his house, and to enact in dumb show the duration of the exile, which will last so long as he lies bound upon his side, each day counting as a year. When the news of Jerusalem's fall arrives he will be set free; he will no longer be a *reprover*, as he had been since his call. The episode thus belongs to the close of the First Period of Ez.'s ministry; in the Second, his prophecies deal with restoration and the ideal future. The entire passage, according to the solution proposed above, originally stood in the following order: 3<sup>22–24</sup> 4<sup>4</sup>. 5. 8 3<sup>26</sup> 24<sup>26</sup>. 27 33<sup>21</sup>. 22.—22. *the hand of Jahveh came upon me there*  $\mathfrak{E}$  om. *there*; probably it is no part of the original text, but a harmonizing addition.—*go forth to the valley* the wide plain of Babylonia, with mountains in the distance. This is the proper meaning of *bik'ā*, cp. Gen. 11<sup>2</sup>, Josh. 11<sup>17</sup>; other words, such as *gai* or *ēmek*, are used for a valley among the mountains. Ez. distinguishes the visions in the valley-plain (8<sup>4</sup> 37<sup>1f.</sup>) from his inaugural vision beside the river Kēbar (v. 23 1<sup>1f.</sup> 10<sup>16</sup>. 20. 22

43<sup>3</sup>).—23. Alone and in the open country he sees again *the glory of Jahveh standing*, i.e. the manifestation of the divine Presence in light and splendour; cp. 1<sup>23</sup> n. This time it was *the glory* only, as in 9<sup>8</sup> 10<sup>4</sup> 43<sup>22</sup>, apart from the throne and its accompaniments.—*and I fell upon my face*] Cp. 1<sup>28</sup>. It is difficult to say whether these acts, the going forth, the falling down, the standing up again, took place in the body or in the spirit. Probably all such movements are to be understood as visionary, at any rate where it is said that *the spirit of Jahveh came upon* the prophet; he fell into a trance, and his actions occurred in that condition, as here and in ch. 1.—24. *And a spirit* etc.] See on 21. 2.—*shut thyself within thy house*] The public ministry of the prophet is suspended; he is to carry out the symbol in private.—25. *they shall put cords upon thee and bind thee*] The subject is the people, as the context implies; but no definite acts of hostility are recorded in the Book. The v. is a mistaken form of 4<sup>8</sup>, where it is Jahveh who binds on the cords.—26. *I will cause thy tongue to cleave to thy gums*] A figure for speechlessness, as in Job 29<sup>10</sup>, Ps. 137<sup>6</sup>; cp. Ps. 22<sup>16</sup> [15], Lam. 4<sup>4</sup>.—*and thou shalt not be a reprover unto them*] At his call he had been charged with the task of denunciation, vv. 4-9, cp. Am. 5<sup>10</sup>, Is. 29<sup>21</sup>; that task is now suspended while he carries out the symbol of the exile during the days indicated in 4<sup>4</sup>. 5. 8.—*for they are a rebellious house*] The hardened wickedness of the people makes punishment inevitable.—27. This v. seems to be an attempt to relieve the difficulty raised by vv. 25-26. Some reader wished to point out that the speechlessness was intermittent only, and broken off *whenever I speak with thee*; otherwise how could the prophet have uttered the speeches which belong to the next seven years? But the reader's difficulty vanishes when we recognize that vv. 25. 26 belonged originally to the end of the first seven years of Ez.'s ministry, and not to the present context. Note that the repetition of *the rebellious house* comes unexpectedly after v. 26 has brought the indictment to an end.—*He that heareth let him hear* etc.] The prophet's word will tend to confirm men in their attitude, whether of obedience or of neglect; see 2<sup>5</sup> n., and cp. Dan. 12<sup>10</sup>, Rev. 22<sup>11</sup>.

Various attempts have been made to solve the problems of this ch. One in particular deserves notice. In the *Theol. Stud. u. Krit.* for 1877, pp. 391 ff., Klostermann tried to show that Ez.'s speechlessness (3<sup>25</sup>. 26), his seven days' stupefaction (3<sup>15</sup>), his falling to the ground (1<sup>28</sup> 3<sup>23</sup>), his prolonged rigidity (4<sup>4-8</sup>), were all symptoms of an organic nervous disease, which Klostermann calls catalepsy, though physicians have now abandoned the use of the term. At first sight the argument looks plausible; yet even on Klostermann's own grounds of



medical science, it is open to the objection that an organic disease of this kind would be inconsistent with the spiritual and intellectual elevation of such a man as Ezekiel. His experiences, in fact, belong to the region of psychology, not of pathology. Like other prophets, and to an unusual degree, he possessed a temperament keenly sensitive to the influences of the unseen world, which rendered him liable, in moments of heightened meditation, to lose his ordinary consciousness and pass into a state of ecstasy. Such a state, however, was brought on by activity of the spirit rather than by bodily disease. No doubt it was accompanied by outward manifestations; \* but the speechlessness referred to in v.<sup>26</sup>, so far from being the pathological condition known as aphasia, indicates under a figure the suspension of his liberty of utterance; and similarly, the *opening of the mouth* v.<sup>27</sup> represents, not the healing of his organs, but free, unhindered speech, as it means elsewhere, 16<sup>63</sup> 24<sup>27</sup> 29<sup>21</sup>; cp. 1 S. 2<sup>1</sup>.

Hölscher (58 ff.) takes the view that vv.<sup>16b</sup>. 22-26, with the possible exception of v.<sup>24b</sup>. 'go shut thyself within thy house,' come from the redactor who planned the Book in its present form, and invented the episode of Ez.'s *dumbness* in order that a period of literal silence might be followed by a period of free utterance, and that in this way a place might be found in the Book for the prophecies of restoration, chs. 34-37. If such were the redactor's purpose he did not set about it in a very obvious fashion. But there is no need to resort to any such tortuous explanation, nor does Hölscher support it by any convincing evidence. *Dumbness*, as shewn above, means abstaining from the prophetic task of being a *reprover*; and it may be admitted that Ez.'s own prophecies have been expanded and altered by later hands, e.g. in chs. 8-11, without assigning the greater part of the Book to an imaginary collector of anonymous prophecies; cp. above p. 35.

Ch. 3, 22. אֲנִי = אָנֹכִי, see 2<sup>1</sup> n.—23. כְּכַבֹּד אֱלֹהִים כַּחֲסִים הָיָה דְּרַסְתִּים וְכַחֲסִים הָיָה דְּרַסְתִּים, an exegetical addition; cp. in 2<sup>2</sup> 9<sup>25</sup> 28<sup>18</sup> 31<sup>18</sup> 43<sup>3</sup>.—25. וְנָתַתִּי Prophetic pf., here beginning a description of the future; Dr. § 14 a. The subj. of this and the next vb. is the exiles, understood from the context, and referred to in בְּחַיֵּינוּ. אֲנִי imply נָתַתִּי. The Eth. Version reads both vbs. in the 1st pers., probably on the analogy of 4<sup>8</sup>; but there is no support for this in the textual tradition, though some adopt the reading.—וְנָתַתִּי The Vrs. render the pl. as if the subj. were 'the heavenly powers.'—בְּחַיֵּינוּ אֱלֹהִים מִסְּמוֹת אֲדָמָה, perh. confusing מִסְּמוֹת with מִן; cp. in 27<sup>33</sup> εἴδους (= מַצָּחָה) for בְּצָחָה, 44<sup>17</sup> 48<sup>28</sup>.—26. אֲבִירִים אֵל תִּכְרַךְ אֲבִירִים אֵל תִּכְרַךְ, paraphrasing.—וְנָתַתִּי Dr. § 104.

\* For the activity of the characteristic sort of consciousness which takes place in mystical experiences see the note in Kirk *Vision of God* (1931) 197 f.

b. PROPHECIES IN ACT, 4<sup>1-5</sup><sup>17</sup>.

In the present text there are five: *a*, the prophet mimics the siege of a city, 4<sup>1-3</sup>; [*b*, he lies bound for a long time, first on one side, then on the other, vv.<sup>4-6. 8</sup>]; *c*, he eats coarse and scanty food, vv.<sup>9-11</sup>; *d*, he is told to eat food cooked in an unclean way, vv.<sup>12-15</sup>; *e*, he shaves his head and beard, and treats the hairs significantly, 5<sup>1-4</sup>. Each of these symbolic acts is explained: thus *a* represents the siege of Jerusalem, 4<sup>1b. 7</sup> 5<sup>5-10</sup>; *b*, the exile of Israel and of Judah, 4<sup>5b. 6a</sup>; *c*, the scarcity during the siege, vv.<sup>16. 17</sup>; [*d*, the pollution incurred by the exile, v.<sup>13</sup>]; *e*, the destruction of the ungodly, their dispersion, and the judgement which will pursue them, 5<sup>11-15</sup>.

This analysis shews that the text has undergone alteration or enlargement. The symbols of the siege and its consequences, *a*, *c*, *e*, are interrupted by the symbols of the exile, *b*, *d*; 4<sup>7</sup> belongs naturally to vv.<sup>1-3</sup>, and vv.<sup>16. 17</sup> to vv.<sup>9-11</sup>. Various attempts have been made to recover the original form of the narrative. Cornill rightly distinguishes the symbols of the siege from those of the exile, but his re-arrangement of the text on the basis of this distinction is too arbitrary to be convincing. Kraetzschmar finds parallel versions in vv.<sup>10. 11. 16. 17</sup> and vv.<sup>9. 12-15</sup>, though scarcity, one would think, could hardly be regarded as an alternative to uncleanness; he shews that v.<sup>7</sup> belongs to vv.<sup>1-3</sup>, and detects a metrical form in the vv. mentioned. Herrmann proposes a more intricate theory. He believes that the symbols in 4<sup>1-3. 4-6. 7. 8</sup>, in vv.<sup>9. 12-15</sup>, and in 5<sup>1. 2</sup>—three in all—originally referred to the siege of Jerusalem. Then, at a later stage, the prophet adapted these symbols to the actual course of events, and introduced allusions to the exile by inserting *the left* (side) in 4<sup>4</sup>, and including Judah by the addition of vv.<sup>6. 9b</sup>; further, the eating of mixed grains, due to the hardships of the siege, vv.<sup>10f. 16f.</sup>, was converted into a sign of the defilement caused by the exile, v.<sup>13</sup>, and made a definitely unclean act by vv.<sup>12-15</sup>. In this way the three original symbols were increased to five when the siege of Jerusalem was followed by the exile of Judah. Hölscher arrives at a similar result by a more direct method. Starting from 3<sup>24</sup>, he finds the original text in 4<sup>1. 2. 9a. 10. 11</sup> 5<sup>1. 2</sup>, which turn out to be a poem of three strophes, each containing eight lines of three beats; this is all that can be assigned to Ez., and it refers only to the siege; the symbols of the exile and of the defilement caused by it (4<sup>4-6. 8. 13</sup>) were added later. So was 5<sup>3. 4</sup>: the last symbol (5<sup>1. 2</sup>) has been enlarged so as to apply to the godless members of the community, such as we read of in Malachi and Third Isaiah.

The view adopted here is that the symbol of the exile, *b*, was enacted while the prophet lay bound in his house, 3<sup>25. 26</sup>; it has nothing to do with the symbols of the siege, *a*, *c*, *e*, and belongs to a different and later period; the numbers of the days=years in 4<sup>5b. 9b</sup> were added by a reader who wished to make definite what the original text had not defined; 4<sup>12-15</sup> has been turned into a symbol of the exile by the insertion of *v*.<sup>13</sup>. Originally, therefore, three symbols only were described here, and all three portray the severity of the siege and its consequences.

Ch. 4, 1-3. The prophet mimics the siege of a city. Elsewhere Ez. makes use of symbolic actions to enforce his message, e.g. 6<sup>11</sup> 12<sup>3-12</sup> 24<sup>16-24</sup> 37<sup>16-20</sup>; and other prophets did the same, e.g. 1 K. 11<sup>30ff.</sup> 22<sup>11</sup>, Is. 20<sup>2-4</sup>, Jer. 13<sup>1-14</sup> 19<sup>1ff.</sup> 27<sup>2ff.</sup> 28<sup>10-14</sup> 35<sup>2ff.</sup>, Acts 18<sup>6</sup> 21<sup>10f.</sup>; in some cases, perhaps, these actions may have been intended to produce upon persons at a distance the effect of sympathetic magic, e.g. 2 K. 3<sup>16</sup> 13<sup>16ff.</sup>, Jer. 25<sup>15ff.</sup>; the curse was supposed to exert a similar influence; so Sellin *Gesch.* ii. 36. Usually Ez.'s actions were performed in the presence of onlookers; at other times they took place only in the prophet's imagination or vision, as perhaps 37<sup>16-20</sup>, and Jer. 25<sup>15ff.</sup>, Zech. 11<sup>7-14</sup>. Here the dialogue in vv.<sup>13-15</sup> suggests that the prophet was in a state of trance when he heard and answered the divine voice; and we may suppose that he remained in this condition while he performed the actions described. 1. *And thou, son of man*] The formula introduces a new topic (2<sup>6 n.</sup>), of which the sub-divisions are marked by *and thou* vv.<sup>3. 4. 9.</sup>—*a flat brick or tile*] of soft, kneaded clay, on which the Babylonians drew their plans and maps; see illustrations in Toy *Ezek.* 100 f. The Hebr. word *l'bhēnā*=‘brick’ or ‘pavement’ (Ex. 24<sup>10</sup>) may be borrowed from the Bab. *libittu* pl. *libnāte*, with the same meanings.—*and portray upon it a city*] Cp. 23<sup>14</sup> of figures portrayed upon a wall. Probably it was the ground-plan, not the model, of a city which Ez. was told to represent. The drawing and writing on the clay would be done with a triangular-pointed stylus, usually of wood; a unique specimen in bone from Kish is now in the Ashmolean Museum, Oxford.—*Jerusalem*] Appended to the indefinite *city* in a way which suggests an early explanatory addition.—2. *and set siege-works against it, and build a rampart against it, and throw up a mound against it*] All prob. delineated on the plan rather than modelled in clay. For these operations cp. Dt. 20<sup>20</sup>, Mic. 4<sup>14</sup>, Is. 29<sup>3</sup> (*siege-works*); ch. 17<sup>17</sup> 21<sup>27</sup> 26<sup>8</sup> (*rampart, mound*). The *rampart* was used for the wheeled towers, from which the *breakers* were worked, and archers shot arrows and stones; the *mound*, of earth *thrown up*

(lit. *poured*, 2 S. 20<sup>15</sup>, 2 K. 19<sup>32</sup>) out of baskets, connected the rampart with the city walls, Jer. 32<sup>24</sup>. Assyrian bas-reliefs shew in vigorous detail how a siege was carried on; see illustrations in Toy 101 f.; Gressmann *Texte u. Bilder*<sup>2</sup> ii. Abb. 132, 134.—*and set breakers against it*] Beams shod with blunt iron points or spear-heads, see Meissner *Bab. u. Ass.* i. 108 ff.; the word occurs only again in 21<sup>27</sup>; in form it is identical with a Hebr. word for *lambs*, but it comes from a different root=*dig through*. The Assyrians did not use *arietes*; V was no doubt thinking of the Roman battering-rams; one is represented on the arch of Sept. Severus at Rome, A.D. 203. G gives βελοστάσεις i.e. batteries where catapults were stationed, T *outlook-posts* (or *-men*). G's rendering of this v. should be compared with Lk. 19<sup>43</sup>.—3. *a plate of iron*] The saucer-shaped pan or griddle used for baking, a household utensil which would be close at hand. The cake-offerings of the *minhâ* were prepared on it, Lev. 2<sup>5</sup> 6<sup>14</sup> 7<sup>9</sup> (all).—*and thou shalt set it as a wall of iron between thee and the city*] The meaning of the symbol is not at once clear. The plate of iron may stand for the fortifications or walls set up between the besieging host and the city (Rashi etc.), and thus denote the iron severity of the siege; or it may be intended for the invincible barrier between God and His city erected by the people's sin, cp. Is. 59<sup>2</sup> (Ibn Ezra etc.).—*and thou shalt settle thy face against it*] i.e. against the city. The phrase *set thy face* occurs frequently in Ez. (6<sup>2</sup> etc.) with a hostile sense; but here the word is stronger, *settle, fix*. The prophet acts the part of Jahveh, and besieges Jerusalem with a fixed determination which nothing can break down, as though an iron wall surrounded the city. The iron plate, therefore, seems to represent the severity of the siege: it becomes a symbol to the house of Israel. The barrier of sin does not strictly fit the context.—*and it shall be in the (state of) siege, and thou shalt besiege it*] i.e. the city. The language is redundant and inexact; the word which in v.<sup>2</sup>=*siege-works*, here and in vv.<sup>7.8</sup> 5<sup>2</sup>=*siege*; *be in the (state of) siege* is a weakened form of *enter into the (state of) siege*, 2 K. 24<sup>10</sup> 25<sup>2</sup>. As so often in this Book, the question arises, whether Ez. himself is responsible for these faults of style, or whether they are to be put down to his editors. Hölscher takes the latter view, and very likely he is right.—*the house of Israel*] means the nation as a whole, except in vv.<sup>4-6</sup> and 37<sup>16</sup>, where the context makes a distinction between the N. Kingdom and Judah. See Introduction, p. xxiii.

Vv. 4-8. The duration of the exile.—Originally, we are to suppose, these vv. stood between 3<sup>24</sup> and 25<sup>2</sup>. *And do thou lie upon thy left side*] The *left* indicates the North, i.e. Ephraim, the Northern Kingdom of Israel; see 16<sup>46</sup>, and

cp. Gen. 14<sup>15</sup>, Josh. 19<sup>27</sup>.—*and set the iniquity of the house of Israel upon it*] i.e. upon the left side. What can this mean? Elsewhere, as at the end of this v., and in vv.<sup>5, 6</sup>, the phrase is *bear the iniquity*; and so Co. Toy would read here, om. *upon it*. Closer to the traditional text is Wellhausen's suggestion (in Sm.) to read *and I will set . . . upon thee*; so Kr. Ro. Sellin, no doubt rightly. The Hebr. *ʿāwōn* is used both for *iniquity*, e.g. 7<sup>19</sup> 14<sup>3, 4, 7</sup>, and for *the punishment of iniquity*, e.g. Gen. 4<sup>13</sup>, Is. 40<sup>3</sup>; and to *bear ʿāwōn* means either to bear punishment for one's own iniquity e.g. ch. 14<sup>10</sup> 44<sup>10, 12</sup> (cp. 16<sup>68</sup>), or for the iniquity of others as in this and the following vv., also in P, e.g. Lev. 10<sup>17</sup> 16<sup>22</sup>, Num. 30<sup>16</sup> [15]. A significant parallel to the usage here occurs in Is. 53<sup>12</sup> *he bare the sin* i.e. the consequences of the sin of many. See further Driver *LOT*.<sup>9</sup> 50. For the understanding of the symbol it is important to see that the reference is not to the period of Israel's sinning (Ra. Kim. and Jews \*), but to the period during which Israel undergoes punishment for sin.—*the house of Israel*] i.e. the whole nation, see on v.<sup>3</sup>. After (*for*) *the number of the days* (E<sup>B</sup> has an addition (om. in a few cursives and edns.) *a hundred and fifty+days* cod.<sup>A</sup>. We need not suppose that this was originally in E<sup>B</sup>; it seems rather to be a calculation inserted by a Gk. scribe, and obtained by subtracting the 40 years of Judah's captivity (v.<sup>6</sup>) from the total 190 (E<sup>B</sup> v.<sup>5</sup>).—5. *And I assign to thee the years of their iniquity*] The prophet is not told how long the exile is to last, but how long he is to suffer for Israel's guilt. Some student of prophecy, however, was tempted to supply exact figures, and to distinguish between the exile of Israel and the exile of Judah (v.<sup>5</sup>). Accordingly he inserted *three hundred and ninety days*, so TSV. It is incredible that any man could lie prostrate on one side for such a length of time and retain his senses. In India, as is well known, Hindu ascetics perform astonishing feats of self-torture and endurance †; but the analogy carries little weight, for Ez. was not a mentally deranged fakir. Still, the annotator's 390 days=years (v.<sup>6</sup>) has to be accounted for. Assuming, as the whole description suggests, that the reference is to the exile, we notice that the number in v.<sup>9b</sup> represents the entire period; and since elsewhere the restoration of Israel and Judah is imagined as taking place simultaneously (16<sup>53</sup> 36<sup>10</sup> 37<sup>18†</sup>, Jer. 3<sup>18</sup>), the 390 years must include the 40 years of Judah's exile (v.<sup>6</sup> 29<sup>11</sup>); i.e. 390=350 for Israel+40 for Judah. But what can be the starting-point of this reckoning? Israel was

\* 'God chastised Ezekiel in order to wipe away the sins of Israel,' TB. *San.* 39a.

† See J. C. Oman *Mystics, Ascetics, and Saints of India* (1903) ch. ix.

not in captivity for 390 years, or for 350 years before Judah. From the fall of Samaria in 722 B.C. to the fall of Jerusalem in 586 B.C. was 136 years; on this reckoning, therefore,  $\text{ףח}$  is clearly wrong.  $\text{ק}$  has 190 both here and in v.<sup>9b</sup>, a more reasonable figure. If the starting-point was the deportation by Tiglathpileser in 734 B.C. during the reign of Pekah (2 K. 15<sup>29</sup>), and if Ez. was writing in 593 B.C., the year of his call, the interval amounts to 141; in round numbers 150 years of Israel's captivity were gone, 40 years for Judah were still to come. On these assumptions we can account for  $\text{ק}$ 's figure; at any rate it is intelligible: why, then, was it altered to 390 in  $\text{ףח}$ ? Perhaps some scribe, thinking that the whole period referred to Israel's *sinning* (see on v.<sup>4</sup>), felt it to be more appropriate to count the guilt of the Northern Kingdom from the time when the breach took place under Rehoboam, c. 890 B.C.; from that date to 586 B.C., according to the chronology of the Books of Kings, was 304½ years, or 390 in round numbers. It will be noticed that  $\text{ףח}$ 's figure implies a date *after* the fall of Jerusalem 586 B.C., and not the year of Ez.'s call 593 B.C., as we should gather from the context. Herrmann gives up the number altogether, and believes that vv.<sup>4-6</sup> originally continued vv.<sup>1-3</sup>: 'Jerusalem will be besieged for . . . days, corresponding to the years of the house of Israel's i.e. Judah's guilt'; everything outside this theme comes from the hand—probably Ez.'s own—which adapted the symbolism of the siege to fit the exile; traces of the adaptation can be discovered in vv.<sup>4</sup> (*the left* inserted) <sup>6. 9b. 13</sup>. Hölscher regards the symbolism of the exile and all connected with it, i.e. vv.<sup>12-15</sup> 5<sup>3-4a</sup>, as the invention of a much later age. The view adopted here is that the symbol of the exile belongs to the description in 3<sup>24</sup>, and was followed by 3<sup>26</sup> 24<sup>26. 27</sup> 33<sup>21. 22</sup>.—6. *thou shalt lie upon thy right side a second time*] i.e. towards the South, cp. 16<sup>46</sup> 47<sup>1. 2</sup>, Ps. 89<sup>13</sup> [12]. The word *a second time*, om. by  $\text{ק}$  &  $\text{ס}$ , is superfluous and evidently a gloss; in fact the whole of this v. must be regarded as secondary, and part of the intruded comment.—*forty days, each day for a year*] Forty years, obviously a round number, seems to have been equivalent to a generation, the traditional period of the wandering in the wilderness (Am. 2<sup>10</sup> 5<sup>25</sup>; so in D and P, e.g. Dt. 1<sup>3</sup> P, 2<sup>7</sup>, Num. 14<sup>33f</sup>. P), during which an entire generation died out. It is possible that Ez. himself added at a later time the forty days for Judah (so Herrm. Sellin); at any rate he forecasts a similar period for the punishment of Egypt, 29<sup>11f</sup>. Ez.'s calculation is often supposed to be inconsistent with the seventy years mentioned in Jer. 25<sup>11f</sup>. 29<sup>10</sup>; but Jeremiah is referring, not to the exile, but to the period of Babylonian supremacy in Syria,

609-538 B.C. Strictly, the exile of Judah may be said to have lasted 59 years from the first captivity, or 48 years from the second, 597 or 586-538 B.C. Here for the first time occurs the pregnant use of *a day for a year*; it was adopted by P, Num. 14<sup>34</sup>; and this veiled method of counting prophetic periods was carried further by the apocalyptic writers, e.g. one week = seven years, Dan. 9<sup>24, 27</sup>. See Box *Ezra-Apoc.* 115 f.—*do I assign it to thee*] Cp. v.<sup>5</sup>. It must refer to the iniquity of Judah; but the pron. is not recognized by *ESV*, and should be omitted.

—7. This v. has been thrust out of place by the insertion of vv.<sup>4-6</sup>; it belongs to the symbol of the siege, vv.<sup>1-3</sup>. The prophet is to *fix his face*, as in v.<sup>3</sup>, and prepare for action with *bared arm*, his outer garment being removed, like a warrior stripped for the fight, cp. Is. 52<sup>10</sup>. And not only by act, but by word also he is to threaten the city; from this ch. to the end of ch. 24 denunciation forms the burden of his prophesying. Clearly this symbol implies that he is not reduced to silence; see 3<sup>26 n.</sup>

—8. *And behold, I put cords upon thee*] The original form of 3<sup>25</sup>, where the binding is attributed to the people. The binding by Jahveh must, of course, be visionary; on the other hand we can imagine that the symbol was literally performed. It is possible that both interpretations are to be combined: what he had experienced in vision the prophet carried out in act.—*until thou have finished the days of thy siege*] Some MSS and edns. read the plur., which Kimḥi explains as referring to the sieges of Samaria and of Jerusalem; but the plur. form is merely due to accident or misunderstanding. The word is the same as in vv.<sup>2, 3, 5</sup>; but the meaning *siege* does not agree with the symbol of the exile. Etymologically we might render *binding* (so Siegfr. Be. Hö.), though the word is never actually used in that sense; perhaps it has been substituted for a different word conveying the sense of *restraint, bondage*.

—9-11. Second symbol of the siege: *coarse and scanty food*. The prophet is told to make bread of mixed grains, *wheat, barley, beans, lentils, millet, spelt*. This has been understood to involve ceremonial uncleanness; but the law against unnatural mixtures, Dt. 22<sup>9-11</sup>, Lev. 19<sup>19</sup>, contains no such prohibition, nor does the Mishnaic tract *Kil'āyim*, which deals with the subject. Jewish commentators would have been quick to recognize an infringement of the law; but Ibn Ezr., Kim., Abarbanel, explain the strange mixture as indicating the hardships of the siege: hunger would drive the people to live on food not usually eaten in this way or cooked in one vessel. V.<sup>9a</sup> belongs to the series vv.<sup>1-3, 7</sup>. Four out of the six kinds of grain are mentioned in 2 S. 17<sup>28</sup>; *millet* only here; *spelt* (Ex. 9<sup>32</sup>, Is. 28<sup>25</sup>) is a

cereal very like wheat, and used for bread (Dillmann on Ex. 9<sup>32</sup>, Nowack *Hebr. Arch.* i. 111 n.). For *lentils* cp. Gen. 25<sup>34</sup>, 2 S. 23<sup>11</sup>.—9b. The reference to lying on one side for 390 (or 190) days does not belong to cl. a; probably it was introduced as a later interpretation; see on v.<sup>5</sup>. Herrm. thinks it significant that the allusion here to the 390 days of vv.<sup>4, 5</sup> makes no mention of the second period of 40 days for Judah, v.<sup>6</sup>; the latter, therefore, must have been inserted *after* the addition of vv.<sup>4, 5</sup>.—10. The food is to be not merely coarse but scanty, *twenty shekels a day*. Taking the shekel as = c. 224 grains by the heavy Phoenician standard (cp. 45<sup>12</sup> n.), this would amount to a little over 9 oz. In England, during the Great War, the ration of staple foods for men on sedentary work was 10 $\frac{3}{4}$  oz.; *Times*, 30 Jan. 1918.—*at stated times thou shalt eat it*] So v.<sup>11</sup>; i.e. at a certain time on one day and at the corresponding time on the next. The phrase only again in 1 C. 9<sup>25</sup>, prob. in the same sense, which is that found in the Talm., and given by Jewish interpreters, who explain that the food was to be eaten, not twice in the day, but once in the twenty-four hours (K̄im.). RV.'s *from time to time* is not in accordance with Hebr. usage.—11. The allowance of water was to be equally scanty: *a sixth part of a hin*. The *hin* (or *ēv*, but *χοῦς* Lev. 19<sup>36</sup>) was a liquid measure = c. 1 $\frac{1}{2}$  gallons, so that one-sixth = c. 2 pints. Josephus *Ant.* iii. 8, 3; 9, 4 says that the *hin* = two Attic *choes*, hence Jerome here:—porro HIN duos *χοῦς* Atticos facit: quos nos appellare possumus duos sextarios Italicos, i.e. roughly 2 pints. The word *hin* seems to come from the Egypt. *hwn* = 'a jug,' so a measure, which, however, was much smaller than the Hebr. Elsewhere the *hin* is mentioned in connexion with the oil (Ez.), and the oil and wine (P), which accompanied the *minhā*, Ez. 45<sup>24</sup> 46<sup>5, 7, 11, 14</sup>, Num. 15<sup>4-7</sup> 28<sup>14</sup> etc.—VV. 12-15. A further hardship: food cooked in an unclean way. *And (as) a cake of barley thou shalt eat it*] What can *it* refer to? Obviously not to anything in vv.<sup>10, 11</sup>; the nearest antecedent is the mixed food in v.<sup>9</sup>. Verses 12-15 belong in fact to the description in vv.<sup>9-11</sup>, but add a fresh particular: the prophet is told to eat food cooked in a revolting manner which involved pollution, v.<sup>14</sup> (see Dt. 23<sup>13-15</sup> [12-14]); this has been explained in v.<sup>13</sup> to signify the defilement caused by the *exile*, quite out of keeping with the context. The barley-cake would be baked on hot stones (cp. 1 K. 19<sup>6</sup>); and for fuel the prophet was told to use *human excrements*. This he was to do *before their eyes*, as in 12<sup>3-7</sup> 21<sup>11</sup> [6] 37<sup>20</sup> 43<sup>11</sup>. Ez.'s symbolic actions always take place in public, either literally, or, as here, in imagination.—13. The v. reads like a gloss or later addition; it breaks the connexion between the end of v.<sup>12</sup> and the beginning of v.<sup>14</sup>.



Ez. writes *And Jahveh said unto me* or *And he said unto me*, but, curiously enough, never *And Jahveh said*. E has *And thou shalt say, Thus saith Jahveh the God of Israel*; but this formula, with the second divine Name, is not used by Ez., though it occurs in E v.<sup>14</sup> 43<sup>18</sup> and 20<sup>47A</sup>; we may retain, however, E's version, except *the God of Israel*. The words *their bread, whither I will thrust them* are om. by E; the former may be an explanation of the indefinite *unclean*, and the latter a phrase copied from Jer. 24<sup>9</sup> (+six times), and not used by Ez. Thus, on the basis of E, the text of this inserted v. will read *And thou shalt say, Thus saith Jahveh, so shall the sons of Israel eat unclean (food) among the nations*. Illustrate from Dan. 1<sup>8</sup>, Tob. 1<sup>10-12</sup>. A land where Jahveh is not worshipped must be unclean, Am. 7<sup>17</sup>, and the products of the soil unclean also, Hos. 9<sup>3f.</sup>; according to the old idea, Palestine alone is Jahveh's land.—14. *Ah! Lord Jahveh*] So 9<sup>8</sup> 11<sup>13</sup> 21<sup>5</sup>; the cry of Jeremiah when he is expostulating with Jahveh, Jer. 1<sup>6</sup> 4<sup>10</sup> 14<sup>13</sup>; cp. also Josh. 7<sup>7</sup>, Jud. 6<sup>22</sup>. With E's *Μηδαμῶς, Κύριε* cp. Acts 10<sup>14</sup>.—*my soul has never been made unclean*] i.e. defiled by eating *tāmē'* (forbidden food). Ez. pleads the dietary laws which, as a priest, he had scrupulously observed. He mentions particularly two kinds of unclean meat, the *dead body* of an animal which has died of itself (*n'bhēlā*), and *flesh torn* by wild beasts (*ṣrēphā*), prohibited mainly no doubt because the blood could not have been thoroughly drained, Dt. 12<sup>16</sup> and Lev. 17<sup>11-14</sup>. 15<sup>f.</sup>. The rule against eating *ṣrēphā* goes back to the Book of the Covenant, Ex. 22<sup>30</sup> [31]; in D *n'bhēlā* may not be eaten by an Israelite, though it may be given to the *gēr* or sold to a foreigner, Dt. 14<sup>21</sup>. In the later legislation both kinds are absolutely forbidden to priests, Lev. 22<sup>8</sup> H and Ez. 44<sup>31</sup>; for others the rule appears to have been less stringent, Lev. 17<sup>15</sup> H, 7<sup>24</sup> P.—*nor hath there entered my mouth [any E] abominable flesh*] According to Lev. 19<sup>7</sup> H, 7<sup>18</sup> P, the flesh of the peace-offering, when three days old, becomes *abominable* or *refuse meat* (*piggūl*), i.e. unclean and not to be eaten; in Is. 65<sup>4</sup> this technical term is applied to the flesh of unlawful sacrifices eaten in secret cults (*R. of S.* 343); here it is used in a wider sense of food ceremonially unclean. The barley-cake, though it was to be cooked in a way which involved pollution, could not properly be termed *n'bhēlā* or *ṣrēphā* or *piggūl*; the exaggerated language betrays the prophet's consternation at the mere thought of such defilement.—15. The protest wins a concession. Dried cow-dung or camel-dung is still used for fuel by the Bedouin and fellahin. The substitution would not make the food clean, for all food among the heathen must be unclean (v.<sup>13</sup>); but it would save the act of cooking from

uncleanness.—16. This and the following v. connect with vv.<sup>10. 11</sup>. *I break the staff of bread*] The figure as in 5<sup>16</sup> 14<sup>13</sup>, Lev. 26<sup>26</sup>, Ps. 105<sup>16</sup>, cp. Is. 3<sup>1</sup> (prob. a gloss based upon Ez., with a different word for *staff*). The language of vv.<sup>10. 11</sup> is repeated here with heightened emphasis; cp. 12<sup>18. 19</sup>, Jer. 40<sup>23</sup>, Josh. 22<sup>24</sup> (*horror, anxiety*).—17. *and that they may be horrified*] or *awe-struck*, a word characteristic of Ez. and Lev. 26; see phil. n.—*and they shall rot away because of their iniquity*] So 24<sup>23</sup> 33<sup>10</sup>, Lev. 26<sup>39</sup>; and see 3<sup>18</sup> n. These two vv. may well have been appended later, on the strength of Lev. 26<sup>26. 39</sup>, to add some extra terrors to the symbol of the siege.—Ch. 5, 1-4. The third symbol: the prophet's hair burned, cut up, and scattered. Having portrayed the siege and its hardships, *a* and *c*, the prophet now deals with the fate of the inhabitants, *e*, that is to say, with what happened before the exile; hence *b* and *d*, which refer to the exile, interrupt the chronological sequence, and most likely were inserted later.—*a sharp knife*] The usual rendering *sword* would be unsuitable, as, for instance, in Josh. 5<sup>21</sup>. Perhaps the word was chosen because it veiled a threat; see 21<sup>8-10. 13-51</sup>.—*as a razor of the barbers thou shalt take it to thee*] Explaining the sense in which *sword* is used. The explanation is not altogether superfluous; at the same time it may be a gloss (Hö.). The three-fold *take to thee* rouses a suspicion of the annotator's hand in this v.—*and thou shalt cause it to pass over thy head and beard*] See Is. 7<sup>20</sup>; shaving by the king of Assyria meant making a clean sweep of the inhabitants. Among the Hebrews and the Babylonians shaving was sometimes a figure of disgrace (2 S. 10<sup>4</sup>) or of mourning (Is. 15<sup>2</sup>, Jer. 41<sup>5</sup> 48<sup>37</sup>); both ideas may be hinted at here.—*weighing-scales*] Because the hair was to be measured into equal parts.—2. The treatment of the hair signifies the fate in store for the people left in Jerusalem, fire, sword, expulsion; by one means or other not a soul would escape. Such seems to be the primary thought. As Isaiah in his inaugural vision (6<sup>13a</sup>), Ez. contemplates a total annihilation.—*burn in the flame*] There is no need to read *fire* (Co. Ro.), for the sake of agreement with v.<sup>4</sup>; cp. Is. 31<sup>9</sup> 44<sup>16</sup> 47<sup>14</sup> (*flame*).—*in the midst of the city*] To omit the words as a gloss on *in the flame* (Hö.) leaves the situation undefined. If this symbol is connected with the first 4<sup>1-3</sup>, as *when the days of the siege are fulfilled* suggests, then we must picture *the city* as that which was mapped upon the clay tablet. We need not, however, press the point: all is taking place in vision.—*and thou shalt take the third, smiting with the sword round about it*] i.e. the city. In the Hebr. the syntax does not run naturally; it is relieved by the omission of *thou shalt take*, which may have come in from v.<sup>1</sup>; *round about it*

is a conventional phrase from the context, vv.<sup>5. 6. 7</sup> etc., and the antecedent of the pron. stands a long way off. Further, the v. has been filled out by the addition of *and the sword I will draw out after them* from v.<sup>12</sup>: it introduces a disturbing 1st pers. and injures the unity of the symbol. Though the Vrs. follow  $\text{פָּרָא}$ , we may restore the text thus: *and the third shalt thou smite with the sword, and the third shalt thou scatter to the wind.*—3. *And from there*] i.e. from the last third, where it lay strewn.—*in thy skirts*] With Vrs. read *in thy skirt*, lit. *extremity* (cp. r6<sup>8</sup>) of a long, flowing garment, which could be drawn up and used as a pouch, Hag. 2<sup>12</sup>.—4. Of the hairs secured in the skirt some are to be thrown into the fire, not the flame of v.<sup>2</sup>, for these are not in the city, but scattered to the winds. Though some of the inhabitants escaped at first, a further judgement would pursue them in their flight, and destroy them, see v.<sup>12</sup> 20<sup>34-38</sup>. Yet not all: *some* of the hairs are to be burned, the rest, it is implied, remain safe. The wholesale extermination portrayed in vv.<sup>1. 2</sup> is slightly modified in vv.<sup>3. 4a</sup>; just as some survive the judgement in 20<sup>34ff.</sup> 40-44. Possibly this modification, together with the idea of a further judgement, was an after-thought.—*from it shall come forth a fire unto all the house of I.*] *From it* (mas., in  $\text{עָרָא}$  wrongly fem.) seems to refer generally to the last act of judgement; the fire, since it goes forth against all the house of Isr., cannot be the fire mentioned in cl. a. The text as it stands conveys no clear meaning; we must follow  $\text{וְאַתָּה תֹּאמַר}$  *and thou shalt say unto all the house of I.*, transferring the words to the beginning of v.<sup>5</sup>. This, however, leaves v.<sup>4</sup> with the weak ending *from it shall come forth a fire*; which may have been no part of the original text, but intruded on the basis of 19<sup>14</sup> (Co. Ro. He. Hō.).

Vv. 5-17. A commentary on 4<sup>1-54</sup>: explaining symbol *a*, vv.<sup>5-10</sup>, and symbol *e*, vv.<sup>11-15</sup>.—5. *This is Jerusalem*] See 4<sup>1-3</sup>.—*in the midst of the nations I have set her*] The idea of Jerusalem being the central city of the earth is here first put into words, and more definitely in 38<sup>12</sup>; it sprang, we may think, from a prophetic interpretation of Israel's choice and destiny among the peoples of the world. It was taken up by later mystical writers, e.g. Eth. Enoch 26<sup>11</sup>. 'I went from thence to the middle of the earth, and I saw a blessed place in which there were trees . . . a holy mountain . . . a stream'; Jub. 8<sup>12. 19</sup> 'Mount Zion, the centre of the navel of the earth.' Similarly in Rabbinic theology, 'the world was created from Zion' Talm. B. Yōma 54b; 'the Sanhedrin sits on the navel of the world,' because it sits in the temple, *San.* 37a. Influenced, no doubt, by the Jewish belief, but for an additional reason, Christian writers of the middle ages adopted the same view;

e.g. Dante *Inf.* xxxiv. 114 speaks of Jerusalem as the *colmo*, the culminating point of the northern hemisphere, because our Lord died there, at the centre of the world. From the 4th cent. onwards Ps. 74 [Y 73]<sup>12</sup> was quoted in this connexion, e.g. Jerome on the present v. See also the Mappa Mundi illustrated in *Enc. Brit.*<sup>11</sup> xvii. 638 f., and the material collected in J. Jeremias *Golgotha*, 1926, 40 f.—*lands*] The plur. is characteristic of Ez., cp. v.<sup>6</sup> 6<sup>8</sup>, in all 27 times; Lev. 26<sup>38. 39</sup>; in P 6 times; in Jer. 7 times, and in no other prophet. The usage thus belongs to the later literature. Driver *LOT*<sup>9</sup>. 297.—6. *and she shewed rebellion against*] For the verb cp. 20<sup>8. 13. 21</sup>, Dt. 1<sup>26. 43</sup>.—*in doing more wickedly than the nations*] The accusation as in v.<sup>7</sup> 16<sup>471</sup>, cp. 11<sup>12</sup>; Jer. 2<sup>101</sup>. 18<sup>13</sup>, 2K. 21<sup>9</sup>.—The next two phrases recur in Ez. and H: *rejected my judgements* 20<sup>13. 16</sup> cp. 24; Lev. 26<sup>43</sup> cp. 15; *walk in (my) statutes* v.<sup>7</sup> 11<sup>20</sup> 18<sup>9. 17</sup> etc. (18 times in all); Lev. 18<sup>3. 4</sup> 20<sup>23</sup> 26<sup>3</sup>; compiler of Kings, 1 K. 3<sup>3</sup> etc. (4 times); Jer. 44<sup>10. 23</sup>. The two words *judgements* and *statutes* (*hukḳôth*) are often combined in Ez., e.g. v.<sup>7</sup> 11<sup>12. 20</sup>+8 times, in H, e.g. Lev. 18<sup>4. 5. 26</sup>+5 times, and especially in D, always in the order *statutes* (*hukḳim*) and *judgements*, e.g. Dt. 4<sup>1. 5. 8. 14. 45</sup>+18 times; ct. Jer. 1<sup>18</sup> 4<sup>12</sup> *judgements* alone. There is a distinction in the meaning of the two words; *judgements* are the provisions of civil and criminal law, *statutes*, lit. *things engraven*, and so *fixed*, are positive enactments or institutions, moral, ceremonial, civil. See Driver *Deut.* 62.—7. *Because ye were a multitude (?)*] So the Rabb. explain; but the vb. occurs only here, and most modern scholars accept Böttcher's slight emendation, *because ye shewed rebellion*, the word used in v.<sup>6</sup>. The Vrs. imply the reading of *𐤏𐤍*.—*and according to the judgements of the nations round about you ye have not done*] For *judgements* we might render *laws, ordinances*; see above. The very heathen act up to their lights, but Israel has not been so consistent and loyal; a more emphatic version of the thought of v.<sup>6</sup>. Some 30 Hebr. MSS *SE*, however, omit the negative: and the statement would be equally true, see 11<sup>12</sup>; but the omission of the negative is more easily accounted for than the insertion, and *𐤏𐤍* has the support of *Gr.* For *the nations* (*gôyim*) *round about you* cp. vv.<sup>14. 15</sup> 11<sup>12</sup> 36<sup>4. 7</sup>, Lev. 25<sup>44</sup>; in Dt. 6<sup>14</sup> 13<sup>8</sup> *peoples* (*ammim*).—8. *Behold, I even I am against thee*] A common phrase in Ez., e.g. 13<sup>8</sup> 21<sup>8</sup> [31] 26<sup>3</sup> etc., eleven times, always followed by . . . *and I will . . .* or an equivalent; Jer. 21<sup>13</sup> 51<sup>25</sup>, Nah. 2<sup>14</sup> 3<sup>5</sup> (all).—*and I will do judgements*] See crit. note, and v.<sup>10</sup> n. The prophet insists repeatedly that the divine judgements on Israel are to take place *in the eyes of the nations* both as an example, and to vindicate Jahveh's Godhead and essential Nature before the world: 20<sup>9. 14. 22. 41</sup> 22<sup>16</sup> 28<sup>25</sup>

38<sup>23</sup> 39<sup>27</sup>, Lev. 26<sup>45</sup>. Cp. vv. 14. 15.—9. *And I will do . . . not done*] Cp. the similar threat in Is. 7<sup>17</sup>.—10. *Fathers shall eat sons*] Illustrating the horrors of the siege, cp. Dt. 28<sup>53</sup>, Jer. 19<sup>9</sup>, Lev. 26<sup>29</sup>; they seem to have been actually realized, Lam. 4<sup>10</sup>, cp. the incident 2 K. 6<sup>29</sup>.—*I will do on thee acts of judgement*] A phrase characteristic of Ez., cp. vv. 8. 15 11<sup>9</sup> 23<sup>10</sup> 25<sup>11</sup> 28<sup>22</sup>. 26 30<sup>14</sup>. 19, of God's acts; once of man's, 16<sup>41</sup>; only besides in Ex. 12<sup>12</sup>, Num. 33<sup>4</sup> P, cp. 2 C. 24<sup>24</sup>.—*and I will scatter . . . to every wind*] So vv. 2. 12 12<sup>14</sup> 17<sup>21</sup>, perhaps from Jer. 49<sup>32</sup>. 36. Cp. the similar phrases *scatter among the lands* 6<sup>8</sup> 12<sup>15</sup> etc., and *among the nations* Lev. 26<sup>33</sup> etc.—*all thy remnant*] *sh'êrîth*. Ez. holds no doctrine of a remnant among the people of Jerusalem who will survive the coming disaster; on the contrary, they will be scattered and destroyed, 9<sup>8</sup> 11<sup>13</sup> (cp. on v. 4 above). So far he agrees with Jeremiah, e.g. Jer. 6<sup>9</sup> 8<sup>3</sup> 15<sup>9</sup> 24<sup>8-10</sup> 42<sup>15-17</sup>. 19-22 44<sup>12</sup>. 14. 28. Jeremiah, however, combines with this relentless view the prospect of mercy and restoration for the *remnant* 23<sup>3</sup> 31<sup>7</sup>; so, too, Zeph. 3<sup>13</sup>, Zech. 8<sup>6</sup>. 11 11<sup>12</sup>, 'Mic.' 2<sup>12</sup> 4<sup>7</sup> 5<sup>6</sup>. 7, 'Is.' 11<sup>11-16</sup>. In earlier prophecy, Isaiah, though at times he looks forward to a total destruction of people and city (6<sup>11-13a</sup> 5<sup>13f</sup>. 22<sup>14</sup> 29<sup>1-6</sup>, ? 32<sup>9-14</sup>), yet at other times he believes firmly that a *remnant* (*sh'êr*) will return and be converted to Jahveh, 7<sup>3</sup> 10<sup>20-22</sup> (? Is.), 28<sup>5</sup> (? Is.). Ez. fixes his hopes for the future, not on any survivors from the overthrow of Jerusalem, but on the faithful among the exiles in Babylon: out of them the new Israel will be created, chs. 33-37. Cp. on 11<sup>14-21</sup>.—11. *As I live, is the oracle of Adonai Jahveh*] This solemn asseveration in the mouth of Jahveh Himself occurs 13 times in Ez., e.g. 14<sup>16</sup>. 18. 20 etc., far more frequently than in any other prophet; it is in accordance with his austere conception of the reality of the divine Being and of the divine resentment against sin. Cp. the similar *As I live*, 17<sup>19</sup> 20<sup>3</sup> 33<sup>27</sup>.—*because thou hast made my sanctuary unclean*] The vb. is fem., the subj. being Zion or Jerusalem understood. Both Ez. and the Law of Holiness cherish a peculiar reverence for the sanctuary; they dread any act of profanation, e.g. 8<sup>6</sup> 23<sup>38f</sup>. 25<sup>3</sup> 43<sup>7f</sup>. 44<sup>7</sup> cp. 24<sup>21</sup>, Lev. 19<sup>30</sup> 20<sup>3</sup> 21<sup>12</sup>. 23 26<sup>2</sup>. In this connexion P speaks of *my dwelling* Lev. 15<sup>31</sup>, *my sanctuary* Num. 19<sup>20</sup>.—*detestable things*] Hebr. *shikkûs*, false gods and their rites and images, cp. 7<sup>20</sup> 11<sup>18</sup>. 21 20<sup>7</sup>. 8. 30 37<sup>23</sup>, Jer. 4<sup>1</sup> 7<sup>30</sup>, Hos. 9<sup>10</sup>, Zech. 9<sup>7</sup>; cp. *shêkes* 8<sup>10</sup>, applied to unclean beasts, and see W. R. Smith *Kinship* 309. *û*<sup>3</sup> om. the word here. The form implies what is hateful and hostile to God, like *piggûl* 4<sup>14</sup>, *gillûl*, *kibbûs* Is. 57<sup>13</sup>, *sakkûth* Am. 5<sup>26</sup>.—*therefore also I will withdraw*] Apparently intended to mean *withdraw my eye* i.e. *my favour*, cp. Job 36<sup>7</sup>; but this use of the vb. without an obj. expressed is highly questionable.

A slight variant appears in 10 MSS (and Q<sup>or</sup>, Baer p. 108) *I will cut down*, so Σ UV confringam; but nothing in the context suggests *felling* trees. The word must be corrupt; some strong expression is wanted, such as *I will loathe thee*, cp. 16<sup>45</sup>, implied perhaps by Ε ἀπώσωμαί σε, Α abjiciam te, S.—*and mine eye shall not spare*] So, of God, 7<sup>4.9</sup> 8<sup>18</sup> 9<sup>10</sup> (with *nor will I pity*, as here), 20<sup>17</sup>; of man, 9<sup>5</sup> 16<sup>5</sup>, Dt. 7<sup>16</sup>+four times, Gen. 45<sup>20</sup> E. The repeated use of the phrase implies that the contrary is Jahveh's usual attitude (He.).—12. The third part of *hair burnt in the flame* v.<sup>2a</sup> is here explained to mean death by pestilence and famine; the treatment of the two other thirds requires no explanation, so v.<sup>2b</sup> is merely repeated. The triad *pestilence, famine, sword* (6<sup>11f.</sup> 7<sup>15</sup> 12<sup>16</sup> 14<sup>13.17.19</sup>, cp. 33<sup>27</sup>) Ez. adopts from Jeremiah, who uses them as a standing formula, e.g. Jer. 14<sup>12</sup>+14 times; *the sword* and *the pestilence* also in Lev. 26<sup>25</sup>.—*and the sword I will draw out after them*] A further judgement awaits the fugitives; they will be not only scattered but put to the sword; this is hinted at in v.<sup>4</sup>, and stated in almost the same words in Lev. 26<sup>33</sup>. For the thought cp. Am. 9<sup>4</sup>, Jer. 9<sup>15</sup> 15<sup>9</sup>. The expression *I will draw out*, lit. *empty*, the sword again in 12<sup>14</sup>, cp. 28<sup>7</sup> 30<sup>11</sup>, Ex. 15<sup>9</sup>.—13. *and I will wreak my fury upon them*] lit. *bring my fury to rest*, cp. 16<sup>42</sup> 21<sup>22</sup> 27<sup>1</sup> 24<sup>13</sup>. The prophet is possessed by the idea that the fall of Jerusalem is a token of Jahveh's anger, equally pitiless and just; only complete destruction will satisfy it. The conviction is prominent at this period, see 7<sup>3-9</sup> 8<sup>18</sup> 9<sup>5.10</sup>. Ε om. *I will wreak*, but the vb. may well stand.—*and I will take vengeance*] lit. *I will obtain ease* by disburdening myself of anger; cp. Is. 1<sup>24</sup>. Again Ε om.; possibly the word is a dittograph of the preceding *I will wreak*.—*and they shall know*] Jahveh will be recognized as the true God by the accomplishment of His word spoken by the prophet. To give solemn attestation to a threat, Ez. frequently closes a sentence or paragraph with *I Jahveh have spoken (it)*, e.g. vv.<sup>15.17</sup> 17<sup>21</sup> 21<sup>22.37</sup> 17<sup>32</sup> 23<sup>34</sup> 26<sup>14</sup> 28<sup>10</sup> 30<sup>12</sup> 34<sup>24</sup> 36<sup>38</sup> 37<sup>14</sup> 39<sup>5</sup>. The prophet lays stress upon *jealousy* as the motive which determines Jahveh's action in two opposite ways: it incites Him to punish His people, lest they should think Him indifferent to sin, 16<sup>38.42</sup>; it leads to their restoration, lest the heathen should question His power, 36<sup>5ff.</sup> 38<sup>19</sup> 39<sup>25-29</sup>; cp. Is. 59<sup>17</sup>.—14. There is some uncertainty about the text of this v. Thus, instead of *and for a reproach among the nations* Ε reads *and thy daughters*, perhaps owing to an obscurity in the Hebr. MS; *among the nations which are round about thee* belongs properly to v.<sup>15</sup>, and may have been accidentally written here. The v. gains in force if we read *and I will make thee a desolation in the eyes of every passer by*

(Ro. He. Hö.) ; cp. Lev. 26<sup>31</sup> (*desolation*) ; and v.<sup>8</sup> above, 36<sup>34</sup>, 1 K. 9<sup>8</sup>=2 C. 7<sup>21</sup>, Jer. 18<sup>16</sup> 19<sup>8</sup> 49<sup>17</sup>, Zeph. 2<sup>15</sup>.—15. *and she shall become*] Read with Vrs. *and thou shalt become*, to agree with the rest of the v.—*a reproach and a taunt, a chastisement and a devastation*] This piling up of synonyms can hardly be original. E recognizes only two words out of the four, but which two cannot be determined. The words for *taunt* and *chastisement* (?=‘admonition,’ ‘warning example,’ not again in this sense) are both open to doubt. It was to be an added humiliation that the heathen should look on and mock at the fate of Jerusalem.—*when I do acts of judgement on thee*] See v.<sup>10</sup> n.—*in anger and wrath and rebukes of wrath*] The first couple again in Mic. 5<sup>14</sup>, the second in ch. 25<sup>17</sup>, and in both connected with *vengeance*, which some propose to substitute for the first *wrath*. E reads the whole *in the rebuke of my wrath*, and this is perhaps the best that can be done with the sentence.—*I Jahveh have said* (it)] The divine *dixi* (He.) ; see on v.<sup>13</sup>.

Vv. 16. 17. These vv. seem to be an appendix made up of conventional phrases, which do not connect with what goes before, and add nothing to the exposition of the symbols in vv. 5-10. 11-15. Why is *famine* singled out in v.<sup>16</sup>, when all four plagues are named in v.<sup>17</sup>? The language bears marks of inaccuracy and repetition.—*the evil arrows of the famine among them*] Read *my evil arrows among you* ; though *famine* is attested by the Vrs., it is prob. a miswritten form of the Hebr. *the evil* ; *my arrows* E, cp. Dt. 32<sup>23</sup> ; a change in the pron. at the end is required by the context.—*which have become a ruin*] Read with E *and they shall become* ; for *ruin* (lit. an abstract, *destruction*) cp. 9<sup>6</sup> 21<sup>36</sup> [31] 25<sup>15</sup>, Jer. 5<sup>26</sup>, Ex. 12<sup>13</sup> P.—*which I will send to destroy you*] A marginal gloss or various reading inserted into the text ; the same applies to *and famine will I bring upon you in addition* ; both clauses are omitted by E, and must have found their way into H later than E ; at any rate, they were not in the Hebr. MS which E used. For *break the staff of bread* see 4<sup>16</sup> n.—17. The four plagues, *famine, evil beasts, pestilence and blood, sword*, are mentioned again in 14<sup>21</sup>, and perh. borrowed from there ; cp. the four in Jer. 15<sup>3</sup>, and the three in v.<sup>12</sup> above ; *pestilence and blood* (in Hebr. an alliterative phrase, 28<sup>23</sup> 38<sup>22</sup>) are prob. intended for a single plague.—*evil beasts and they shall make thee childless*] So, almost in the same words, Lev. 26<sup>22</sup> ; E paraphrases *and I will punish thee*. For the threat cp. Ex. 23<sup>29</sup>, Dt. 32<sup>24</sup> ; and see 2 K. 17<sup>25</sup>.—*and a sword I will bring upon thee*] Similarly 6<sup>3</sup> 11<sup>8</sup> 14<sup>17</sup> 29<sup>8</sup> 33<sup>2</sup>, Lev. 26<sup>25</sup> ; not an expression used by other prophets.

This ch. raises in an acute form the question, What is the relation between Ez. and Lev. 26 ? How close it must have been

appears from the preceding notes; in fact, so striking are the parallels of thought and phrase that Ez. himself has been suggested as the author of Lev. 26. This opinion, however, is no longer held. Rather, we may suppose, the Law of Holiness (Lev. 17-26) was once in existence as a separate document before it was combined with the Priestly Code, and, together with fragments of a similar character,\* passed from hand to hand in the priestly circle to which Ez. belonged. Since he knew and made use of this body of laws and instructions, it probably took shape before his time, but not long before, and in much the same period. Such is the result of Driver's careful discussion in *LOT*<sup>9</sup>. 147-152; he gives a list of other parallels, which occur especially in chs. 11, 24, 34, 36, 37. See also Carpenter-Harford *Comp. of the Hex.* 277-284.

A different view, however, must be mentioned. Hölscher, in accordance with his general theory, regards the whole of ch. 5, except vv. <sup>1</sup> and <sup>2</sup>, as the work of a redactor, and not as prophecy at all: it is 'literary rhetoric post eventum' (*Hesek.* 60 cp. 30 f.). The points of contact with H, therefore, are not due to the prophet Ez., but to this redactor, who wrote, long after Ez.'s time, in the style of the older priestly school which produced the Law of Holiness. The argument is both weighty and, at first sight, plausible; but the effect of it is to empty ch. 5, and similar passages, of all serious meaning. The characteristics which Hölscher assigns to the redactor may just as well belong to Ez. in his less impassioned moments, when he is enlarging upon the revelations conveyed to him in the prophetic trance. It is not denied that the text has received additions at the hands of successive editors and readers, which to some extent are responsible for the *longueurs* of the Book; but can we draw the line between the work of the redactor and that of the prophet so decisively as Hölscher does? The very rigour of his argument rouses a distrust of his far-reaching conclusions.

Ch. 4, אֵין יְרוּשָׁלַם The def. obj. in appos. to the indef. עֵיר is strictly ungrammatical, and betrays the annotator; cp. Is. 7<sup>17</sup> אֵין מֶלֶךְ אֲשׁוּר <sup>20</sup>,—2. מַצּוֹר=either a *state of siege* vv. <sup>3</sup>. 7. <sup>8</sup>. 5<sup>2</sup>, Dt. 20<sup>18</sup>, or *siege-works* Dt. 20<sup>20</sup>; the latter is meant here, as the works are specified.—מִצָּד in form an Aram. ptcp. of מִדָּ=in Aram. *look out, watch* (Aph.); hence Rabb. *tower* (Ibn. Ezr. in loc.); but 2 K. 25<sup>1</sup>=Jer. 52<sup>4</sup> suggests a *rampart*; & ῥοπαχῶνας, ἢ munitiones. מִצָּדָה The Akk. *šipku* (noun) is similarly

\* The following passages should be compared:

Ex. 6<sup>8-9</sup> 7<sup>4</sup> 12<sup>12</sup>. 13 with Ez. 5<sup>10</sup>. 15 11<sup>20</sup> etc., 20<sup>5</sup>. 6. 15. 23. 28. 42 36<sup>7</sup> 47<sup>14</sup>; 11<sup>15</sup> 25<sup>4</sup>. 10 33<sup>24</sup> 36<sup>2</sup>. 3. 5.  
Ex. 31<sup>13</sup>. 14<sup>2</sup> with Ez. 20<sup>12</sup>. 13. 16. 20. 21. 24 22<sup>8</sup>. 26 23<sup>38</sup> 44<sup>24</sup>.  
Lev. 10<sup>9a</sup>. 10. 11 with Ez. 44<sup>21</sup>; 22<sup>28</sup> 44<sup>23</sup>.  
Num. 15<sup>37-41</sup> with Ez. 6<sup>9</sup>.





possibly a dialectal form, B-L. 556. נָאָה from נָאָה Dt. 23<sup>14</sup>, elsewhere נָאָה Is. 4<sup>4</sup> etc., נָאָה;  $\delta$  by dissimilation of the  $\delta$  vowel, G-K. § 27 w. For the *hilla*th form from נָאָה stem cp. נָאָה, נָאָה, Kōn. ii. 164; the  $\pi$  is immovable in constr. st. In v.<sup>15</sup> נָאָה is om.; here it may be a gloss from the margin,  $\Sigma$  om.—נָאָה So Baer, following Mass.; it must be, like תַּאֲכִלְנָה, 2 m. s. with suff. from נָאָה denom. from נָאָה, so  $\mathcal{E}$ ;  $\mathcal{E}$  ἐγκρῦσις αὐτά; the vb. only here. The weakened ending נָאָה for נָאָה may be dialectal, B-L. 404. The form is discussed by Kimhi; he mentions the right explanation, but adopts the wrong one, viz. that it = נָאָה 3 f. pl. 'women shall bake.' Kōn. i. 496 f.—13. נָאָה  $\mathcal{E}$  καὶ ἐρεῖς Ταδὲ λέγει Κύριος ὁ Θεὸς Ἰσραὴλ. This title, which is not used by Ez., appears again in  $\mathcal{E}$  v.<sup>14</sup> and 43<sup>18</sup>, also in 20<sup>47</sup> cod. A; it seems to imply that the Hebr. MS. which lay before the translators used abbreviations for the tetragrammaton which were expanded in various ways; here Κύριος ὁ Θεὸς Ἰσρ. points to 'יהוה' for יהוה;  $\mathcal{E}$  38<sup>20</sup> shews that one *yodh* was taken as = יהוה, cp. 41<sup>22</sup>; and 'י' could stand either for יהוה e.g. 45<sup>8</sup>  $\mathcal{E}$ , or for יהוה e.g. 37<sup>19</sup>  $\mathcal{E}$ . The rendering here and v.<sup>14</sup> 43<sup>18</sup> makes it clear that יהוה was not in the Hebr. text used by  $\mathcal{E}$ . See Thackeray *Sept. and Jewish Worship* 122.—אֵל לֶחֶם נֶאֱכָל... shall eat their bread as an unclean thing; the adj. is an accus. of condition, i.e. a tertiary predicate; cp. 24<sup>11</sup>, Gen. 37<sup>2</sup>, Num. 14<sup>37</sup>, Davidson *Syn.* § 32 Rem. 2; Kōn. iii. § 327 v. But  $\mathcal{E}$  implies a better text.—14. אֵל אֲנִי יהוה  $\mathcal{E}$  Μηδαμῶς, Κύριε Θεὸ Ἰσραὴλ.  $\mathcal{E}$  similarly 20<sup>49</sup> [Hebr. 21<sup>5</sup>] Μηδαμῶς, κύριε Κύριε, but 9<sup>8</sup> Οἱμοι, Κύριε, 11<sup>13</sup> Οἱμοι οἱμοι, Κύριε. See on v.<sup>13</sup>.—לֹא תִפְקֹדָה. It is rare for לֹא to stand before the ptcp., whether the ptcp. be predicative as here, Dt. 28<sup>61</sup>, Job 13<sup>2</sup>, or attributive e.g. ch. 22<sup>24</sup>, Jer. 2<sup>2</sup>, Dr. § 162 n.  $\mathcal{E}$  οὐ μεμύνηται ἐν ἀκαθαρσίᾳ? = לא נִפְקְדָה בְּנִבְחָה; so Co. Ro.; but  $\mathcal{E}$  may be merely attempting to give a fuller rendering of the pass. (He.)—בִּשְׂרָפָה  $\mathcal{E}$  וְנִלְוָה. The pointing בִּשְׂרָפָה may be intended to suggest שְׂרָפָה *detested thing* 5<sup>11</sup> etc.—15. נִפְקֹדָה Kt. נִפְקֹדָה Q.  $\delta$ .ל. The meaning is clear from the Ar. and Eth.—16. נִפְקֹדָה  $\mathcal{E}$  וְנִלְוָה *with desolation*, ct. v.<sup>11</sup> where  $\mathcal{E}$  renders נִלְוָה rightly by נִלְוָה. In 5<sup>15</sup>  $\mathcal{E}$  renders נִלְוָה by נִלְוָה, and here evidently confuses נִלְוָה with נִלְוָה. Co. 129, however, supposes that  $\mathcal{E}$  here read נִלְוָה, e.g.  $\Sigma$  14<sup>11</sup> 16<sup>54</sup> etc., Co. 148.—וְנִלְוָה The vb. נִלְוָה in Ez. 25 times, in Jer. 10 ts., in 2 and 3 Is. 10 ts., in Lev. 26 (and not elsewhere in Hex.) 7 ts. Ez. prefers the noun נִפְקֹדָה 22 ts., Jer. 15 ts.; Jer. prefers נִפְקֹדָה 24 ts., Ez. once (23<sup>33</sup>).—Ch. 5, 1. חֲרִיב זֵרָה Is. 49<sup>2</sup>, Ps. 57<sup>5</sup>, Pr. 5<sup>4</sup>. חֲרִיב הַגִּבְרִים חֲרִיבָה Of the two accusatives, the second, specifying the further object, is put first for emphasis; cp. with שִׁים 17<sup>5</sup> 19<sup>5</sup>, Gen. 27<sup>37</sup>, Ps. 81<sup>6</sup>, and Num. 15<sup>20</sup>, Is. 26<sup>1</sup>; Kōn. iii. § 327 u. v. חֲרִיב is rendered as though חֲרִיב, prob. to bring out the sense, by  $\mathcal{E}$  ὑπὲρ (? for ὥσπερ) ξυρὸν κουρῶς  $\Sigma$  L. נִלְוָה  $\delta$ .ל. perh. from the Akk. *galābu*; in Phoen. *barbers* attached to a temple, נִלְוָה a pr. n., NSI. 20A<sup>12</sup> 27<sup>5</sup>; in Aram. *shave*.—2. שְׁלִישִׁי  $\mathcal{E}$  throughout the ch.  $\mathcal{E}$  τέταρτον because in v.<sup>12</sup> רֶבֶךָ and רֶבֶךָ were counted as two judgements, whereas  $\mathcal{E}$  treats them as one. The Gk. translators sometimes deliberately alter numbers in  $\mathcal{E}$  for exegetical or harmonistic reasons, e.g.  $\mathcal{E}$  10<sup>21</sup> 41<sup>4</sup> 42<sup>1</sup> 43<sup>22</sup> 45<sup>14</sup>. 15.—בְּנִלְוָה Ges. § 74  $\delta$ . חֲרִיבָה The impf., attached without waw, forms a circ. cl. denoting concomitance, cp. 24<sup>11</sup> וְנִלְוָה, Is 3<sup>26</sup> 29<sup>4</sup>; but the constr. is awkward here; and חֲרִיבָה, though recognized by  $\mathcal{E}$ , should be regarded as an insertion. Read חֲרִיבָה וְנִלְוָה corresponding to חֲרִיבָה וְנִלְוָה.  $\Sigma$  supplies the city; Co. 149.  $\mathcal{E}$  inserts καὶ κατακαύσεις αὐτὸ ἐν μέσῳ αὐτῆς, καὶ τὸ τέταρτον, to bring up the number of acts to four, in accordance with the theory of four judgements. In  $\mathcal{E}$  the clause is marked as an addn.—לִירוּשָׁלַם  $\mathcal{E}$  לִירוּשָׁלַם, conforming to vv.<sup>10</sup>. 12 etc.—6. נִפְקֹדָה אֵל The Hiph. of נִפְקֹדָה is construed sometimes with  $\pi$  of the



do not occur again in  $\mathfrak{E}$ . Co. suggests שמה ושמה; but see 4<sup>16</sup> n. For point ניוק as elsewhere, Is. 43<sup>28</sup> etc.  $\mathfrak{T}$  seems to have read a word like ניוק. Again  $\mathfrak{E}$  represents the four words by two,  $\epsilon\upsilon\ \epsilon\kappa\delta\iota\kappa\alpha\sigma\epsilon\iota\ \theta\upsilon\mu\omicron\varsigma\ \mu\omicron\upsilon$ =נבוך חמתי;  $\mathfrak{S}$  also=חמתי. For נבוך חמתי  $\mathfrak{T}$  and נבוך חמתי, so in 25<sup>17</sup>, wrongly connecting נבוך חמתי with נבוך.—16. [נבוך] cannot be parallel to נבוך in v. 15, because חמתי אי י intervenes and marks the close of a period. V. 16 is thus a fragmentary note, out of construction with what precedes, and equally disconnected with what follows.  $\mathfrak{E}$   $\tau\alpha\varsigma\ \beta\omicron\lambda\iota\delta\alpha\varsigma\ \mu\omicron\upsilon\ \tau\omicron\upsilon\ \lambda\iota\mu\omicron\upsilon$   $\mathfrak{S}$  'my evil arrows of famine'; but if נבוך is right, נבוך must be omitted, as grammar requires (Dr. § 193). For נבוך read נבוך, and for חמתי read חמתי with  $\mathfrak{E}$   $\kappa\alpha\iota\ \epsilon\sigma\sigma\omicron\upsilon\tau\alpha\iota$ .—[נבוך] though 1st pers. is pointed as a jussive, cp. לא אבוך Dt. 18<sup>16</sup>, Hos. 9<sup>15</sup>: merely a Massoretic fancy for the normal אבוך, Ges. § 109 d; but B-L. 279, 301 n. regard the form as a jussive.—In vv. 14, 15, 16  $\mathfrak{E}$  represents the Hebr. text as it probably was before  $\mathfrak{H}$  had become overloaded with later additions. The witness of  $\mathfrak{E}$  is often valuable in this respect, e.g. in  $\mathfrak{E}$  8<sup>18b</sup> 11<sup>11, 12</sup> 13<sup>7b</sup> 17<sup>20b, 21</sup> 20<sup>28b, 28b</sup> etc.—17. [עליב]  $\mathfrak{E}$   $\epsilon\pi\iota\ \sigma\acute{\epsilon}$ , sing. as in the rest of the v. The interchange of plur. and sing. in  $\mathfrak{H}$  betrays the carelessness of the annotator.—[עליב]  $\mathfrak{E}$   $\kappa\alpha\iota\ \tau\iota\mu\omega\rho\acute{\eta}\sigma\omicron\mu\alpha\iota\ \sigma\epsilon$ , as in 14<sup>15</sup>; a free rendering, 'Usque ad internecionem  $\mathfrak{S}$  and I will destroy you.'—[וי] Co. om. as unsuitable to עני, and making five plagues instead of four; but the Vrs. recognize it.—[אניא עליב]  $\mathfrak{E}$   $\kappa\upsilon\kappa\lambda\acute{o}\theta\epsilon\nu$ =נבוך, a conventional addn.

### c. AGAINST THE MOUNTAINS OF ISRAEL, 6<sup>1-14</sup>.

Ch. 6. In chs. 4 and 5 the prophet has announced the siege of Jerusalem and the exile of its populace; now he takes a survey of the whole land. He launches his threats against the *mountains of Israel* as contaminated by the popular worship, against the *high places* where the sanctuaries stood, against the *idols* and *altars* connected with them. Nominally the worship was offered to Jahveh, but in practice it could hardly be distinguished from heathenism. Ezekiel was not the first to realize the dangers which were undermining the religion of the people. Prophets before him had denounced the high places; according to 2 Kings 23, a reformation had been attempted by Josiah in 621 B.C., with the aim of cleansing the land and centralizing worship in Jerusalem: but Ezekiel makes no allusion either to his predecessors or to Deut. 12. It is unsafe to draw large conclusions from his silence. He was far away in Babylonia; the one thing which absorbed and excited him was the state of religion in Israel as he knew it before he left the country in 597. Hölscher assigns ch. 6 to a redactor writing some 150 years after Ezekiel; but so far as we can judge, an attack on the local sanctuaries and their idols would have been beside the mark just before the time of Nehemiah, when the circumstances had wholly changed.

By way of contrast, ch. 36<sup>1-15</sup> should be noticed: the prophet again surveys the *mountains of Israel*, and, in altered tones, utters a promise of restoration.

It is clear that several hands have been at work on the

present chapter. The original address can be followed in vv.<sup>1-4</sup> and <sup>13-14</sup>; vv.<sup>5-7</sup> do little more than repeat what has just been said; vv.<sup>8-10</sup> deal with the exiles abroad, not with the people at home; while vv.<sup>11</sup> and <sup>12</sup> stand by themselves, a fierce comment on vv.<sup>1-4</sup>. <sup>13f.</sup> or vv.<sup>8-10</sup>, and no part of the address.

Ch. 6, 2. *Set thy face against*] One of Ez.'s phrases, e.g. <sup>13</sup><sup>17</sup> <sup>21</sup><sup>2</sup>.<sup>7</sup> [<sup>20</sup><sup>48</sup> <sup>21</sup><sup>2</sup>] (9 times), expressive of his habitual opposition to the beliefs and practices of popular religion.—*the mountains of Israel*] Characteristic features of the country; here and <sup>33</sup><sup>28</sup> inviting a judgement, but, in the prophet's later period, a blessing <sup>34</sup><sup>13f.</sup> <sup>36</sup><sup>1</sup>. <sup>4</sup>. <sup>8</sup> <sup>37</sup><sup>22</sup>; at other times remembered with pride and affection <sup>19</sup><sup>9</sup> <sup>35</sup><sup>12</sup> <sup>38</sup><sup>8</sup> <sup>39</sup><sup>2</sup>. <sup>4</sup>. <sup>17</sup>. The phrase is peculiar to Ez. (16 times).—3. *the mountains and the hills, the ravines and the valleys*] Again in <sup>35</sup><sup>8</sup> <sup>36</sup><sup>4</sup>. <sup>6</sup>. Mountains and hills are generally mentioned when the prophets speak of idolatry, e.g. Is. <sup>2</sup><sup>14</sup> <sup>65</sup><sup>7</sup>, Jer. <sup>2</sup><sup>30</sup> <sup>3</sup><sup>2</sup>. <sup>6</sup>, Hos. <sup>4</sup><sup>13</sup>, Dt. <sup>12</sup><sup>2</sup>; *ravines* lit. *channels* (oftener in Ez. than in other books) and *valleys* were frequented for impure rites and the cult of Moloch, e.g. Is. <sup>57</sup><sup>6</sup>, and cp. 'the valley of Ben Hinnom' 2 K. <sup>23</sup><sup>10</sup>, Jer. <sup>19</sup><sup>2ff.</sup>.—*I am bringing a sword upon you*] Cp. <sup>5</sup><sup>17</sup> n. The land itself is involved in the guilt of its inhabitants; an idea which occurs elsewhere in the O.T., e.g. Gen. <sup>3</sup><sup>17</sup> J. Num. <sup>35</sup><sup>33</sup> P. Is. <sup>24</sup><sup>5</sup>, Jer. <sup>3</sup><sup>2</sup>, Ps. <sup>106</sup><sup>38</sup>; in the N.T. see Rom. <sup>8</sup><sup>20-22</sup>.—*your high places*] Hebr. *bâmôth*, the special name for the local sanctuaries, founded in many cases by the Canaanites, and from them taken over by Israel and used for the worship of Jahveh, e.g. 1 S. <sup>9</sup><sup>12ff.</sup>, 1 K. <sup>3</sup><sup>4</sup> <sup>18</sup><sup>19ff.</sup>. But the *bâmôth* were associated with traditions and practices which tended to degrade the religion of the people, as the prophets saw, Am. <sup>7</sup><sup>9</sup>, Hos. <sup>4</sup><sup>13</sup> <sup>10</sup><sup>8</sup>, and in Josiah's time an attempt was made to get rid of them; in the interests of reform the higher religion aimed at the centralization of worship, Dt. <sup>12</sup><sup>2ff.</sup>. This aim was no doubt Ezekiel's too, for he seems to take for granted the principle of a single sanctuary, though he says nothing about the law in Deuteronomy. Strictly *bâmâ* denotes a high place, and the local sanctuaries are called 'houses' i.e. temples 'of high places' 1 K. <sup>12</sup><sup>31</sup> <sup>13</sup><sup>32</sup>; but often the word is used for the sanctuaries themselves, and such verbs as *to make* Moabite Stone l. 3, 2 C. <sup>21</sup><sup>11</sup>, or *build* 2 K. <sup>17</sup><sup>9</sup>, or *pull down* 2 K. <sup>23</sup><sup>8</sup>, are found in connexion with it. The derivation is unknown; a play on the form *bâmâ*, not an etymology, is given in <sup>20</sup><sup>29</sup>. Probably the word was borrowed from the Canaanites, and belonged to the common Semitic vocabulary; thus the Assyrians used it in the literal sense of *heights*, e.g. *bamâti ša šadî* 'heights of the mountains' KB. i. 18, and cp. Dt. <sup>32</sup><sup>13</sup>, Am. <sup>4</sup><sup>13</sup>, Is. <sup>58</sup><sup>14</sup>.—4. *your altars*] See 2 K. <sup>21</sup><sup>3</sup>; formally the mountains are still addressed, though the people

are in the prophet's mind.—*your ba'al-images*] Hebr. *hammānīm* i.e. prob. images of Ba'al *hammān*=*the glowing Ba'al*, a title which occurs in Phoenician, and countless times on the Punic tablets from Carthage; *NSI.* 104. These *hammānīm*, corresponding to the Ἀμμουνεῖς of the Phoenician temples (Philo Bybl. *Fr. Hist. Gr.* iii. 564), were introduced into Israel towards the end of the 7th cent., to judge from the use of the word in the O.T., first here and v.<sup>6</sup>, then Lev. 26<sup>30</sup>, Is. 17<sup>8</sup> and 27<sup>9</sup> (with 'ashêrīm), 2 C. 14<sup>4</sup> [5] 34<sup>4, 7</sup>. In 2 C. 34<sup>4</sup> the *hammānīm* are said to have stood *upon* the altars, and *hew down* is the verb applied to them, as in v.<sup>6</sup> below. The rendering *sun-images* Rashi etc., RV., is due to a mistaken identification with the late Hebr. word for 'sun,' *hammā* Is. 24<sup>23</sup> 30<sup>26</sup>; at the same time these images may have been connected with the sun-worship in the temple, 8<sup>16f.</sup>—*your slain*] i.e. those slain upon you, viz. the mountains.—*before your idols*] to shew how helpless they are, and to defile them with corpses. The word for idols, *gillūlīm*, seems to have gained currency through Ez. (39 times, only besides in Lev. 26<sup>30</sup>, Dt. 29<sup>16</sup>, Jer. 50<sup>2</sup> and six times in the compiler of Kings). The root means to *roll*, but how it came to be used of *idols* (ἱδωλα) is far from clear. Perhaps, from the primary sense of something *rolled*, the name was given to an unworked block of stone regarded as the dwelling-place of a spirit or demon; cp. *gelilōth*=a group of sacred stones, Josh. 22<sup>10</sup>. This is Baudissin's explanation, *ZDMG.* lviii. 395 ff.; see also Gray *Sacrifice* 104. The pronunciation *gillūlīm* is merely artificial, prob. intended to express detestation; see phil. n. and 5<sup>11</sup> n.—5. The first half of the v. is omitted by G<sup>B</sup>: it merely repeats and expands the substance of v.<sup>4b</sup>. The second half cannot belong to vv.<sup>1-4</sup>, for *your bones* is out of place in an address to *mountains*; moreover, the sudden change from the 3rd to 2nd pers. pl. (*their idols* v.<sup>5a</sup> . . . *your bones* v.<sup>5b</sup>) can hardly be original. The sentence *I will scatter your bones round your altars* has a certain vigour, which suggests that it may have belonged to v.<sup>4b</sup> see Jer. 8<sup>1-2</sup>; its present position, however, is unsuitable, because according to v.<sup>4</sup> the altars have been destroyed. Prob. the whole v. is a later insertion on the basis of Lev. 26<sup>30</sup>.—6. The mountains are no longer addressed, but the people; there is nothing, however, to indicate the transition. The v. is secondary, and again based upon Lev. 26<sup>30</sup>. 31.—*in all your dwelling-places*] So v.<sup>14</sup> 37<sup>23</sup> (? text); the phrase belongs to H, Lev. 23<sup>3</sup>. 14. 21. 31, and P, Ex. 12<sup>20</sup> 35<sup>3</sup>, Lev. 3<sup>17</sup> 7<sup>26</sup>, Num. 35<sup>29</sup>.—*the cities shall be laid waste and the high places desolated, in order that your altars may be laid waste and 'desolated'*] The repetitions betray the hand of the annotator. The second *desolated* is read *shall be*

held guilty in *חל*; but the latter verb is always used of persons, not of things, e.g. Hos. 10<sup>2</sup> 14<sup>1</sup>; a slight alteration in the Hebr. gives *desolated*, the proper parallel to *laid waste*: so *עשׂה*. In *ע* the word is om.—*your idols shall be broken and made to cease*] The second vb. as in 30<sup>18</sup> 33<sup>28</sup>, Is. 17<sup>3</sup>. *ע* om., but prob. both vbs. should be retained.—*and thy works shall be wiped out*] *ע*<sup>3</sup> om.; the vb. not again in Ez.—7. *And the slain shall fall in the midst of you*] i.e. in the midst of those of you who survive; *then you will recognize that I am Jahveh*. The latter is here a conventional expression, rounding off the inserted vv.<sup>5-7</sup>; it does not come properly till v.<sup>10</sup>, as the climax of the section. *And the slain . . . of you* merely repeats v.<sup>4</sup>, though *slain* is in the sing. coll., as 11<sup>6</sup>.—Vv. 8–10 have no direct connexion with vv.<sup>1-4</sup>. 13–14; they introduce a fresh topic, the remnant (v.<sup>8a</sup>), and the lessons of the exile (vv.<sup>9</sup>. 10). There is no need to question the prophet's authorship; he may have added the vv. himself at a later time (Herrm.).—*And I will leave a remnant, when there are among you those that escape the sword . . . then* (v.<sup>9</sup>) *those of you that escape shall remember*] Such appears to be the construction: 'when I leave a remnant . . . then . . . shall remember.' But the text is not quite certain: the verb translated 'I—will—leave—a—remnant' occurs nowhere else in this sense; it requires a separate obj., e.g. 'I will leave of them a few men,' 12<sup>16</sup>; *ע* om. the word. The following clause *when there are among you* is om. by *ס*; but the same construction occurs in v.<sup>13</sup>, and may thus be defended here.—*scattered among the lands*] Frequently in Ez., 12<sup>15</sup> 20<sup>23</sup> 22<sup>15</sup> 29<sup>12</sup> 30<sup>23</sup>. 28; only again Ps. 106<sup>27</sup>.—9. *then those of you that escape shall remember*] Ez. has no doctrine of a remnant, see 5<sup>10</sup> n.; he is thinking of those who escape from the visitation, and in exile lay to heart the lessons of God's discipline; elsewhere the restoration to the homeland produces this effect; see 16<sup>61</sup>. 63 20<sup>43</sup> 36<sup>31</sup> (all with *remember*); and 11<sup>17-19</sup> 39<sup>28f</sup>. In this connexion *remember* means 'call to mind in the present,' not 'recall a memory of the past'; cp. Jer. 51<sup>50</sup>, Jon. 2<sup>8</sup>, Zech. 10<sup>9</sup>, Ps. 42<sup>7</sup> [61].—The next clause but one should read '*and I will break*' *their heart*, as the Vrs. suggest. Here Jahveh breaks the heart in order to create penitence; usually it is grief or penitence which causes the broken heart, Ps. 34<sup>19</sup> [18] 51<sup>19</sup> [17], Jer. 23<sup>9</sup> etc.—*their heart which goes a-whoring . . . and their eyes which go a-whoring*] The zeugma after *break* is harsh, and only tolerable because some words intervene. This metaphorical use of *go a-whoring*, in the sense of deserting Jahveh, was most likely derived from the licentious customs of Canaanite religion; see chs. 16 and 23, and Driver *Deut.* 339 f. —*and they shall feel a loathing against their own selves*] So 20<sup>43</sup>

36<sup>31</sup>.—on account of the evils which they have done, in short, all their abominations] One or other of these phrases seems to be a later addition.  $\mathfrak{E}^B$  om. the first, which, however, is supported by 20<sup>43</sup>; the second has more the look of a scribal note, based on the similar idiom in Lev. 16<sup>18. 21</sup>.—10. *And they shall know that I am Jahveh*] One of Ez.'s most characteristic expressions; with the vb. in the 2nd or 3rd pers. it occurs 63 times. The effect, often indeed the motive, of Jahveh's action, whether in punishment or in pardon, whether directed towards Israel or towards the heathen, is to bring about a recognition of His sole Godhead and supreme power. As a rule the sentence comes at the beginning or end of a decree of judgement (e.g. vv. 13. 14 7<sup>4</sup>. 9. 27 11<sup>10. 12</sup> etc.); but on occasion it sums up a promise of restoration (e.g. 20<sup>42</sup> 34<sup>27</sup> 36<sup>11. 38</sup> 37<sup>131</sup>. 39<sup>28</sup>). Like a refrain it sounds throughout the prophecies. See Driver *LOT*.<sup>9</sup> 295.—not in vain have I spoken] The accents in  $\mathfrak{f}\mathfrak{f}\mathfrak{l}$  treat this clause as separate from the preceding;  $\mathfrak{E}^B$  reduces both to one, and they shall know that I the Lord have spoken, then cp. 5<sup>13</sup> n. The shorter form of text, however, is not invariably the more original, and in favour of  $\mathfrak{f}\mathfrak{f}\mathfrak{l}$  is the unconventional wording of cl. b.—Vv. 11 and 12 stand by themselves as a dramatic aside, rather than as part of the address: they begin with the formula which marks a fresh section. The symbolism recalls chs. 4 and 5, and the two vv. may have been transferred from ch. 5; the threats repeat those of 5<sup>12-17</sup>.—*Smite with thy palm and stamp with thy foot*] Gestures of malignant satisfaction; cp. 21<sup>19. 22</sup> 14. 171 22<sup>13</sup> 25<sup>6</sup>. The prophet can even exult over the coming vengeance.—and say, *Aha!*] Cp. 25<sup>3</sup> 26<sup>2</sup> 36<sup>2</sup>. An exclamation of joy rather than of pain:  $\mathfrak{E}$   $\epsilon\upsilon\chi\epsilon$   $\epsilon\upsilon\chi\epsilon$ . It is the German *Schadenfreude*, the Greek  $\epsilon\pi\iota\chi\alpha\iota\rho\epsilon\kappa\alpha\kappa\acute{\iota}\alpha$  (Arist. *Eth. Nic.* ii. 7, 35), for which English has no equivalent. Unlike Hos. and Jer., Ez. betrays little pity for his countrymen; he is wholly on Jahveh's side.—for all the abominations of evils of the house of Israel] To make grammar om. of evils with  $\mathfrak{E}$ . Of course it was not the abominations which made the prophet exult, but the penalty which was sure to overtake them. In the language of heat or irony this can be taken for granted; there is no need to omit all the abominations (with Kr.) in order to save the prophet's logic. For the three plagues cp. 5<sup>12</sup> n.—12. *the distant . . . the near*] So 22<sup>5</sup>, Jer. 25<sup>26</sup>, Est. 9<sup>20</sup>, Dan. 9<sup>7</sup>, but with the order inverted, as  $\mathfrak{E}$  here.—and he that is left and he that is preserved]  $\mathfrak{E}$  om. and he that is left, which may well be an early gloss on the next word. This was taken by  $\mathfrak{E}$  to mean *besieged*, a sense which is sometimes, though wrongly, given to the word in Is. 1<sup>8</sup>, Jer. 4<sup>16</sup>; but *besieged* does not suit the present context. The proper rendering is *preserved*,



lit. *watched* (for *watch* cp. Is. 26<sup>3</sup>, Ps. 12<sup>8</sup> [7] 32<sup>7</sup> etc.), and so the word was interpreted in the gloss preceding it. The v. should be compared with Is. 13<sup>15</sup>.—*and I will spend my fury upon them*] Similarly 5<sup>13</sup> 7<sup>8</sup> 20<sup>8.21</sup>, cp. 13<sup>15</sup>.—Vv. 13 and 14 go back to the subject of vv. 1-4, and point the moral: the destruction of the high places and idols, and the desolation of the land, will convince the disloyal that Jahveh is very God. V. 13a repeats the substance of vv. 4b and 5b.—*And ye shall know*] The 2nd pers. plur. follows naturally after v. 4, but not after v. 12. The 3rd pers. pl. *their slain* etc. does not suit an address to the people, and G reads the 2nd pers. pl. throughout. Perhaps this was altered to the 3rd pers. when v. 13 was placed where it now stands.—*on all tops of the mountains . . . and under every thick terebinth*] has a more original ring (cp. 20<sup>28</sup>) than *upon every high hill . . . and under every green tree* (Dt. 12<sup>2</sup>, 1 K. 14<sup>23</sup>, 2 K. 16<sup>4</sup> 17<sup>10</sup>, Jer. 2<sup>20</sup> 3<sup>6</sup>), which may be a conventional gloss, though the latter, and not the former, stood in the text which G translated: the two together can hardly be original. Like the Canaanites before them, the Hebrews regarded certain mountains as sacred, and generally built their sanctuaries on hilltops. Such well-known holy places as Mišpah, Geba', Gibe'ah, Gibe'on, Ramah, Nob, Shiloh, and Jerusalem itself, were all on hills, as the first five names imply; see Jud. 21<sup>19</sup>, 1 S. 13<sup>7</sup> 5<sup>11</sup>. 10<sup>3</sup>. 5. 10 21<sup>11</sup>, 2 S. 5<sup>7</sup> 6<sup>2</sup>, 1 K. 3<sup>4</sup>. Worship under sacred trees, believed to be inhabited by the *numen*, was very ancient, and still goes on in Syria; illustrations abound in early literature, e.g. Gen. 12<sup>6</sup> 18<sup>1</sup> J. 35<sup>4</sup>, Ex. 3<sup>2</sup>, Josh. 24<sup>26</sup> E, Jud. 4<sup>5</sup>. 11 6<sup>11</sup> 9<sup>37</sup>, 2 S. 5<sup>24</sup> etc. See Frazer *Folk-lore in the O.T.* iii. 52 ff., 64 ff.—*the place where they offered a soothing odour*] Cp. Lev. 26<sup>31</sup>; *place*, as in Arabic, may denote a sanctuary, cp. Gen. 12<sup>6</sup> J. 22<sup>31.9</sup> 28<sup>11</sup> E 19 J; G<sup>r</sup> om. The phrase *a soothing odour*, lit. 'a smell of rest,' belongs to the ancient terminology of sacrifice. It occurs in one early passage, J's narrative of the deluge, Gen. 8<sup>21</sup>, and the Babylonian original of the story uses a similar expression, 'the gods smelt the savour' (*ilāni išinu iriša*, Gilgamesh Epic xi. 160 f., KB. vi. 240); both accounts describe a sacrifice offered with the aim of propitiating the Deity, in the belief that the sacrificial smoke would have a *soothing* effect upon the divine anger. Such was the crude, primitive idea; but later on it underwent a change. In P the phrase is used constantly (38 times) in connexion with the regular, daily sacrifices, which were not offered to make a propitiation, at any rate that was not their main intention. Accordingly the *soothing odour* must have lost its old significance, it was no longer thought of as appeasing the divine wrath, but had become a symbol of the divine pleasure in an act of

worship faithfully performed; hence the rendering in  $\text{Ἡ}$   $\delta\sigma\mu\eta$   $\epsilon\upsilon\omega\delta\iota\alpha\varsigma$ . See Gray's discussion, *Sacrifice in the O.T.* 76 ff.; Skinner *Genesis* 157. Ezekiel uses the term four times; in three of them, 6<sup>13</sup> 16<sup>19</sup> 20<sup>28</sup>, he is speaking of sacrifices offered to idols; very likely the idea of appeasing wrath was present in such cases; we cannot feel sure that the same should be said about 20<sup>41</sup>, where Jahveh Himself promises to accept Israel as a soothing odour.—14. *And I will stretch forth my hand against them*] Ez. is fond of the expression, e.g. 14<sup>9</sup>. 13 16<sup>27</sup> etc. (8 times); it appears occasionally in the earlier and later literature, Is. 5<sup>25</sup> 23<sup>11</sup>, Zeph. 1<sup>4</sup>, Jer. 5<sup>25</sup> (cp. 6<sup>12</sup> 15<sup>6</sup> Hiph.). Ex. 7<sup>5</sup> P.—*and I will make the land a desolation and a desert*] So 33<sup>28</sup>. 29 35<sup>3</sup>, and with slight variations 23<sup>33</sup> 32<sup>15</sup> 35<sup>7</sup>. The phrase *and I will make the land a desolation* is frequently used by Ez., e.g. 15<sup>8</sup> 29<sup>12</sup> etc. (7 times), and seems to be based upon Jer. 9<sup>10</sup> 34<sup>22</sup>.—*from the wilderness to 'Riblah'*] i.e. from the farthest South to the ideal boundary in the North; the latter was usually described as 'the entrance to Hāmāth,' 47<sup>16</sup> 48<sup>1</sup>; but Riblah, c. 50 miles S. of Hāmāth, is named here instead, perhaps for the sake of its painful associations, 2 K. 23<sup>33</sup> 25<sup>6</sup>. 20<sup>f</sup>.  $\text{H}$  and  $\text{G}$  read *from the wilderness of Diblathah*, but no such place existed; the correction was suggested by J. D. Michaelis; see phil. n.—*in all their dwelling-places*] See v. <sup>6</sup> n.

**Ch. 6,** 3. כִּנְיָהּ Kt., קִנְיָהּ Qere (Baer). Normally the pl. abs. of כִּנְיָ would be כִּנְיָ; 2 K. 2<sup>16</sup> Kt.; but for ease in pronunciation the כ was moved so as to separate the palatals g and y; hence כִּנְיָ 7<sup>16</sup> 31<sup>12</sup> 32<sup>5</sup> 36<sup>4</sup>. and 2 K. 2<sup>16</sup> Q., the י being perhaps retained from the sing. כִּנְיָ—כִּנְיָ Zech. 14<sup>9</sup> or כִּנְיָ Is. 40<sup>4</sup>. In the pl. constr., however, there was no need to transpose the כ, as the short vowel (e.g. in כִּנְיָ) would coalesce with the y to form the diphthong ai, ē, hence כִּנְיָ,\* \*קִנְיָ 35<sup>8</sup>. The omission of the yodh in כִּנְיָ Kt. is probably a mere scribal error. See Kön. ii. 58; B-L. 582.—אֲנִי וְנָחֵם See 5<sup>8</sup> n. Some MSS om. אֲנִי, so perhaps Ἐξιδού.—וְתַרְבִּית] Ἐξολοθρευθήσεται probably = וְתַרְבִּית, so He.; but תַּרְבִּית suits the context better.—א. עֲנִינִי וְחַשְׁדָּן] Et om. the verb, and renders והענינך תא תעמנה ה- מין, as in v.<sup>8</sup>. Elsewhere Et renders the word vaguely, τὰ ἐύλινα χειροποίητα Lev. 26<sup>30</sup>, βδελύγματα Is. 17<sup>8</sup> etc.; possibly here 'עני looked like 'חשדן, and this was both transliterated and made into a Gk. word; cp. 3<sup>14</sup> 7<sup>26</sup> 21<sup>31</sup> [36] 47<sup>3</sup>, notes. The long vowel in עֲנִינִי was originally δ, to judge from the Phoen. Ἀμμονεύεις, Ἀβδημόνους (= עֲנִינִי), and the Lat. Hammoni Jovi, NSI. 104.—וְתַרְבִּית] An artificial pronunciation, intended to suggest תַּרְבִּית. As in Hebr. the unhewn sacred stone came to be given the form of an idol, so in Aram. לִבְיָ, לִבְיָ was used for stone, not in the natural state, but drafted, or shaped into a pillar, e.g. Ezr. 5<sup>8</sup> 6<sup>4</sup>; in the Palmyrene Tariff i. 9 אֱלִילָא=στῆλη λίθινη Gk. text i. 11; NSI. 334. The trn. rolled, blocks of stone, mentioned above, goes back to Gesenius Thes., who thought that the word was applied in derision to dei lapidei. The Jews, e.g. Ibn Ezra. on Lev. 26<sup>30</sup>, connect with עֲנִינִי וְחַשְׁדָּן 4<sup>12-15</sup> dung; so recently Kr. Et gives various equivalents: ἐνθυμήματα, the most frequent, 14<sup>5-7</sup> etc., εἰδωλα 6<sup>4-6</sup>, διανοήματα (—οια) 14<sup>3-4</sup>, βδελύγματα 30<sup>13</sup> cod<sup>A</sup>, and ἐπιτηδεύματα 6<sup>9</sup> 14<sup>6</sup> etc. The last rendering implies a confusion



The absence of the conjn. with כִּל is another reason for taking this to be the primary text; there was current also עֵץ רַעַן עֵץ רַעַן, as represented by  $\mathfrak{E}^B$ ; then came the combination of both in  $\mathfrak{H}$ .—[נִחָה] G-K. § 130 c;  $\mathfrak{E}$   $\sigma\lambda$ , but in some MSS  $\rho\acute{o}\sigma\sigma\sigma\sigma\sigma$   $\sigma\lambda$ , so  $\mathfrak{S}^b$ .—[נִחָה] In form an inf. Po'lel from נִחָה, strictly נִחָה, then by dissimilation of vowels נִחָה; cp. נִחָה from נִחָה, נִחָה from נִחָה; B-L. 475, Kön. ii. 489; differently, Barth *Nominalb.* § 142. The verb *nāhu*, Pi. *nūhhu* = 'bring to rest,' is used in Akk. as the technical term for appeasing the angry deity; *KAT*<sup>3</sup> 610 n.—14. [נִחָה] cannot = 'from the wilderness of Diblathah,' as the punctuation intends, because the second word is an accus. = 'to Diblath,' not a gen.; l. נִחָה רִבְלָה.  $\mathfrak{E}$   $\Delta\epsilon\beta\lambda\acute{\alpha}\theta\alpha$  (so Jer. 52<sup>9</sup>. 26. 27, 4 Regn. 23<sup>33</sup> cod.<sup>A</sup>) follows  $\mathfrak{H}$ , shewing that the mistake was ancient; the letters *r* and *d* are easily confused both in the archaic and in the square character, cp. 3<sup>9</sup> n.  $\mathfrak{S}$  (edns. Walton, Lee) 'desolate more than the land of Dablath,' but in the Ambr. and other MSS 'and I will make the land a destruction and an astonishment from the wilderness of Dablath;' Co. 140 f.

### d. THE END IS COME! $\gamma^{1-27}$ .

The chapter begins with four short oracles, vv. 2-4. 5-9. 10-11. 12-13, which strike the same note of warning, and pass it on from one to another—the end is come, the time is come, the day is near, the day approaches. Thus vv. 5-9 partly echo and partly repeat vv. 2-4; vv. 12-13 take up the refrain of vv. 10-11; while the last two oracles have words in common with the first two, v. 10 with v. 2, v. 12 with v. 7. The rest of the prophecy, vv. 14-27, develops the theme in detail. How are these repetitions to be explained? Vv. 2-4. 5-9 seem to be little more than alternative versions of a single oracle (Co. Be. Kr. He.); Hö. thinks that vv. 2-4 come from a later hand than that of the first redactor, to whom he assigns the ch. as a whole. The question does not admit of any clear answer; we may perhaps suppose that Ez. uttered several oracles on this subject, and that they have been grouped together as a kind of prelude to the longer discourse, vv. 14-27.

The reiteration of such terms as *the end, the day, my wrath, my fury* seems at first to connect the overthrow of Jerusalem with the final catastrophe of all things. Some of this language goes back to the beginning of written prophecy (e.g. Am. 8<sup>2</sup>), some of it comes from Jeremiah (see on vv. 5. 15. 26), some of it is used elsewhere in this Book (see on vv. 7. 15. 21); particularly the allusion to *the four corners of the earth* v. 2<sup>b</sup> suggests that the disaster is world-wide, and concerns more than the *country of Israel* v. 2<sup>a</sup>. Yet, as compared with Is. 24, for example, the chapter does not deal with eschatology properly speaking; rather it shews that, in the inevitable course of the divine judgements, Jerusalem is doomed to fall.

Originally, no doubt, the four oracles were composed in a rhythmical form, which can still be recognized here and there;

thus v.<sup>3</sup> contains four lines in the 3:3 measure, and similarly v.<sup>4</sup>, if we omit the first *upon thee* with  $\mathfrak{C}$ ; vv.<sup>10</sup> and <sup>12</sup> are remarkable for their 2:2 rhythm. Attempts to find a strophical plan in vv.<sup>1-13</sup> have not been successful, probably because none ever existed. In many places the text is corrupt and unintelligible (see on vv.<sup>6, 7, 10, 11, 13, 16</sup>), and contains numerous glosses, a sign of early disorder.  $\mathfrak{C}$  gives a different arrangement from  $\mathfrak{H}$  in the opening verses; thus  $\mathfrak{H}$  3-5= $\mathfrak{C}$  7-9,  $\mathfrak{H}$  6-9= $\mathfrak{C}$  3-6; the general effect in  $\mathfrak{C}$  is to bring the parallel passages together, 2 in  $\mathfrak{H}$  being followed by 6a, 8 and 9 by 3 and 4. Co. in the main reconstructs the text on this basis, but the result only leaves the impression that  $\mathfrak{H}$ 's arrangement is better.

The chapter stands under the date given in 1<sup>1f</sup>, 593 B.C., six or seven years before the capture of Jerusalem; this, however, is too early, for the prophet sees the disaster actually approaching, as it did in the year 588-7 B.C. We are therefore led to conclude that the date at the head of a section does not necessarily cover everything that follows until the next date is given (Kr.).

Ch. 7, 2. *And thou, son of man, 'say' ] adding say with  $\mathfrak{C}\mathfrak{S}$ ; this is in Ez.'s manner, cp. 11<sup>5</sup> 39<sup>17</sup>.—concerning the country of I. (There is) an end! ] The catastrophe is local, and affects Palestine: the country of I. as often in Ez., e.g. 11<sup>17</sup> 12<sup>19</sup> etc. (17 times).—the end is come upon the four extremities of the earth ] From another point of view the catastrophe is world-wide; for Jahveh's judgements surpass the boundaries of place and nation. The use of the phrase in Is. 11<sup>12</sup> (cp. Job 37<sup>3</sup> 38<sup>13</sup>) shews that *the earth* rather than *the land* is the right translation. The universal, however, passes at once to the particular, for v.<sup>3</sup> goes back to Judah and Jerusalem. The inconsistency, such as it is, should not be pressed: it often happens that the prophets, especially when their outlook becomes apocalyptic, view the local and particular on a background of the universal. Something of the kind appears in St. Mark 13, where the fall of Jerusalem (vv.<sup>14-23</sup>) is connected with the end of the dispensation (vv.<sup>24-27</sup>). Amos was the first to announce *the end is come* (Am. 8<sup>2</sup>), and from him the phrase came to be associated with eschatological ideas, vv.<sup>2, 6</sup>, Hab. 2<sup>3</sup>, Gen. 6<sup>13</sup> P, Dan. 8<sup>17, 19</sup>, 9<sup>26</sup>  $\mathfrak{C}$ , 11<sup>27</sup>.  $\mathfrak{U}$  here renders 'the punishment of the end,' conforming to 21<sup>30, 31</sup> [25, 29] 35<sup>5</sup>.—3. *Now is the end upon thee ]* The fem. pron. refers to the *country of I.* v.<sup>2</sup>, or to Jerusalem understood.—*and I will send forth my anger against thee ]* So Ps. 78<sup>49</sup>, Job 20<sup>23</sup>. There is no need to alter the text with  $\mathfrak{S}$  'I will pour out' v.<sup>8</sup>.—*and I will judge thee according to thy ways ]* So v.<sup>8</sup> 18<sup>30</sup> 24<sup>14</sup> 33<sup>20</sup> 36<sup>19</sup>.—*and I will**

lay upon thee all thine abominations] To the Hebr. mind guilt carried with it the punishment of guilt. This pregnant idiom is characteristic of Ez., cp. vv.<sup>4. 8. 9</sup> 23<sup>49</sup>; and the similar 'put their way upon their head' 9<sup>10</sup> 11<sup>21</sup> 22<sup>31</sup>.—4. *mine eye shall not spare . . . pity*] See 5<sup>11</sup> n.—5. *An evil, one evil! Lo, it is coming!*] Probably intended to mean 'an evil, a final evil'; one may perhaps have this sense when the context requires it, e.g. 1 S. 26<sup>8</sup> *one*, i.e. a final, *stroke*; and *one* may be rendered *unique* when applied to Jahveh, e.g. Dt. 6<sup>4</sup>, Zech. 14<sup>9</sup> (Cant. 6<sup>9</sup> is ambiguous); but *final, supreme*, is too much to read into the word here. Moreover, the text is open to doubt: some 30 MSS and  $\mathfrak{U}$  give *an evil after an evil*; and, following  $\mathfrak{S}$ , Toy renders *calamity on calamity*; in each case writing questionable Hebrew. Kr. thinks that originally the text ran *an evil, an evil*, with the word repeated for emphasis, as in 21<sup>32</sup> [27] 35<sup>7</sup>, and that *one* was inserted by a reader to mark the crowning disaster of 586 B.C. No doubt the prophet had that calamity in mind; but the exact wording of this sentence must remain doubtful. *Lo! it is coming*; the subject is left undefined, and all the more fearful; so elsewhere, vv.<sup>6. 10</sup> 21<sup>12</sup> [7] 30<sup>9</sup> 33<sup>33</sup> 39<sup>8</sup>; and without *behold* 24<sup>14</sup>. Perhaps the phrase was borrowed from Jer. 10<sup>22</sup>. The whole of cl. b is om. by  $\mathfrak{G}$ .—6. *An end is come, come is the end*] Repeating v.<sup>2b</sup>. All that  $\mathfrak{G}$  has of this v. is *come is the end.—it is awakened against thee*] In the Hebr. there is a play on the words for *the end* and *awakened*, *hakkēs hēkīs*, which favours the originality of the expression; similarly Am. 8<sup>2</sup> plays on *kēs* 'end' and *kayīs* 'summer fruit.'—*lo, it is coming!*] See on v.<sup>5</sup>. Co., after  $\mathfrak{G}$ , would reduce <sup>5</sup> and <sup>6</sup> to *the end is come*. Rather than attempt to construct a perfectly consistent text, it seems better to suppose that the prophet delivered several oracles on the same subject in much the same language: the grouping of these oracles together has led to confusion and redundancy in detail.—7. The meaning of this v. is very doubtful.  $\mathfrak{G}$  om. the first sentence, which contains the obscure word *š'phîrâ*, repeated in v.<sup>10</sup>, where again  $\mathfrak{G}$  om. it; textually, therefore, the word is suspect. The root from which it appears to come means *to plait, interweave*, as in the Arab. *ḡafara*; in Mishnaic Hebr. the verb is used of a basket-maker *plaiting* a round, and the noun denotes the *rim* or *border* of a basket, e.g. T. Jer. *Shabb.* vii. fol. 10c, viii. fol. 11rb; hence comes the word *š'phîrâ* in Is. 28<sup>5</sup>, and clearly means something *plaited*, a *chaplet*. And this meaning has been adopted here, either in a literal sense, e.g. by  $\Theta$   $\pi\lambda\omicron\kappa\eta$ , which is not quite impossible in v.<sup>10</sup>, or more frequently in a metaphorical sense, e.g. by RV. *doom*, with the marginal renderings *the turn*, or *the crowning time*, for which there is not the slightest authority. The

versions and early interpreters only guess; see phil. n. Since neither Arab. nor Aram. offers any sure clue to the meaning, it is possible that the word may be of Babylonian origin. A verb *šapâru* has not yet been found; but in the Amarna Tablets 158, 23. 30 and 43, 4 the noun *šapurtu* and the adj. *šapru* occur, apparently in the sense of *slander, slanderous* (Knudtzon, p. 1503). The verb perhaps conveyed the idea of maltreating by word or deed, and a derivative might well mean *mischievous* or *injury*, which would suit the present passage and v.<sup>10</sup>. This, however, is hardly more than a suggestion.\*—‘*upon thee, O inhabitant of the land*’] So Is. 24<sup>17</sup>, in an eschatological context.—*come is the Time, near is the Day*] Usually the prophets write *near is the day of Jahveh*, 30<sup>3</sup>, Is. 13<sup>6</sup>, Jo. 1<sup>15b</sup> 2<sup>1</sup> 4<sup>14</sup> [3<sup>14</sup>], Ob. 1<sup>5</sup>, Zeph. 1<sup>7</sup> 14, Zech. 14<sup>1</sup>; but here *the Time, the Day* are used in a sense too well known to need further definition, cp. v.<sup>12</sup>, Jo. 1<sup>15a</sup>, Mal. 3<sup>19</sup> [4<sup>1</sup>], Dan. 12<sup>1</sup>, Heb. 10<sup>25</sup>. At an earlier period, and in the popular mind, *the day of Jahveh* meant His appearance in power to overthrow the enemies of the nation †; indeed *the day* came to be almost another name for a defeat which meant a victory for Israel, e.g. the day of Midian Is. 9<sup>3</sup>, of Jezreel Hos. 2<sup>2</sup>, of Egypt Ez. 30<sup>9</sup>. But the prophets, as far back as Amos, made a stand for a different interpretation; they insisted that the Day would bring, not Jahveh’s victory over the enemy outside, but Jahveh’s judgement upon Israel itself, e.g. Am. 5<sup>18</sup>, Is. 2<sup>12ff.</sup> 13<sup>9</sup>, Jer. 30<sup>7</sup>, Ez. 7<sup>19</sup> 13<sup>5</sup> 36<sup>33</sup>, Mal. 3<sup>19</sup> [4<sup>1</sup>]. By Ez. and other post-exilic prophets the word was used with an additional significance: the Day was to consummate the overthrow of heathenism, Jer. 46<sup>10</sup>, Ez. 30<sup>2ff.</sup> 38<sup>10</sup> 14 39<sup>8</sup> 11. 13, Zech. 14<sup>3</sup>, and usher in the age of blessedness, 39<sup>22</sup>, Mal. 3<sup>20</sup> [4<sup>2</sup>].—The rest of the v. is textually uncertain. After *the Day* a word seems to have fallen out; probably we should read ‘*a day*’ of *panic*, as Is. 22<sup>5</sup>; so RV., in part following *ṬṢṬ* *prope est dies occisionis*.—*and not of joyful shouting, upon the mountains*] So RV. attempts to render; but the grammar and sense are so doubtful that the sentence is best left untranslated. The Vrs. afford no help.—8. A repetition of v.<sup>3</sup>, except that for *the end is upon thee* we have here *soon I will pour my fury upon thee*; for *and I will send forth* (v.<sup>3</sup>), here *and I will accomplish*.—9. Repeats v.<sup>4</sup> almost verbatim. Probably vv.<sup>3-4</sup> and <sup>8-9</sup> are merely doublets of our oracle.—(*who*) *smites*] Not in v.<sup>4</sup>; the Hebr., though supported by *Gr.* is ungrammatical and corrupt.—10. In a brief, poetical

\* Made by Mr. G. R. Driver, privately.

† Hölscher *Gesch. d. isr. u. jüd. Rel.* (1922) 105 quotes as a parallel the Assyrian invocation of the fire-god: ‘may thy dreadful day overtake the foe.’ He questions, as against Gressmann, the antiquity of eschatological ideas and language among the Hebrews, *ib.* 154.

form this v. gives the substance of the prophecy; we have in fact here one of those summary oracles which, it would seem, furnished the prophets with a starting-point for their discourses. The rhythm at once attracts notice. As the text stands, the v. contains five lines with two beats in each—

- a Behold the day!*
- b Behold it comes!*
- c Gone forth is the š<sup>phîrâ</sup>!*
- d Blossomed, the rod!*
- e Sprouted, the insolence!*

Now a verse containing four lines, or six lines, in the 2:2 measure is by no means uncommon, e.g. Ps. 46<sup>7</sup> 161 48<sup>2</sup> 11, Is. 21<sup>4</sup>, or Is. 4<sup>2</sup> 21<sup>3.7</sup> (see *Gray Forms of Hebr. Poetry* 167); but a group of five lines in this measure does not often occur, though we find it again in v.<sup>12</sup> if the text is right, Is. 21<sup>5</sup> and ? Ps. 48<sup>3</sup> 121. Further, the parallelism here is complete in the case of lines *a* and *b*, *d* and *e*, but owing to the uncertainty of the word š<sup>phîrâ</sup> (see on v.<sup>7</sup>), we cannot tell whether line *c* is parallel to *b* or to *d*. The line thus introduces a disturbing element into the metrical structure, and probably formed no part of the original text. It is omitted by G<sup>B</sup>.—In veiled language the oracle announces that all is ripe for judgement: the tree has burst into leaf and flower! Lines *d* and *e* are somewhat enigmatical. The word *rod* can be applied in more than one sense; it may mean *the branch* of a vine, for instance, as in 19<sup>11-14</sup>, or *the staff* of a ruler, e.g. Jer. 48<sup>17</sup>, Ps. 110<sup>2</sup>; here apparently it symbolizes the royal power, the dynasty of Jerusalem, either as an *offshoot* of David's line (cp. 19<sup>11a</sup>, and Is. 11<sup>1</sup> where, however, a different word is used), or as holding the *sceptre* of authority. The *rod* may also be a weapon, as in Is. 10<sup>5.24</sup> 30<sup>32</sup>, and the Rabbis think of Nebuchadnezzar (Ra. Kim.); there may be a hint of castigation in the choice of the word; but the prophet has Israel in mind, not Babylon, and Israel as represented by its chief. Similarly with line *e*. The figure is continued by the verb *sprouted*, though the abstract *insolence* does not make a good parallel with the concrete *rod*: it is a dark allusion to the ruling class, Zedekiah and his court. Again the Rabbis refer to 'the wicked Nebuchadnezzar' (Ra.), and quote Jer. 50<sup>31</sup> in support of the interpretation (Kim., following T); on the contrary, it is Israel's arrogance which has reached the climax; the instruments of judgement, the Babylonians, are not mentioned till vv.<sup>21.24</sup>. If line *c* belongs to the original text, and is not a gloss from the margin, it may be rendered so as to fit the figure of the tree, '*sprung up* is the (? mischief),' the verb as in Is. 11<sup>1</sup>, Job 14<sup>3</sup>.—11. No



satisfactory sense can be extracted from this v. The translation given in RV. and margin runs, 'Violence is risen up into a rod of wickedness; not from them, nor from their multitude, nor from their wealth: neither shall there be wailing for them'; this is enough to shew the hopeless state of the text. The corruption must have begun early, for the Vrs. imply more or less what we have in *ffl*. A clue towards an intelligible meaning is given by *Gr*<sup>B</sup>, which renders the opening words *and he shall break in pieces the support* (lit, *rod*) *of the wicked*; an incongruous clause follows, and the last is omitted. Perhaps the v. originally contained something of this kind: 'the branch of wickedness shall be broken in pieces, and their tumult shall be brought low.'—12. *The Day* (cp. v.<sup>7</sup>) will overwhelm all social institutions. As the text stands, this v., like v.<sup>10</sup>, contains five lines with two beats in each, supposing that the fifth line runs *for-anger (is) on-all-her-tumult*. But this line has probably been inserted from vv.<sup>13, 14</sup>, and in all three cases it is om. by *Gr*<sup>B</sup>; the omission not only produces a more normal measure (see on v.<sup>10</sup>), but restores the connexion of v.<sup>13</sup> with v.<sup>12a</sup>. To judge from the *mourning* of the seller, there seems to be an allusion here to the forced sale of hereditary lands, a matter which was apt to rouse strong feeling in Israel, 1 K. 21<sup>3, 6</sup>; cp. *ch.* 46<sup>18</sup>, Lev. 25<sup>23</sup>, Num. 36<sup>7</sup>. For *the buyer and the seller* cp. Is. 24<sup>2</sup>.—13. *For the seller shall not return unto the (? land) sold*] Since the time of Jerome the words have been understood to refer to the jubile year (so Kim.), when the original owner is to *return unto* the lands which he has sold, Lev. 25<sup>13, 27f.</sup>; we have no evidence, however, that the jubile existed as a social institution before the fall of Jerusalem, and the present passage is too vague to prove that it did. The connexion with v.<sup>12a</sup> goes below the surface: we should expect 'let not the seller mourn—because he cannot recover his property'; instead of that, the prophet says 'let not the seller mourn, mourning will be useless—because in the break-up of the nation there will be no returning to ancestral lands, property and inherited rights will disappear.' In this way the text may be explained (Toy); otherwise we must suppose that v.<sup>13a</sup> is the gloss of a reader who saw that, in the coming judgement, it would be impossible to carry out the jubile law (Be. Kr.).—A corrupt line follows: lit. *and still in life is their life*. How can this possibly mean 'even though he were alive at the time of the jubile'? The words must have crept into the text later than the Gk. version; perhaps they are a miswritten form of the last sentence of the v.—*for a vision against all her tumult shall not return*] Again a corrupt line, and again not recognized by *Gr*<sup>B</sup>; it is made up of words incorrectly repeated from cl. a (*shall not return*) and

vv.<sup>12b. 14b.</sup>—*and each man—his life is in his iniquity—they shall not strengthen themselves*]  $\mathfrak{C}^B$  reproduces this in the form ‘and a man shall not hold fast to the iniquity ( $\mathfrak{C}$  eye) of his life.’ The original text is beyond recovery. On the basis of Co.’s conjecture, Ro. proposes for the whole v. : ‘For the seller shall not return to the thing sold, And the buyer shall not retain the thing bought.’ This at any rate gives two parallel and rhythmical lines—all that  $\mathfrak{C}^B$  represents in this v.—14. Apparently the text says, *they have sounded the trumpet and prepared everything, but no one goes to the war*. Again we can only resort to conjecture. A plausible emendation of the v. is, *Sound ye the trumpet, and prepare the weapons of war*, see phil. n. ; the divine Speaker summons His army to execute the judgement ; for the idea see Hos. 5<sup>8</sup>, Jer. 4<sup>5</sup>, Jo. 2<sup>1</sup>, and Is. 13<sup>4</sup> ; with *preparing* weapons cp. 38<sup>7</sup>, Nah. 2<sup>4</sup>. The last sentence of the v., *for my fury is upon all her tumult*, may be original at this point, and from here copied into vv.<sup>12.13</sup>, though  $\mathfrak{C}^B$  leaves it out in all three places.—15. *the sword . . . and the pestilence and the famine*] Cp. 33<sup>27</sup> and 5<sup>12</sup> n.—*in the field . . . in the city*] Cp. Jer. 14<sup>18</sup>. The whole v. echoes the language of Jeremiah.—16. In 5<sup>12</sup> the scattered are to be pursued by the sword ; in 68<sup>f</sup>. the remnant that escape will ‘remember me’ and repent ; here the fugitives can only look for some miserable fate, such as may be illustrated from Jer. 40<sup>11f</sup>. 41<sup>16f</sup>. after the fall of Jerusalem. But the text in detail is open to question : lit. it runs *And if their fugitives fly, they shall be upon the mountains like doves of the valleys, all of them growling (!), each because of his iniquity*. This cannot be right. We may turn *doves of the valleys* into *moaning doves*, cp. Is. 38<sup>14</sup> 59<sup>11</sup> ; but the words are not attested by  $\mathfrak{C}^B$ , and may be an explanation of the following phrase, after it had become corrupted. The verb in *all of them growling* is used of bears or dogs, e.g. Is. 59<sup>11</sup>, Ps. 59<sup>7. 15</sup> [6. 14], and does not suit the context here ;  $\mathfrak{C}$  reads *all of them I will put to death*,  $\mathfrak{S}$  preferably *all of them will die*, agreeing well with *each because of his iniquity* (cp. 3<sup>18</sup> n.). Originally perhaps the v. read somewhat like this : ‘and their fugitives shall fly upon the mountains ; all of them shall die, each because of his iniquity’ ; though it may fairly be objected that death comes too soon, if the next vv. continue the description of the fugitives.—17. *All their hands shall drop, and all knees shall flow down in water*] i.e. shall be as weak as water : repeated in 21<sup>12</sup> [7] ; the first phrase in Is. 13<sup>7</sup> Jer. 6<sup>24</sup>. The people referred to in vv.<sup>17-18</sup> seem to be the *fugitives* of v.<sup>16</sup> ; if so, the reading of  $\mathfrak{C}\mathfrak{S}$  in v.<sup>16</sup>, which threatens them with death, must be understood as anticipating their fate.—18. *Girding with sackcloth*, and making baldness by shaving the front of the head or plucking out the

hair, were signs of humiliation and misery; cp. 27<sup>31</sup> 44<sup>20</sup>, Is. 15<sup>21</sup> 22<sup>12</sup>, Jer. 48<sup>37</sup>, 1 K. 20<sup>31</sup>. They were also accompaniments of mourning, e.g. Gen. 37<sup>34</sup>, Jer. 16<sup>6</sup>, Mi. 1<sup>16</sup>; but sorrow for the dead is not referred to here, nor penitence for sin (ct. 68<sup>2</sup>).—*and shuddering shall cover them*] Cf. Ps. 55<sup>6</sup> [51].—19. The prophet turns from the fugitives to the inhabitants of Jerusalem reduced to desperation in the siege: they spurn their idols; the gold lavished upon images becomes *an unclean thing*. The word marks the extreme of impurity. In the Law it is a technical term for ceremonial defilement due to menstruation (Lev. P and H, so Ez. 18<sup>6</sup> 22<sup>10</sup>), or to the touching of a corpse (Num. P); here it is applied to the defilement of idolatry, as in v. 20 36<sup>17</sup>; cp. Zech. 13<sup>1</sup>, Lam. 1<sup>17</sup>, Ezr. 9<sup>11</sup>, 2 C. 29<sup>5</sup>. The prophet speaks with the horror of a priest.—*their silver and their gold . . . the wrath of Jahveh*] A quotation from Zeph. 1<sup>18</sup>, inserted after the Gk. version was made.—*because it had become a stumbling-block of their iniquity*] The gen. is objective, 'a stumbling-block which leads to iniquity'; the phrase again in 14<sup>3</sup> 4<sup>7</sup> 18<sup>30</sup> 44<sup>12</sup>.—20. *And the beauty of its ornament 'they' have turned into pride*] Referring to the silver and gold of the image, v. 19. *¶¶* reads *he* (i.e. Jahveh) *has turned*; but the Vrs. make the verb plur., and this agrees with the plur. vb. which follows, *they have made therefrom*.—*and the images of their abominations* ' ' ] *¶¶* adds *their detestable things*, a gloss, as the absence of the conjn. shews; *¶<sup>B</sup>* om.—21. *And I will give it into the hand of strangers*] So 11<sup>9</sup>; the reference is to the gold and silver of vv. 19. 20. The *strangers* are no doubt the Babylonians, 28<sup>10</sup> 30<sup>12</sup> 31<sup>12</sup>—in Ez.'s mind *the wicked of the earth* (cp. v. 24), or as he calls them elsewhere 'the terrible ones of the nations,' i.e. the most terrible, or terrifying nation, 28<sup>7</sup> 30<sup>11</sup> 31<sup>12</sup> 32<sup>12</sup>; indeed *¶* by its rendering τοῖς λοιμοῖς τῆς γῆς implies that *the terrible ones* was read here for *wicked* (so Co. Toy). The prophet thinks of the heathen world as godless, and of the Babylonians as the worst among them.—*for a spoil*] So 23<sup>46</sup> 25<sup>7</sup> 34<sup>8</sup> 22, but in each case of persons, not things.—22. *And I will turn away my face from them, and they shall defile my treasured (place)] from them*, i.e. the Israelites; *they shall defile*, i.e. the Babylonians, the robbers of cl. b. It happens that *turn away my face* is nowhere else used of Jahveh; but no exception need be taken to the phrase in itself (Jud. 18<sup>23</sup>, 1 K. 8<sup>14</sup>, 2 K. 20<sup>2</sup>).—*my treasured (place) or my hidden (one)*] Jerome explains rightly, 'arcanum meum, quod significat Sancta sanctorum,' and refers to the violation of the temple by the Babylonians, Antiochus Epiphanes, Pompey, Vespasian, Titus; Kim. adopts the same interpretation. There is suppressed emotion in the word; though it is not again applied

to Jerusalem or the sanctuary, similar terms of endearment are found in 24<sup>21, 25</sup>.—*enter into it*] i.e. the city (fem.).—23. The first two words have been rendered *make the chain*, on the strength of a similar noun in 1 K. 6<sup>21</sup>, Is. 40<sup>19</sup> and the vb. in Nah. 3<sup>10</sup>; and the prophet is supposed to be called upon to perform a symbolic act. In that case the summons ought to be prefaced with 'the word of Jahveh came to me, saying,' or something of the kind; moreover, *the chain* is not suggested by what follows. But no reliance can be placed upon  $\mathfrak{H}$ ;  $\mathfrak{G}\mathfrak{S}$  attach the words to the end of v. 22, reading *and they shall make*. We cannot be sure how the text originally ran.—*the land is full of a sentence for bloodshed*] Cp. 23<sup>45</sup> Dt. 19<sup>6</sup> 21<sup>22</sup>.  $\mathfrak{G}$ , however, does not recognize *a sentence for*, and it may be a gloss on the obscure word translated *chain*: its omission improves the sense and parallelism. Then cp. 9<sup>9</sup>.—24. Going back to v. 21<sup>f</sup>, the v. threatens the houses and sanctuaries in the city. *And I will bring in the vilest heathen*] See on v. 21.  $\mathfrak{G}^B\mathfrak{L}$  om. cl. a, perhaps by an oversight, for both cl. a and cl. b begin with words of similar form.—*and I will put an end to the pride of 'their strength'*] So 1 MS and  $\mathfrak{G}^B$ ;  $\mathfrak{H}$  *the pride of (the) strong*, so  $\mathfrak{T}\mathfrak{S}\mathfrak{V}$ ; *but the pride of their (your, her) strength* is Ez.'s usual phrase, e.g. 24<sup>21</sup> 30<sup>6, 18</sup> 33<sup>28</sup>, Lev. 26<sup>19</sup>.—*and their sanctuaries shall be profaned*] Not the temple, for that is profaned by Jahveh Himself, 24<sup>21</sup>, but, as the plur. shews, the private sanctuaries on the roofs of houses and in the gardens (Kr.).—25. *Shuddering comes!*] The noun occurs only here; but the root, which means *to roll up*, can be applied to the skin wrinkled through fear, as in  $\mathfrak{S}$  Ps. 119<sup>120</sup> for the Hebr. *bristle up*. With the end of the line cp. 13<sup>10, 16</sup> from Jer. 6<sup>14</sup> 8<sup>11</sup>.—26. *Ruin upon ruin shall come*] Like the succession of disasters which befell Job, see Job 6<sup>2</sup>. The form of the sentence is perhaps imitated from Jer. 4<sup>20</sup>.—*and rumour upon rumour*] lit. *report*, in an ominous sense; cp. 21<sup>12</sup> <sup>(7)</sup>, Jer. 10<sup>22</sup> 51<sup>48</sup>.—The revelation of Jahveh's will is no longer to be communicated through the usual channels: a sure sign of irreligion and despair, cp. 1 S. 3<sup>1</sup> 28<sup>6, 15</sup>. This part of the v. seems to be based on Jer. 18<sup>18</sup>, with *elders for wise man*, cp. Lam. 2<sup>9f</sup>. *And they shall seek a vision from (the) prophet*; we must supply in thought 'and shall find none'; some would restore the missing word or words to the text. The parallelism would be improved by reading 'and the vision shall be cut off from the prophet'; but perhaps the text may stand. *instruction shall perish from the priest*; such is the meaning of *tôrâ* here, rather than *law* in the sense of a written code. *Priests* are frequently associated with *prophets* as representatives of religion in Jerusalem before the exile; cp. 22<sup>25f</sup>. The *elders* are the men of position called

in to advise the king or the people, e.g. 2 K. 23<sup>1</sup>, Jer. 26<sup>17</sup>.—27. *The king mourneth*]  $\mathfrak{E}^B$  om. the words, and it is a question which text we are to prefer. Ez. uses the title of *king* when alluding to Jehoiachin 17<sup>12</sup>, and to the kings of the past generally 43<sup>7-9</sup>, and to the one king who will reign over the one people hereafter 37<sup>22-24</sup>. But he avoids the title when he is speaking of Jehoahaz and Jehoiachin 19<sup>1</sup>, and of the reigning king Zedekiah 12<sup>12</sup> 21<sup>30</sup> [25], and even of the future David 34<sup>24</sup> 37<sup>25</sup>; he calls them *prince*, *nāsi'*. We notice in Ez. a tendency, hinted at in Dt. 17<sup>14-20</sup>, to lower the claims of the temporal power; cp. Zech. 3<sup>1-8</sup>, 6<sup>9-15</sup>. The head of the ideal community in the new Jerusalem is consistently called *nāsi'*; 44<sup>3</sup> may come from Ez. himself, at any rate the allusions to the *prince* in 45<sup>7f. 16f. 22</sup> 46<sup>2ff. 16ff. 48<sup>21f.</sup></sup> shew that the priestly successors of Ez. were legislating on the principle that Jahveh alone is the King of Israel (cp. 1 S. 12<sup>12. 19</sup>). And  $\mathfrak{E}$  goes even further in getting rid of the title *king*; 17<sup>12</sup> is the only passage in which  $\mathfrak{E}$  allows it to remain; in the other passages ἀρχων is substituted 37<sup>22. 24</sup>, οἱ ἡγοούμενοι in 43<sup>7-9</sup>, in the present v. *the king mourneth* is left out altogether. It would seem, then, that  $\mathfrak{E}$  tries to enforce the theocratic principle more strongly than Ez., and for this reason  $\mathfrak{H}$ 's text is preferable to  $\mathfrak{E}$ 's; the reference to *the king* has been deliberately passed over; see Hölscher *Hes.* 68; Hertrich *Ezechielprobl.* 122 ff. Moreover,  $\mathfrak{H}$ 's reading balances well with v. 26; three classes are mentioned there, and here we have the king, the princes, and the common people. For *nāsi'* in this sense, 'members of the ruling class' (sing. collective), not necessarily of the royal family, cp. 21<sup>17</sup> [12] 22<sup>6</sup>.—*shall clothe themselves with terror*] For the word, cp. 19<sup>7</sup> (vb.), 23<sup>33</sup> 26<sup>16</sup> (vb.); it also means *devastation* 6<sup>14</sup>.—*the people of the land*] The use of this expression has a significant and varied history. In the earlier literature *the people of the land* are referred to occasionally, and mean the common people, of Egypt for instance, Gen. 42<sup>6</sup> E, Ex. 5<sup>5</sup> J, or the natives of Canaan, Num. 14<sup>9</sup> JE, cp. Gen. 23<sup>7-12</sup> P. It is in 2 Kings, however, and writers of the exile period, that the phrase becomes frequent, shewing perhaps that, in the later days of the monarchy, class-divisions began to be more conspicuous than before. Thus here and in 22<sup>29</sup> 45<sup>22</sup> *the people of the land* are distinguished from the king and the leaders of the nation, cp. 2 K. 11<sup>14. 18-20</sup>, Jer. 52<sup>25</sup>, Hag. 2<sup>4</sup>, Dan. 9<sup>6</sup>; in Zech. 7<sup>5</sup>, Sir. 50<sup>19</sup> [Hebr.] they are distinguished from the priests; or, without distinction from any other class, they represent the general population of Israel, e.g. 39<sup>13</sup> 46<sup>3. 9</sup> (cp. 2 K. 16<sup>15</sup>), Lev. 20<sup>2. 4</sup>, 2 K. 21<sup>24</sup>=2 C. 33<sup>25</sup>, 2 K. 23<sup>30</sup>=2 C. 36<sup>1</sup>, and this is the sense which Ez. has in mind when he speaks to those left behind in Judah, as well as to his fellow-

exiles, 12<sup>19</sup> 33<sup>2</sup>. Then in the age of Judaism the phrase is applied, with a touch of contempt, to the unclean and unreformed people of Palestine, Ezr. 4<sup>4</sup>, cp. Ezr. 10<sup>2.11</sup>, Neh. 10<sup>31</sup> (plur.). Finally, in the Mishnâ it means the multitude who know not the Law (cp. Jn. 7<sup>49</sup>), the vulgar herd, e.g. *Aboth* ii. 5 [6] 'no one of the people of the land is pious.' See further, Schürer *Gesch. d. jüd. Volkes*<sup>3</sup> ii. 400.—'according to' *their way*] so with  $\text{על שם}$  for on account of *their way*  $\text{על שם}$ ; cp. vv.<sup>3.8</sup>.—*and by their own judgements will I judge them*] So 23<sup>24</sup> 44<sup>24</sup> Q.; for the idea cp. Lev. 26<sup>23f.</sup>, Ps. 18<sup>27b</sup> [28b].

Ch. 7, 2. לארצו. ] For the  $\text{ל}$  of relation after a verb of speaking cp. 21<sup>8</sup>, Gen. 20<sup>13b</sup> 21<sup>7</sup>, Ps. 110<sup>1</sup>.— $\text{קין}$  &  $\text{Πέρας ἡ γῆ}$ , 2 Hebr. MSS  $\text{קין}$  &  $\text{על}$ , inserting the vb.;  $\text{על}$  freely 'the end is come upon the land of I.' But the brevity of  $\text{על}$  is impressive, and to read  $\text{קין}$  &  $\text{על}$  as in v.<sup>6</sup> rather spoils the effect.— $\text{אֲרֻכָּה נִפְתּוֹת הָאָרֶץ}$  Kt. has a fem. numeral with a fem. noun, cp. 40<sup>26</sup> n; G-K. § 97 c: Q. gives the normal  $\text{אֲרֻכָּה}$ . Lit. *the four wings of the earth*; the same idiom was current in Akk., *hippāt samē (u) uršiti*, Del. Ass. HWB. 340.  $\text{על}$  here and in Is. 11<sup>12</sup>  $\text{אֵל תִּרְסָפֶס פִּרְעֻנִּי}$   $\text{עַל כִּנְיֹן הָאֵל}$ , ct. 37<sup>9</sup> and Rev. 7<sup>1</sup>.—3.  $\text{וְיִשְׁלַח אֵלַי בֶּן}$  & om.  $\text{אֵלַי}$  and renders  $\text{בֶּן}$   $\text{עַלִּי}$   $\text{עַלִּי}$ . In the next phrase  $\text{בְּרִיכָה}$  is misread  $\text{בֶּר}$ , so v.<sup>5</sup> [Hebr. 8]; for the confusion of  $\text{ב}$  with  $\text{בֶּר}$  cp.  $\text{על}$  19<sup>10</sup> 20<sup>38</sup>.—4.  $\text{על}$  om. the first  $\text{עַלִּי}$ , and the omission gives a 3:3 line; cp. v.<sup>9</sup>.— $\text{בְּרִיכָה}$  12 MSS  $\text{בְּרִיכָה}$  as in v.<sup>9</sup>; but normally in this expression *thy ways* is the direct obj.—For the pl. *ye shall know*  $\text{על}$  &  $\text{על}$  read the sing., which suits the context better.—5.  $\text{וְיִשְׁלַח אֵלַי בֶּן}$  The Rabbis take  $\text{אֵלַי}$  in the sense of *complete, unique*; thus Ra. 'a disaster complete and unique above all others, the destruction of the temple'; so Kim., who also mentions the reading of  $\text{על}$   $\text{אֵלַי}$ . The Hebr. for 'one evil after another' would be  $\text{אֵלַי אֵלַי}$ , cp. Is. 27<sup>12</sup>, Koh. 7<sup>27</sup>.  $\text{על}$  implies *there*; this would mean 'one evil in exchange for another,' cp. Ex. 21<sup>23f.</sup>, 1 K. 20<sup>39.42</sup>. None of these emendations gives a satisfactory text.— $\text{וְיִשְׁלַח אֵלַי בֶּן}$  The ptcp. normally requires the subj. to be expressed, Dr. § 135 (6); but in this phrase it is not defined, and the fem. is used to convey the idea of indefiniteness, cp. 12<sup>26</sup>  $\text{חֲמִשָּׁה}$ , 33<sup>33</sup>  $\text{בְּנֵי}$ , 38<sup>18</sup>  $\text{הָיָה}$ . The sense in which the phrase is used elsewhere makes it prob. that  $\text{על}$  is *not* to be taken as the subj.; thus  $\text{קין}$  in v.<sup>6</sup> and  $\text{על}$  in v.<sup>10</sup>, both of which are mas., cannot be subjs. of the  $\text{על}$  which follows in each case.—6.  $\text{על}$  reads the whole v. 'the end is coming, and it has brought distress upon thee' (four words); i.e.  $\text{על}$  om.  $\text{קין}$  &  $\text{על}$ —it frequently om. repetitions (Co. 149 f.)—and reads  $\text{על}$  as  $\text{קין}$ —7.  $\text{הַצִּיּוֹר}$   $\text{על}$  here and in v.<sup>10</sup> renders by *contritio*,  $\text{על}$  by an Aram. word of similar sound *šiphraýā=he-goat*; Ra. and Kim. explain of the light and splendour (Is. 28<sup>5</sup>) of the dawn (Aram. *šaphrá*), hence the AV. *morning*;  $\text{על}$   $\text{προσέσκατος}$ , which Jerome explains *contemplationem et prospectationem*, while he himself prefers to render the Hebr. *contractio*.  $\text{על}$  gives similar *kingdom*, obtaining this sense from Is. 28<sup>5</sup>. The Arab. *ḡafara*, it may be added, also has the meaning 'to go quickly, spring, leap in running,' which may be the sense of the vb. in Jud. 7<sup>3</sup> *decamp* (Burney in loc.).— $\text{קִרְבֵּי הַיּוֹם הַזֶּה}$  Acc. to the accents *near is the day of panic*, impossible grammatically. Disregarding the accents,  $\text{על}$  may be taken as a nom. (not a gen.) in apposition to  $\text{הַיּוֹם}$ , G-K. § 127 g. It is better, however, to restore the text  $\text{קִרְבֵּי הַיּוֹם הַזֶּה}$   $\text{על}$  & supplies a negative as the missing word,  $\text{על}$   $\text{קִרְבֵּי הַיּוֹם הַזֶּה}$  cp. v.<sup>11</sup>; so Lag. Kr.; then  $\text{קִרְבֵּי הַיּוֹם}$  must=*noisy revel*, as in Am. 3<sup>9</sup>.— $\text{וְיִשְׁלַח אֵלַי בֶּן}$  The translation *joyful shouting* is based on the guess, which goes back to the Jewish







(Kt.<sup>or</sup> פְּרִיעִים ? פְּרִיעִים *breaches*) is wanted here. For חָלְלוּ  $\mathfrak{C}$  gives  $\kappa$ . *μιανοῦσιν*, which may represent נִפְּעוּ (so Co. Be.), since חָלְלוּ in cl. b and v.<sup>21</sup> is rendered  $\kappa$ . *βεβηλῶσουσιν αὐτά*. The three-fold חָלְלוּ, however, is impressive. 23. חָלְלוּ הַזָּהָב] In 1 K. 6<sup>21</sup> Kt. חָלְלוּ Q. חָלְלוּ, of the golden chains before the inner sanctuary; in Is. 40<sup>18</sup> חָלְלוּ.  $\mathfrak{C}$   $\kappa$ . *ποιήσουσι φυρμὸν* 'and they shall make confusion,'  $\mathfrak{S}$  'and they shall pass through the bricks,' prob. a corruption of 'and they shall act with violence' (Co. 156), free renderings of חָלְלוּ, like  $\mathfrak{F}$ 's *fac conclusionem*;  $\mathfrak{T}$  and Jews render 'chains.' Kr. proposes חָלְלוּ הַזָּהָב, or better חָלְלוּ הַזָּהָב, from חָלְלוּ 16<sup>40</sup>=Akk. *butāku* 'cut down.' Co. חָלְלוּ וְקָקוּ.  $\mathfrak{C}$   $\lambda$  *αὐτῶν*=חָלְלוּ, cp. 9<sup>8</sup>,  $\mathfrak{C}$   $\kappa$  *κρίσεως αἰμάτων*.—24. חָלְלוּ  $\mathfrak{C}$  as often vocalizes חָלְלוּ  $\kappa$ . *ἀποστρέψω*, so  $\mathfrak{S}$  here; cp.  $\mathfrak{C}$  12<sup>23</sup> 16<sup>41</sup> 23<sup>27</sup>. 48 34<sup>10</sup>; but *καταλύσει* 26<sup>13</sup>; *ἀπολῶ* 30<sup>10</sup>. 13; *ἀφανιῶ* 34<sup>25</sup>.—[אָפֵן עוֹנִים] I. נָאן עוֹנִים.  $\mathfrak{T}$ , however, implies the existence of matres lectionis in the Hebr. text of the time; Co. 128.—[חָלְלוּ] after the analogy of the strong vb. for חָלְלוּ Niph. of חָלְלוּ; cp. חָלְלוּ 22<sup>16</sup>; חָלְלוּ 25<sup>3</sup>, G-K. § 67 *g, u*.—[חָלְלוּ] is pointed as Pi. ptc. 'they who sanctify them'; but I. חָלְלוּ; G-K. p. 272<sup>1</sup>.—25. חָלְלוּ] For the vb. Co. Is. 38<sup>12</sup> *roll up*, hence קָרָא Is. 14<sup>23</sup> etc. *porcupine*.  $\mathfrak{C}$  *ἐξίλασμός* confusing חָלְלוּ with (חָלְלוּ); but 'Α Θ *συνοχή Σ ἀθυμία*. For  $\mathfrak{C}$ 's frequent confusion of חָלְלוּ with חָלְלוּ cp. 13<sup>9</sup> *ἐν παιδείᾳ*, 16<sup>7</sup> *πόλεις πόλεων*, 20<sup>48</sup> *ἡγούμενον* etc. After חָלְלוּ I. חָלְלוּ בָּאָה or חָלְלוּ בָּאָה. Herrm. conjectures חָלְלוּ for חָלְלוּ, and refers to 9<sup>1</sup>, Is. 10<sup>3</sup>.—26. חָלְלוּ] Only again Is. 47<sup>11</sup>, instead of the usual form חָלְלוּ=*chasm*, then figuratively *destruction*, from חָלְלוּ lit. *to fall*; both in Ar. and in Syr. nouns with this meaning are developed from the root.  $\mathfrak{C}$ , not understanding the word, transliterates with ingenuity *οὐαί ἐπὶ οὐαί*, cp. 3<sup>14</sup> 6<sup>4</sup> *notes*.—[חָלְלוּ] Ehrlich followed by He. alters to חָלְלוּ, cp. Jo. 1<sup>12</sup> (but?). Co. keeps חָלְלוּ, but inserts יִכְאֹוּ or וְאִין after חָלְלוּ.—27. חָלְלוּ] *on account of their way*; for חָלְלוּ cp. חָלְלוּ 16<sup>81</sup>, חָלְלוּ 35<sup>11</sup>, חָלְלוּ 45<sup>26</sup>. But  $\mathfrak{C}$  *κατὰ τὰς ὁδοὺς αὐτῶν*  $\mathfrak{LSE}$ =חָלְלוּ.

## e. THE VISION OF IDOLATRIES IN THE TEMPLE; PUNISHMENT BY SLAUGHTER AND FIRE; THE FINAL DEPARTURE OF JAHVEH FROM THE SANCTUARY, Chs. 8-11.

A fresh date marks the beginning of another section of the Book. The main topics of chs. 8-11 form a connected whole. (a) The prophet is transported in vision from Babylonia to Jerusalem 8<sup>1-4</sup>, and (b) shewn the idolatrous worship going on in the temple itself 8<sup>5-18</sup>. Then (c) he witnesses the approach of the supernatural ministers of punishment: one is to set a mark upon the godly, the others are charged with putting the idolaters to death 9<sup>1-11</sup>; (d) the former is told to strew fire upon the city 10<sup>2-7</sup>. Finally (e) Jahveh, on His throne supported by the cherubim, takes His solemn departure from the temple, and the prophet is carried back to Chaldaea 11<sup>22-25</sup>. The last section of the Book provides the counterpart of (e): the prophet sees the return of Jahveh to take up His abode in the restored temple 43<sup>1-9</sup>.

Such may be considered the nucleus of these chapters. But additions have been made to it, possibly by the prophet himself, possibly also by later hands. Thus (f) in 10<sup>1</sup>. 8-17

appears a description of the heavenly throne, repeating many details of ch. 1. (g) In 10<sup>19-22</sup> the cherubim make movements as if about to depart, though the actual departure does not occur till 11<sup>22-25</sup>; apparently the passage has been inserted at this point owing to the addition of (h) 11<sup>1-21</sup>, which introduces an assembly of twenty-five princes engaged in a mischievous plot, and claiming to be the true Israel as opposed to the exiles; the prophet denounces them, and his words take effect with awful suddenness vv. 1-13; a prophecy of restoration follows vv. 14-21. The analysis of these chs. reveals a lack of order which seems to indicate an expansion of the original draft. Stray notes or alternative accounts bearing on this vision were current, we may suppose, and room was made for them in chs. 8-11. Thus (h) must be one of such insertions, for according to 9<sup>1-11</sup> 10<sup>2-7</sup> the ungodly have been extirpated and the city reduced to ashes; (f) may have been suggested by 8<sup>4</sup>; and (h) because the scene is the same as in (b).

Ch. 8, 1. *And it came to pass in the sixth year, in the sixth month, on the fifth day of the month*] i.e. Aug.-Sept. 592-1 B.C.;  $\mathfrak{E}$  reads *the fifth month* i.e. July-Aug. The last date mentioned (11<sup>1f.</sup>) is June-July 593-2, a year and two months earlier. It has been suggested that the present date was arrived at by an editor, who added the 7 days of 3<sup>16</sup> to the 390 of 4<sup>5.9</sup>, i.e. 397 days in all. But a year and two months=413 days, 16 too many; or, if we follow  $\mathfrak{E}$ , a year and one month=383 days, 14 too few; moreover, no reliance can be placed upon the number in 4<sup>5.9</sup>. Probably, then, Ez. himself was responsible for the date. Nothing is gained by adopting  $\mathfrak{E}$ 's alteration: *the fifth month* may have been assimilated to the *fifth day* (Toy).—*as I was sitting in my house, with the elders of Judah sitting before me*] Cp. 2 K. 6<sup>32</sup>. The elders of Judah were evidently living close at hand in the Jewish colony. These elders of Israel as they are called in 14<sup>1</sup> 20<sup>1.3</sup>, seem to have been leading men or representatives of the *Gilā* (cp. Jer. 29<sup>1</sup>), not elders in the official sense of former days (see 7<sup>26</sup> n.).—*that the hand of Jahveh fell upon me*] Producing the ecstasy: so of the spirit of Jahveh in 11<sup>5</sup>; ct. *came upon me* in 1<sup>3</sup>.—2. *a likeness as the appearance of 'a man'*]  $\mathfrak{H}$  reads of fire ('ēsh), but  $\mathfrak{E}$  of a man (Hebr. 'ish); the reading of  $\mathfrak{E}$  is to be preferred, because it corresponds with *a likeness as the appearance of man* ('ādhām) in 1<sup>26</sup>. This was 'no messenger, no angel' (Is. 63<sup>9</sup>  $\mathfrak{E}$ ).<sup>\*</sup> As at the inaugural vision, so now,

<sup>\*</sup> Many have taken the description to refer to one of Jahveh's messengers, like the angelic guide in 40<sup>3</sup>. So Hans Schmidt in his commentary *Hesekiel* (1923) 404 and in *Eucharisterion* (1923) i. 125. But 40<sup>3</sup> describes a being of inferior splendour.

it is Jahveh Himself in human form, glowing with supernatural splendour, who appears to the prophet, and speaks to him (note *my sanctuary* v.<sup>8</sup>, *to provoke me* v.<sup>17</sup>), and announces the hour of visitation <sup>9</sup><sup>1</sup>. The prophet's perception is at once 'dim but definite,' and his language betrays the hesitation of profound reverence; cp. <sup>15</sup><sup>26</sup> *notes*.  $\mathfrak{C}$  omits *as the appearance* here and in the next phrase, thereby improving the flow of the verse; on the other hand, the repetition is characteristic, cp. <sup>13f</sup><sup>28f</sup>. <sup>10</sup><sup>1</sup> <sup>40</sup><sup>3</sup> <sup>42</sup><sup>11</sup> <sup>43</sup><sup>3</sup>. Like the divine Form in <sup>12</sup><sup>7</sup>, the lower part seemed ablaze with fire, and the upper part flashed *as the appearance of shining, as the gleam of electrum*, see <sup>14</sup><sup>n</sup>.  $\mathfrak{C}$  again abbreviates, and reads only *as the appearance of electrum*. But the fuller text of  $\mathfrak{A}$  may well be original, though the word for *shining* (*zōhar*, of the sky) is rare and late in Hebr., and occurs again only in Dan. <sup>12</sup><sup>3</sup>; it is a stronger word than *brightness* (*nōgah*) in <sup>14</sup><sup>27</sup>.—3. *the figure of a hand*] Cp. <sup>10</sup><sup>8</sup>; a somewhat unexpected use of the word generally meaning *image* v.<sup>10</sup>, Dt. <sup>4</sup><sup>16-18</sup>, Ps. <sup>106</sup><sup>20</sup>; and in P, the *pattern* or *building plan* of the tabernacle or of an altar Ex. <sup>25</sup><sup>9. 40</sup>, Josh. <sup>22</sup><sup>28</sup>; so 2 K. <sup>16</sup><sup>10</sup>, Ps. <sup>144</sup><sup>12</sup> etc. The Vrs. here and <sup>10</sup><sup>8</sup> render as though the word=*likeness*.—*And he took me by a lock of my head*] In his trance the prophet imagined himself miraculously transported from Babylonia to Jerusalem; at the end of the vision he is carried back <sup>11</sup><sup>24</sup>. He makes the journey again, also in a state of trance, <sup>40</sup><sup>1. 2</sup>; cp. <sup>3</sup><sup>14. 22</sup> <sup>37</sup><sup>1</sup>. Such visionary movements are sometimes recorded in the case of prophets, e.g. 1 K. <sup>18</sup><sup>12</sup>, 2 K. <sup>5</sup><sup>26</sup>, Is. <sup>21</sup><sup>6</sup>, Hab. <sup>2</sup><sup>1</sup>; cp. Mt. <sup>4</sup><sup>12</sup>, Lk. <sup>4</sup><sup>12</sup>. This is the only account in the O.T. of an ecstatic experience which speaks of being carried by the forelock; \* and from this passage is borrowed the story of Habakkuk's transportation in Bel and the Dragon vv.<sup>36. 39</sup>; perhaps also the verse from *The Gosp. according to the Hebrews* quoted by Origen PG. xiv. col. 132, where Jesus is made to say, 'Even now has my mother the Holy Spirit seized me by one of my hairs (ἐλαβέ με . . . ἐν μιᾷ τῶν τριχῶν μου), and borne me to the great mountain of Tabor.' In Moslem legend Gabriel is related to have carried Mohammed by a single hair. *and a spirit lifted me up . . . and brought me*] Cp. <sup>3</sup><sup>12. 14</sup> <sup>11</sup><sup>1. 24</sup> <sup>43</sup><sup>5</sup>, 1 K. <sup>18</sup><sup>12</sup>; and Zech. <sup>5</sup><sup>9</sup>, 2 S. <sup>18</sup><sup>9</sup>, 1 C. <sup>21</sup><sup>16</sup> *between the earth and the heaven*. The distinction between *the hand of Jahveh* and *the spirit* seems to be that the one gave the impression of a visible, the other of an invisible agency: the hand appeared

\* A parallel from Assyria is published by Ebeling *Tod u. Leben nach den Vorstellungen der Babylonier* (1931) 6: the tablet relates how an Assyrian king dreamt that he descended to the Underworld, and felt himself seized by the forelock and brought before the god Nergal.

to grasp the prophet by the forelock, the spirit impelled his movement. Both are mentioned together in 3<sup>14</sup> 37<sup>1</sup>. Some find here two parallel versions, one assigning the movement to the hand of Jahveh, the other to the spirit (e.g. Steuernagel *Einkl. in d. A.T.* 582). Hö. regards *the spirit* as introduced on dogmatic grounds to soften the expression, and makes Jahveh the subj. of *lifted me up* and *brought me*, altering the vbs. from fem. to mas.; he would treat 3<sup>12</sup>. 14 11<sup>1</sup> 37<sup>1</sup> in the same way. But it is quite intelligible that, in the prophet's imagination, both *the hand* and *the spirit* had each its effect upon him. See Giesebrecht *Die Berufsbegabung* (1897) 147.—*in visions of God*] Cp. 40<sup>2</sup>; i.e. visions granted by God, the plur. denoting the series of visions, as Gen. 46<sup>2</sup>;  $\mathfrak{T}$  rightly here 'in the vision of prophecy,' similarly in 11<sup>24</sup> 40<sup>2</sup>. Cp. Milton *Par. Lost* xi. 376 f. 'so both ascend In the visions of God,' and ib. xii. 121, 611 f.; *Iliad* i. 63 καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἔστυν. The phrase has a different meaning in 1<sup>1</sup>. All happened in vision: his body remained at home in the presence of the elders, his spirit travelled to Jerusalem.—*to the entrance of the gateway of the inner court which looks northwards*] The word 'court' has to be supplied, as in 42<sup>4</sup>. This *inner court* (10<sup>3</sup>, 1 K. 6<sup>36</sup>), standing on a higher level than the rest, was known as *the court of Jahveh's house* (v.<sup>18</sup>, 1 K. 7<sup>12</sup>), because it contained the temple; it is distinguished from *the other* or *the middle court* (1 K. 7<sup>8</sup>, 2 K. 20<sup>4</sup>), which contained the palace; and again, from *the outer court* (10<sup>5</sup>) or *the great court* (1 K. 7<sup>12</sup>), which enclosed the whole group of buildings. See the plan given by Benzinger *Enc. Bibl.* col. 3527, after Stade *Gesch.* i. 314. The temple itself, then, in pre-exilic times had only one court, and both were included within a larger court; in contrast with this plan, Ez.'s ideal temple has two courts of its own, and there are no secular buildings within the enclosed area, chs. 40 f. 43<sup>71</sup>. The present description mentions not only the inner court, but a gateway on the N., apparently *the altar-gateway* of v.<sup>5</sup>, *the upper gateway* of 9<sup>2</sup>; there was another on the E. 10<sup>19</sup>; and probably a third in the S. wall, communicating between the palace and the temple, 2 K. 11<sup>19</sup>, 2 C. 23<sup>20</sup>. Each of the N. and E. gateways was faced by a corresponding gateway in the outer court. There is a distinction to be observed between the *gateway* (*shā'ar*), a covered building of some size, like a college lodge, and the *entrance* or *door* (*pēthah*) within it. Probably we are to understand that Ez. was set down within the inner court, and south of the entrance to the N. gateway: this seems to be implied by v.<sup>5</sup>.—*where was the situation of the image of jealousy that makes jealous*] We gather, then, that the image stood where Ez. was set down, on the inside of the N.

gateway of the inner court; yet he does not notice it till v.<sup>5</sup>, and there the image is seen, apparently, outside the N. gateway, in the outer court. Thus the image is mentioned here too soon, and placed in a different position from that described in v.<sup>5</sup>. Moreover, the text is not above suspicion. The word rendered *situation*, though used once of a city 2 K. 2<sup>19</sup>, properly means *dwelling-place*;  $\mathfrak{C}$  omits it, together with *jealousy*, and reads *that makes jealous* differently. The sentence, in fact, seems to be a marginal note on v.<sup>5b</sup>, and out of place here (Co. Be. Ro. Hö.).—4. *And lo, there was the glory of the God of Israel*] This is not inconsistent with v.<sup>2</sup>: there Jahveh had grasped the prophet by what seemed to be a hand in order to transport him; here the prophet sees, in the temple, the outward manifestation of the divine Presence, cp. 1<sup>28</sup> n. The exact position implied by *there* is left undefined; it was somewhere near the N. gateway, v.<sup>3</sup>.—*according to the vision . . . in the valley-plain*] See 3<sup>23</sup>.—5. Ez. was standing within the inner court, and when he looked *in the direction of the north*, i.e. through the gateway, he saw *on the north* of it, i.e. in the outer court, *the image of jealousy*. Such appears to be the situation. It must be the N. gateway (v.<sup>3</sup>) which is here called *the altar gateway*, so named, perhaps, because it was the one used by the people on their way to the altar, and the victims were driven through it; cp. Lev. 1<sup>11</sup>.—*this (?) image of jealousy in the entrance*] What particular god was represented is not known. The word for *image* (*sémeš*) only occurs again in Dt. 4<sup>16</sup>, 2 C. 33<sup>7.15</sup>; but it was in general use among the Phoenicians for a *statue* of a god or goddess, and the form changes gender accordingly; e.g. the 4th cent. inscriptions from Cyprus, NSI. Nos. 13, 23, 25, 27. In 2 C. 33 the word is applied to the image which Manasseh set up in the temple, called in 2 K. 21<sup>7</sup> 'the graven image (*péšēl*) of the 'ashērā'; Manasseh afterwards removed it, according to 2 C. 33<sup>15</sup>. This may be the very *sémeš*: to his horror Ez. found that it had been put back! He names it *the statue of jealousy*, i.e. which rouses Jahveh's jealousy, as the gloss in v.<sup>3b</sup> explains. Idolatry of any kind was bound to kindle Jahveh's indignation, as Ez. frequently asserts, e.g. 5<sup>13</sup> 16<sup>38.42</sup> 36<sup>6</sup> 38<sup>19</sup>; and here was a heathen image actually within the precinct of the temple! Cheyne declares that a *statue of jealousy* is 'not a possible title' (*Enc. Bibl.* col. 749); the only objection to it, and not a serious one, is that all the heathen figures in the temple (v.<sup>10</sup>) would equally incur Jahveh's wrath. *This*, i.e. the above-named (v.<sup>3</sup>) should be omitted, as connected with the gloss v.<sup>3b</sup>; the Hebr. for *in the entrance* is unique, and perhaps incorrect, but some word of the kind is wanted.  $\mathfrak{C}$ <sup>3</sup> om. the

latter part of the v., possibly by some accident.—6. *Dost thou see what they are doing?*] The question and the occasion of it as in Jer. 7<sup>17</sup>.—*great abominations 'they are' doing here*] So  $\mathfrak{E}^3$ , omitting  $\mathfrak{H}$ 's *which the house of Israel*, prob. a gloss from the margin. For *doing abominations* cp. vv.<sup>9</sup>. 13. 17 9<sup>4</sup> 18<sup>13</sup>. 24 33<sup>29</sup> 43<sup>8</sup> 44<sup>13</sup>, perh. from Dt. 20<sup>18</sup>; also Jer. 44<sup>22</sup>, 2 K. 21<sup>11</sup>, 2 C. 36<sup>8</sup>.—*that (I should) go far from my sanctuary*] The subj. is not expressed. We might tr. *that they should go far from my sanctuary*, by offering worship in the outer court; but it is better to make Jahveh the subj., as the whole series of visions prepares the way for His departure from the temple, 11<sup>22f</sup>.—*greater abominations*] There is an ascending scale in vv.<sup>6</sup>. 13. 15.

Vv. 7-13. Much of the detail in this vision escapes us, but the main features are intelligible. The prophet is shewn a dark scene of idolatry practised in secret by a company of leading citizens within the temple gateway. He is told to take them by surprise from behind. 7. *And he brought me to the door of the court*] This must be *the door of the gateway* mentioned in v.<sup>3</sup>; the subj. of the vb. is Jahveh. Ez. was standing within the inner court (v.<sup>5</sup>): now he is brought to the interior of the gateway, which had a large chamber, or chambers, attached to it; cp. the similar arrangement in the restored temple 40<sup>44</sup>. Here he sees *a hole in the wall*, and then (v.<sup>8</sup>) he is told to *dig through the wall*: apparently this means that he is to enlarge the existing hole so that he can climb through into the chamber v.<sup>9</sup>. Having digged through the wall—in his trance he can perform feats impossible to him when awake—he sees *a door* opening into the chamber, perhaps opposite to the hole through which he had looked at first. With a certain lack of imagination, Co. objects to the absurdity of digging through the wall only to find the door of the chamber; he would delete v.<sup>7b</sup>, and get rid of the whole of v.<sup>8</sup>; but he does not account for the existence of v.<sup>8</sup>, which all the Vrs. support.  $\mathfrak{E}$  makes the action less extraordinary by omitting v.<sup>7b</sup> and *through the wall* twice in v.<sup>8</sup>; yet it recognizes *dig*, and *I digged*, so that the relief gained amounts to little. Steuernagel (*Einl.* 582, 596) thinks that vv.<sup>7</sup> and <sup>8</sup> are different versions of the same episode: according to v.<sup>7</sup> the hole is already there, while in v.<sup>8</sup> Ez. is told to make it. This is hardly fair to the language, however; the two vv. can be combined at least as easily as they can be set at variance. Fantastic though the action seems, the purpose of it is intelligible: the prophet was to come upon the idolaters in the rear, and catch them *flagrante delicto*.—8. *Dig through the wall*] at the place, we imagine, where he saw the hole. For the vb. cp. 12<sup>5</sup>. 7. 12, Am. 9<sup>2</sup>, Job 24<sup>18</sup>; Gunkel (*Schöpfung u. Chaos* 140) would give it a

more general meaning 'force through,' but without any real support from Jon. 1<sup>13</sup>. The *door* prob. connected the chamber with the gateway.—9. *the evil abominations*]  $\mathfrak{E}^B$  om. the adj., which may have come in from the margin: it is superfluous, and not found in v. 17.—10. *Incised* on the wall or carved in relief, the prophet sees the objects of this idolatrous worship. He calls them *every kind of detestable thing*, and *all the idols of the house of Isr.* The former is explained, no doubt rightly, by a gloss which  $\mathfrak{E}^B$  om., to mean a *representation of reptiles and beasts*. The word for *detestable thing* (*shēkes*; cp. *shikkûs* 5<sup>11</sup> n., applied to gods of the heathen) is the term used in P for anything ceremonially unclean Lev. 7<sup>21</sup>, and for creatures forbidden to be used as food Lev. 11<sup>10a</sup>; and since the two visions which follow disclose the worship of Tammuz and Shamash, it is likely that here also we have a cult imported from Babylonia rather than from Egypt: the figures on the wall, snakes, scorpions, mixed human and animal forms might have been borrowed from either Babylonian or Egyptian sources, e.g. Gressmann *T. u. B.* 2 ii. Taf. ix. x. cliii.–viii. The word *incised*, *engraved*, is used of Babylonian figures in 23<sup>14</sup>. Gunkel would go further, and identify the objects mentioned here with the dragons of chaos, especially as the rites were practised *in the dark*, v. 12 (l.c. 141). There is no record of these things having been removed from the temple by Josiah, 2 K. 23<sup>4-14</sup>, so probably they were introduced after his time, and indeed recently, when Zedekiah and his counsellors were driven to desperation by the approaching siege of Jerusalem. Such a degraded form of idolatry shews that the national religion had completely broken down. See S. A. Cook in *R. of S.* 3 625 f., and ib. 357.—11. *And seventy men*] Probably not *elders* in the strict sense (7<sup>26</sup> n.), but chief citizens or prominent men. The governing class would be the most inclined to adopt Babylonian rites for political reasons (Kr.). *Seventy* is no doubt a round number; e.g. Gen. 46<sup>27</sup>, Ex. 15<sup>27</sup> 24<sup>1</sup> etc. The chamber must have been a large one.—*and Ja'azaniah the son of Shaphan was standing in the midst of them*] Evidently a well-known person of the time; prob. not the son of Shaphan the scribe, Josiah's chancellor, 2 K. 22<sup>3-8</sup>, for three sons of his are alluded to in the history of Jeremiah, Jer. 26<sup>24</sup> 29<sup>3</sup> 36<sup>10-12</sup>, and Ja'azaniah is not one of them. Nor can he certainly be identified with Ja'azaniah ben 'Azzur 11<sup>1</sup>.—This parenthesis is followed most awkwardly by *standing* (plur.) *before them*.  $\mathfrak{E}$  om. the first *standing*, and reads the second as sing., making *before them* refer to the elders. This does not cure the disorder. The best remedy is to transfer the preceding parenthesis (Kr.); then everything falls into place: *and seventy men of the elders of*

*the house of Isr. were standing before them* (i.e. the sculptures), *each with his censer in his hand, and Ja'azaniah the son of S. was standing in the midst of them.* That *before them* refers to *all the idols of the house of Isr.* v.<sup>10</sup> was clearly seen by Σ πρὸ τῶν γραφῶν Ὡ ante picturas.—*and the smoke [cloud] of the incense was going up*] The bracketed word is prob. an explanation of the ἁ.λ. rendered *smoke*. & om. *cloud*. Incense was freely used in the religious practice of the Babylonians, Assyrians, and Egyptians (Meissner *Bab. u. Ass.* ii. 84 f.; Wilkinson-Birch *Anc. Eg.* iii. 398 ff., 414 ff.); but it does not appear to have found its way into Israelite worship before the 7th cent. B.C., when many imitations of foreign rites came into fashion. Jeremiah is the first to mention it, and then as a costly, alien addition to the normal offerings; he calls it *l'bhônâ* rendered *frankincense*, a kind of resinous gum, Jer. 6<sup>20</sup> 17<sup>28</sup> 41<sup>5</sup>; so Lev. 2<sup>11</sup>. 15<sup>1</sup>. 5<sup>11</sup> etc. Here the word is *kēṭōreth*, which properly means *a burning*, the smoke of a sacrifice Is. 1<sup>13</sup>, Dt. 33<sup>10</sup> (*kēṭôrâ*), 1 S. 2<sup>28</sup>, Ps. 66<sup>15</sup>; and then becomes in P and later literature the regular term for *incense*, a compound of fragrant powders, e.g. Ex. 30<sup>34ff.</sup>, Lev. 10<sup>1</sup> 16<sup>12</sup>, Num. 7<sup>14ff.</sup>, 1 C. 6<sup>34</sup>, 2 C. 2<sup>3</sup>. Thus the earliest reference to *kēṭōreth* as used by Israelites in worship occurs in the present passage, and, significantly, in connexion with a heathen rite. It was not till later that incense came to hold a recognized place in the worship of Jahveh.—12. *Dost thou see, son of man*] So vv.<sup>15</sup>. 17 47<sup>6</sup>.—*are doing in the dark*] By omitting *in the dark*, & seems to make the idolatry not secret but open, and practised in the gateway, not in the chamber, and to imply that the walls of the former were sculptured with figures v.<sup>10</sup>. Yet &'s representation is not consistent, for it includes the sentence 'each of them in their secret chamber.' Co. follows & to a considerable extent, but fails to produce a satisfactory text; *in the dark* is too expressive a feature to be cancelled, and it agrees with the situation in vv.<sup>7</sup>. 8, and with the saying which follows.—*each in the chambers of his imagery*] Text and meaning are equally uncertain. With the least of changes the sing. may be read for the plur.; but is it likely that each of the seventy elders had a chamber to himself? The rendering *imagery*, i.e. sculptured stone, though supported by Lev. 26<sup>1</sup>, Num. 33<sup>52</sup>, can hardly be extracted from the root, nor is it found in the Vrs. They all render 'in his (& their) secret chamber'; this may be a guess or a paraphrase; it is not a translation. If the text is incorrect, we may plausibly alter it to 'each in the chamber of his hiding-place,' i.e. where he is hidden.—*For (they) are saying*] The omission of the subj. makes bad grammar; a slight emendation is desirable.—*Jahveh sees us not, Jahveh has*



*forsaken his land*] Ez. frequently quotes current sayings which reflect the state of the popular mind among both the exiles and the multitude at home. There are some thirteen in all, 9<sup>9</sup> = 81<sup>12</sup> 11<sup>3</sup>. 15 12<sup>22</sup>. 27 18<sup>2</sup>. 25 = 29 21<sup>5</sup> 33<sup>10</sup>. 24. 30 35<sup>12</sup> 37<sup>11</sup>. A feeling of recklessness and despair runs through most of them: the outlook indeed was hopeless. *Jahveh sees us not*, cp. 9<sup>9</sup>, Ps. 94<sup>7</sup>; *Jahveh has forsaken his land* (cp. 9<sup>9</sup>): those who say so are driven to seek comfort elsewhere. Calamity applies its searching test. The superficially religious abandon their faith, like these elders, cp. Is. 49<sup>14</sup>; and Jahveh affirms that He has in truth *forsaken* them, Jer. 12<sup>7</sup>, Is. 54<sup>7</sup>. But the saints hold fast, even in their despair, and turn to God, Ps. 22<sup>2</sup> <sup>11</sup>, Lam. 5<sup>20</sup>, and admit that God was just when He *forsook* His faithless people, Neh. 9<sup>28</sup>, 2 C. 24<sup>20</sup>; cp. Dt. 31<sup>17</sup>.—14. The wailings for Tammuz at the N. gateway. The spot may have been chosen for a special reason: was it because 'evil shall be let loose from the north,' as Kimhi suggested? The modern Assyriologist remembers that the north had a fatal significance in the myth of Tammuz: the summer solstice, which brings the annual death of the god, brings the sun to its farthest point north of the equator (cp. Jeremias *OTLAE*. ii. 290). The prophet is still at the N. gateway; but now he is brought outside the door, into the outer court, where *the image of jealousy* stood v.<sup>5</sup>. Here, within the very precinct of *the house of Jahveh*, he witnesses another outrage: *the women sitting weeping for Tammuz*, in the attitude of mourners, cp. 26<sup>16</sup>, Job 2<sup>13</sup>, Lam. 2<sup>10</sup>. We may infer from Ezekiel's discovery that the worship of Tammuz, who is mentioned by name only here in the O.T., had lately been introduced into Jerusalem. It came from Babylonia, and can be traced there as far back as 3000 B.C., so that it is one of the oldest forms of religious worship in the world, and has not altogether disappeared even now. Tammuz (Akk. *Dūzu*, from the Sumerian *Dūmū-zi* = 'faithful son'), the youthful husband or son or lover of Ishtar, was looked upon as the god of vegetation and beneficent floods. Every year, at the time of greatest heat, when plants withered and rivers ran dry, he was believed to vanish into the Underworld, and in the following spring to return again; thus among the Babylonians, like Osiris among the Egyptians, he embodied a hope of resurrection and a return to material life. The time of his departure was celebrated with public dirges (Akk. *bikītu* = 'weeping,' from the same root as the word used here): many of these survive in Sumerian and Akkadian forms, for example:

" Alas,        O hero, lord of healing.  
   Alas,        my lord, my Damu.

Alas, god of wailing and shining eyes.  
 He has gone, he has gone to the bosom of the earth.  
 Thou hast gone on a journey that makes an end of thy people.  
 With sighing for Damu, the lord,  
 Has the hero gone unto the far away land which is not  
 revealed." \*

Traditionally the wailings took place in the 4th month (June-July), called Tammuz both by Babylonians and by Jews †; and the question arises whether it was this annual ceremony which Ez. witnessed. A negative answer seems at first to be required by v.<sup>1</sup>, which dates the vision in the 6th month, 'Eḏl=Aug.-Sept., or, according to G's text, the 5th month, 'Ābh=July-Aug. This consideration, however, is not decisive; for the period of the wailings was determined in Babylonia by the rising of Sirius, and it has been calculated that in Ez.'s day, owing to the sun's progression, the star would appear in 'Ābh (see KB. ii. 248, 16 *kakkabu kašši* 'the bow star'=Sirius), a month later than in the remote age when the 4th month was chosen for the rite.† But, as we have seen, no reliance can be placed upon G's reading *the fifth month* v.<sup>1</sup>, nor do we know that the ceremony was held in Jerusalem at the same time as in Babylonia; moreover, in the vision all the acts of heathen worship are going on simultaneously, as though they had been grouped together for the occasion. We cannot, then, feel sure that the prophet's vision was timed to coincide with the annual ceremony.

The cult was widely spread in ancient times. Some characteristic features of it appear in Egyptian religion, especially in the rites of Osiris-Isis, and among the Phoenicians in the worship of Adonis (Phoen. *'adon*= 'lord,' hence the Gk. Ἄδωνις). But it was not till the 3rd cent. A.D. that Tammuz and Adonis were actually identified, and then first by Origen: 'he who is called Adonis among the Greeks is said to be named Thammouz among the Hebrews and Syrians' (PG. xiii. 797). Jerome in his commentary on the present v. takes the same

\* Abbreviated from the Hymn to Tammuz in Rogers *Cun. Parallels to the O.T.* 180 f. These dirges have been collected by Zimmern *Sumerisch-Babylonische Tammuzlieder* (1907); *Bab. Hymnen u. Gebete* (1910) 10-20; Langdon *Sum. and Bab. Psalms* (1909) 299-341; *Bab. Liturgies* (1913) 97-103.

† *U* Gen. 8<sup>5</sup>; *U* Cant. 1<sup>7</sup>; *U* ii. Esth. 3<sup>7</sup>. The Jews kept up the mournful character of the month by substituting national disasters for the heathen associations; see TB. *Ta'anith* iv. 6.

‡ See Langdon *Tammuz and Ishtar* (1914) 166 ff. Fotheringham in Langdon ib. 169 calculates that in the latitude of Arbela, N.E. of Nineveh, Sirius was rising c. 21 July in the 7th cent. B.C., c. 40 years before Ez.'s time.

view, no doubt on the authority of Origen : 'quem nos Adonidem interpretati sumus, et Hebraeus et Syrus sermo Thamuz vocat'; and he goes on to say, 'et anniversariam ei celebrant solemnitate, in qua plangitur a mulieribus quasi mortuus, et postea reviviscens canitur atque laudatur.' Thus from Jerome, and ultimately from Origen, comes the rendering in *U* here, mulieres sedebant plangentes Adonidem, ct. *L* plangentes Thamuz, and *Gr*<sup>ms</sup> θρηνοῦσαι τὸν Ἀδωνι, and the common confusion of the two divinities, e.g. by Milton *Par. Lost* i. 446-457; *Comus* 999 ff. In the historical forms of their worship they were quite distinct; Adonis was a local Phoenician god, and Tammuz, whose name has not been found in Phoenician, came from Babylonia; nevertheless the religious ideas associated with them grew out of a common root, far back in the time before the separation of the Semitic races.\*

The worship of Tammuz survived well into the middle ages. Arab historians of the 10th and 14th cents. A.D. relate that the Syrians of Ḥarran in N. Mesopotamia were accustomed to keep in the month Tammuz the feast of the mourning women (*el-bûkât*) in honour of the god Ta'ûz.† In a disguised form the worship goes on at the present day among the Yezîdis of Kurdistan, descendants of the ancient Assyrians, the emblem of whose rite is a bronze peacock (in Gk., ταῶς), which they call Melek Ta'ûs, i.e. prob. Tammuz.‡

There may be an allusion to Tammuz or Adonis in Dan. 11<sup>37</sup> (*the desire of women*), and in Zech. 12<sup>11</sup> (*the mourning of Hadad-rimmon*), more doubtfully in Jer. 22<sup>18</sup> (*Alas! Adon*) and in *Gr* 3 Kingd. 12<sup>24m</sup> (οὐαὶ κύριε, cp. 1 K. 14<sup>13</sup>).§ Cp. also Is. 17<sup>10</sup> (*Adonis-plantations*), and the pr. n. Allôn-bākûth Gen. 35<sup>8</sup>.—16. Ez. is now led from the outer court, where he saw the weeping women, to the inner court which contained *the house of Jahveh*: we are not told where he was stationed.—*at the door of the temple*] not in the doorway, because the porch would intervene; but in a general sense, *at the entrance*. The word for *temple*, *hêkâl*, was borrowed from the Akk. *êkallu*, which again goes back to the Sum. *ê-gal*='great house,' i.e. *palace*, and only rarely *temple*; in the O.T., however, it is used more

\* See Baudissin *Adonis u. Esmun* (1911), a work in which much illustrative material is collected and handled with sound judgement; see pp. 96 f. 367 etc. Also Zimmern *Der Bab. Gott Tamûz in Abh. d. königl. sächs. Ges. d. Wiss.* (1909), 701-738.

† Baudissin 111 f. quotes Chwolson *Die Ssabier u. der Ssabismus* (1856) ii. 27, 607 f.; see also Frazer *Adonis Attis Osiris* (1907) 189.

‡ Lidzbarski *ZDMG.* li. (1897) 598 n.; *Church Quarterly Review* Apr. 1904; ib. 1908, 125; Wigram *Cradle of Mankind* (1923) ch. v.; Luke *Mosul and its Minorities* (1925) ch. ix.

§ Baudissin l.c. 91.

often in the sense of *temple* than of *palace*. The choice of such a word shews how deeply rooted in the Semitic mind was the monarchical conception of the Deity; God has His *palace* on the earth, just like the king. Here *hēkāl* denotes the nave of the temple, as distinct from the *porch* (*'īlām*) and the *adytum* (*debhār*), cp. 41<sup>1</sup>. 4. 20<sup>ff</sup>, 1 K. 6<sup>5</sup>. 17. 33 etc.—*between the porch* at the E. end of the temple, 1 K. 6<sup>3</sup>, *and the altar* of burnt offering, 1 K. 8<sup>64</sup>. This was the place where the priests offered prayer, Jo. 2<sup>17</sup>. Before the exile the inner court might be entered by the laity, esp. by the kings; in Ez.'s ideal temple laymen are excluded altogether.—*about twenty-five men*] 2 MSS & *about twenty men*, perhaps rightly, because *twenty-five* is not a round number in Hebr.; the *five* may have been added from 11<sup>1</sup>. It is true that *twenty* was the number of the Bab. sun-god (Jeremias l.c. 291); but this is hardly a reason for preferring &'s text.—*their backs toward the temple*] The priests offered prayer with their faces toward the temple, Jo. 2<sup>17</sup>; these idolaters turned the other way to mark their renunciation of Jahveh; cp. 2 C. 29<sup>6</sup>, Jer. 7<sup>24</sup>. For the Rabbinic explanation of this attitude see TB. *Yōma* 77a.—*and they were worshipping the sun* '']  $\text{¶}$  inserts a second *eastwards* superfluously; &<sup>B</sup> om. In early times the worship of the sun, Shamash, had been practised in Canaan, and probably here and there even by Israelites; so much is implied by the proper names Samson, Beth-shemesh, 'En-shemesh, city of Heres; but in an Assyrian form it was introduced into Israel by Ahaz and Manasseh, Jer. 8<sup>2</sup>, 2 K. 23<sup>5</sup>. 11. The present passage shews that the cult was revived in the temple just before the fall of Jerusalem, with the hope of propitiating one of the chief Babylonian deities; \* Torrey maintains that the prophet is describing from hearsay the idolatry of Manasseh's time (*Pseudo-Ez.* 66). An allusion to this v. occurs in the vivid account of the ceremonies at the feast of Tabernacles given by TB. *Sukka* v. 2-4: 'when they reached the east gate they turned their backs from E. to W., and said, "Our fathers who were in this place turned their backs on the temple and their faces towards the E., and worshipped the sun towards the E.; but we, our eyes are towards Jah." R. Jehudā says, They repeated again and again, "We belong to Jah, and raise our eyes to Jah"'; the whole ceremony was a relic of nature-worship, thinly veiled.

\* Evidence of sun-worship in the temple has been found in the name *parbar* (1 C. 26<sup>18</sup>), the chamber of *parvā* of the Herodian temple (TB. *Midd.* v. 3), on the supposition that *parbar* comes from the Sumerian *barbar* 'shining,' *ē-barbar* 'shining house,' the sun-temple at Sippar, Babylon, etc.; Gressmann *ZATW.* 1924, 323, *Box Clar. B., O.T.* v. 228; the view, however, is disputed, S. A. Cook *Rel. of Anc. Pal.* 134<sup>3</sup>.

Thackeray *Sept. and Jewish Worsh.* 63 f.; Oesterley in *Myth and Ritual* 134 f.—17. *Is it too light a thing . . . the abominations which they have done here*] The four acts of idolatry are committed *here*, in the temple precincts: but the following act is the crowning insult, typical of that outrage (*hāmās*) against Jahveh which fills the land. The word *hāmās* commonly means *violence* done by man to man, e.g. Gen. 6<sup>13</sup>, where it stands for the three cardinal sins, adultery, idolatry, bloodshed (Midr. R. Gen. § 31, 5); but Ez. sometimes uses it of wrong done to Jahveh Himself, 7<sup>23</sup> 12<sup>19</sup> 22<sup>26</sup> (vb.).—*and they have yet further provoked me*] Though om. by 𐤂𐤓𐤕, the words lead up to the final act of disloyalty.—*they hold forth the twig to their nose*] Some offensively idolatrous rite, the nature of which is not known. The word *z'môrâ* means *twig* or *branch* in 15<sup>2</sup>, Is. 17<sup>10</sup>, Num. 13<sup>23</sup> JE, and comes from a root=*to prune* (a vine), Is. 5<sup>6</sup>. Jeremais (l.c. 291) suggests a reference to the magic plant of life mentioned in Bab.-Assyr. hymns, but gives no proof that the smelling of this plant was an act of homage. According to Jewish interpreters, *their nose* is a silent correction for *my nose*, and *z'môrâ* signifies *ventris crepitus*. Hō. (p. 74 f.) would render *the phallus*. Such meanings, however, are merely deduced from the context, which no doubt implies some peculiarly insulting act. No help is to be obtained from the Vrs.—18. *I also will act with wrath*] Cp. 23<sup>25</sup>. 𐤂𐤓𐤕 adds *towards them*, which is wanted.—*and mine eye shall not spare*] Ez. knows of no mitigation; punishment will be pitiless. See 5<sup>13</sup> n., 6<sup>11</sup> n.—*and they shall call in my ears with a loud voice*] clashes with 9<sup>1</sup> *and he called in my ears with a loud voice*; it is accidentally repeated from there. The remaining cl. *and I will not hear them* is based on such passages as Jer. 11<sup>11</sup>, Zech. 7<sup>13</sup>. 𐤂𐤓𐤕 om. the entire half verse.

Ch. 8, 1. וַחֲפֹל . . . אֲנִי יוֹשֵׁב . . . יוֹהִי The circumstantial cl., by its position before the principal vb. וַחֲפֹל, draws attention to the moment when the event occurred; cp. Gen. 42<sup>25</sup>, 1 K. 13<sup>20</sup>, 2 K. 2<sup>11</sup>; the ptc. in these cases is used like the ptc. absolute in Gk. and Lat.; Dr. § 165.—וַחֲפֹל עָלַי שָׁם 𐤂𐤓𐤕 *kal égyévero ès' émé=עָלַי שָׁם*, the more conventional or reverent expression.—2. רָמַח כְּסִרָּא אִשׁ 𐤂𐤓𐤕 ῥομφαία ἀνδρός Ἰσραήλ.—רָמַח אִשׁ 𐤂𐤓𐤕 may be a deliberate change to avoid applying אִשׁ to the divine Form, Geiger *Urschr.* 343; or it may be assimilated to כְּסִרָּא אִשׁ 27<sup>b</sup>. 𐤂𐤓𐤕 follow 𐤂𐤓𐤕. 𐤂𐤓𐤕's רָמַח חִיּוּ אִשְׁתָּא אִשׁ shows that אִשׁ could only have been read אִשׁ, not אִשׁ which would be written אִשׁ, Co. 128. Hō. reduces the whole v. to *And I saw the likeness of a man*, supposing the rest to be glossed from 1<sup>27</sup>.—וַחֲפֹל עָלַי The toneless וַחֲפֹל implies that the Massorâ regarded וַחֲפֹל as the correct form; with וַחֲפֹל retained in pause, cp. וַחֲפֹל Ps. 78<sup>47</sup>, and the list of pausal וַחֲפֹל and וַחֲפֹל in Baer *Ezech.* 117 f. The final וַחֲפֹל has no special significance; it may be intended for emphasis or ornament, or it may be merely a slip; cp. וַחֲפֹל 21<sup>31</sup> וַחֲפֹל 40<sup>19</sup>; B-L. 511. It can hardly be the Aram. art. (Hō.), for in all three cases the Hebr. art. is already written.—3. בְּרִצָּתָא רִאשִׁי Here 's=*a lock of hair*,

bnt in Num. 15<sup>38, 39</sup> the tassels attached to the flowing ends of garments, ct. Dt. 22<sup>12</sup>. In Aram. the word is used in both senses, e.g. T Cant. 5<sup>2</sup> נור נרצ' 'the hair of my locks,' and T Num. Dt. II.cc. 'tassels.' Here, however, TS render by a different word. E om. נרצ' and reads נרצ', καὶ ἀνέλαβέν με τῆς κορυφῆς μου, cp. Bel and the Dragon 36 καὶ ἐπελάβετο ὁ ἄγγελος κορυρίου τῆς κορυφῆς αὐτοῦ. 'ΑΘ here τοῦ κρασπέδου τῆς κορυφῆς μου (Ct. 105). In Num. 15<sup>38f.</sup> E uses κράσπεδα for נרצ', hence κρασπέδων Mt. 9<sup>20</sup> 14<sup>36</sup> etc.—א' נרצ'א ] 7 MSS and the Vrs. read the sing. נרצ'. Some would om. as a gloss, but on insufficient grounds.—נרצ' הפנימי Understand, not supply, נרצ' (Dr. § 209, 1); or read הפנימי הנרצ' in either case the general sense is the same.—הקנה הקנה Sometimes א' vbs. are inflected as ה', G-K. § 75 qq, and הקנה may be a careless writing of הקנה or הקנה (so EF) added to explain הקנה. E misled by the anomalous form gives ה' שְׂתָלֵךְ תוֹ כְּמוֹמֵנוֹ=הַקְנָה ה'. S alone does not recognize the word.—4. בְּבַד יִשְׂרָאֵל [בבד יראל] So in this vision 9<sup>3</sup> 10<sup>19</sup> 11<sup>22</sup> and 43<sup>2</sup> (all); but 2 MSS EFL בבד יהוה אלהי ישראל, combining the phrase with יהוה בבד, which also occurs in this vision 10<sup>4</sup>. 18 11<sup>23</sup>.—5. עֲיִן נָא עֲיִן Cp. Dt. 3<sup>27</sup> 4<sup>19</sup>.—[דן] in the direction (accus.), specially common in Ez., e.g. 21<sup>2</sup> 40<sup>8</sup>. 10. 22 etc. (28 times); elsewhere I K. 8<sup>44</sup>. 48 =2 C. 6<sup>34</sup>. 38, Jer. 4<sup>11</sup>, Job 24<sup>18</sup>.—[עַל הַחֻכָּה] E<sup>B</sup> ἐπὶ τὴν οὐλήν τῆς πρὸς ἀνατολᾶς FL ab aquilone ad portam orientalem S 'of the eastern gate.' E<sup>B</sup> may have read החוכה for החוכה; but Ez. always uses חק, or variations of it, for East, e.g. v.<sup>16</sup> 10<sup>19</sup> 11<sup>1</sup>. 23; and the eastern gateway would not suit the context v.<sup>3</sup>.—[כָּסֶל הַקְנָה] For the obj. gen. cp. Num. 5<sup>15</sup>. 18 כָּסֶל קְנָה, 29 וְהָיָה ק'; G-K § 128 h. The emendations suggested by Cheyne (l.c.) בְּיוֹן 'c or בִּין, and Gunkel Schöpf. u. Chaos 141 תִּקְנָה 'c cp. Ps. 68<sup>31</sup>, do not commend themselves. There is more to be said for the latter's further proposal, adopted by Be., to read 'הַקְנָה בְּיוֹן 'c cp. It gets rid of the altar-gateway. There were many idolatrous altars in Jerusalem (Jer. 11<sup>13</sup>), and this כָּסֶל may have had one.—[הוה] Om. as dependent on the gloss. v.<sup>3b</sup>.—[קָנָה] א.ל., more correctly קָנָה 18 MSS Kenn., cp. קָנָה, זָנָה, etc.; Kōn. ii. 165. Grätz, followed by Cheyne, suggests קָנָה, the usual word for entrance. E<sup>B</sup> om. the entire sentence בְּבַד . . . הוה, and thus only refers to ה' שְׂתָלֵךְ תוֹ כְּמוֹמֵנוֹ in v.<sup>3</sup>. E<sup>A</sup> restores the missing line, rendering the latter part of it ἐν τῷ εἰσπορεύεσθαι [σε] αὐτὴν τὴν βλέπουσαν πρὸς ἀνατολᾶς. Cp. EFL 'at the eastern gate of the corner lo, the idol of jealousy in its entrance,' so E.—6. [הָיָה קָנָה] E ἑώρακας, hence Co. הָיָה; but cp. E 39<sup>17</sup> τέθυκα=הָיָה. Kt. הָיָה Q. For the coalescence of הָיָה, only here before a guttural, cp. הָיָה Is. 3<sup>18</sup>, הָיָה Ex. 4<sup>2</sup>.—[אשר ביה ישראל] E<sup>B</sup> om., and as there is no art. with ותחת גולות, the omission is prob. right. E often om. explanatory glosses in ffl, e.g. vv.<sup>10</sup>. 11 [גן] 4<sup>13</sup> 5<sup>16</sup> 7<sup>30</sup>.—[זָנָה מֶלֶךְ] Inf. constr. with fem. ending, cp. לִזְנוּ 16<sup>5</sup>, לִזְנוּ 21<sup>18</sup>; G-K. § 45 d. The absence of the subj. is particularly harsh; Ew. cps. Jer. 27<sup>10</sup> ct. 15, a less extreme case; Synf. § 304 a, and see 13<sup>5</sup> phil. n. Toy would rd. [הָיָה] 'to remove me.' E τοῦ ἀρεσκεσθαι 'ΑΘ τοῦ μακροθυμεῖν imitate B, but imply 'that (they) should abstain, be removed.' הָיָה Kal with לִזְנוּ as in 11<sup>15</sup> 44<sup>10</sup>, Jer. 2<sup>5</sup>; the prep.=from attachment to, cp. 6<sup>9</sup> 14<sup>5</sup>.—[ועתה השוב] E καὶ ἔτι, ignoring השוב, so vv.<sup>13</sup>. 15. In the case of the second גולות 'n the context implies the comparative degree, so vv.<sup>13</sup>. 15; Kōn. iii. § 308 a.—7. [יִרְאַה אֱלֹהִים] The subj. is prob. הוה, who speaks in vv.<sup>5</sup>. 6. 8.—[הוה אחר] The use of אחר here and in v.<sup>8</sup> 'פֶּתַח, almost like an indefinite article, though occasionally found in earlier literature, becomes more frequent later, e.g. 1<sup>15</sup> 9<sup>2</sup> 17<sup>33</sup>, Zech. 5<sup>7</sup>, Dan. 8<sup>3</sup>. 13 10<sup>6</sup>; Dav. Synt. § 19, i. E<sup>B</sup> om. cl. b, but E<sup>A</sup> θ ΕΣΕ have it.—8. [פֶּתַח אַחֵר] E<sup>B</sup> θύρα E<sup>A</sup> θύρα μίαν. Elsewhere in this ch. E renders πῶς τὰ πόρθυρα, distinguish the 's of the gateway from the 's of the chamber. E<sup>B</sup> om. בקר

twice;  $\text{E}^A$  once, after  $\text{אחרי}$ , an improvement in style.—10.  $\text{כל תבנית רשע}$   $\text{E}^B$  om.  $\text{וב' . . . ה'}$   $\text{E}^A$  supplies a rendering  $\text{πάσα ὁμοιωσις ἐρπετοῦ καὶ κτήνους}$ , so  $\Theta$ . The last word  $\text{רשע}$  must be in appos. to the two preceding nouns, an awkward construction which suggests that  $\text{כל תבנית רשע}$  have been inserted as a gloss from Dt. 4<sup>17</sup>.  $\text{רשע}$  is rendered  $\text{μάταια βδελύγματα}$  by  $\text{E}$ , prob. a corruption of  $\text{πάντα τὰ βδ.}$  (Co.)= $\text{רשע}$   $\text{כל}$ .  $\text{E}$  pl.  $\text{רשע}$ . Then  $\text{במה}$  pass. ptc. sing. with a compound subj. may be explained as  $\text{במה}$  2<sup>10</sup>  $\text{n}$ . There is no need to get rid of  $\text{רשע}$  (Ro.).— $\text{על הקד}$   $\text{E}$   $\text{ἐπ' αὐτοῦ}$ , but with no antecedent.— $\text{בבית סביר}$  Cp. 37<sup>2</sup> and frequently in chs. 40–43, 2 C. 4<sup>3</sup>. The second  $\text{κύκλω}$  is inserted in the marg. of  $\text{E}^B$ .—11.  $\text{איוניהו}$   $\text{E}^B$   $\text{Ιεχονίας}$ , so in 11<sup>1</sup>  $\text{E}^A$  here  $\text{Ιεχονίας}$ .— $\text{איוניו}$  Cp. 9<sup>2</sup> 40<sup>3</sup> 47<sup>3</sup>, Zeck. 8<sup>4</sup>; Dr. § 159.  $\text{הקד}$  only here and 2 C. 26<sup>18</sup> for *censers*; P uses  $\text{הקד}$  lit. *pan, shovel*, e.g. Num. 16<sup>17</sup> 17<sup>2</sup>.— $\text{ויהי ענן קדמה}$  The meaning of  $\text{קדמה}$   $\text{E}^A$  can only be guessed from the context;  $\text{E}$   $\text{ἀρπὺς}$   $\text{E}$  vapor  $\text{Σ' αἰθρὸς}$   $\text{E}$   $\text{γῆϋρ}$ ='column of smoke.' Lev. 16<sup>13</sup> has  $\text{קדמה}$  from  $\text{קדח}$  in Pi. and Hiph.=*burn* a sacrifice, both in early and later literature, e.g. 1 S. 2<sup>18</sup>, Am. 4<sup>5</sup>, 1 K. 22<sup>44</sup>, 2 K. 16<sup>13</sup>. 15, Ex. 30<sup>20</sup>, Lev. 2<sup>9</sup>. In ch. 16<sup>18</sup> 23<sup>41</sup>  $\text{קדמה}$  denotes a perfume; so Pr. 27<sup>9</sup>. By a natural extension  $\text{קדמה}$  came to mean both the smoke and the powder which produced it, e.g. Ex. 30<sup>37</sup>, Lev. 16<sup>13</sup>, sometimes  $\text{קדמה}$   $\text{קדמה}$  Ex. 25<sup>6</sup> 30<sup>7</sup>. Phoen. uses the same word, e.g. NSI. 44<sup>6</sup>. In Akk. the form is  $\text{kurinnu}$ .—12.  $\text{בנהש}$   $\text{E}$  om.  $\text{E}^A$   $\text{Σ'}$  add  $\text{ᾠδ}$ = $\text{ה}$ , conforming to vv. 8. 17.  $\text{Ἄθ' ἐν τῷ σκοτεινῷ Σ' ἐν σκοτεινῷ}$ .— $\text{אש בחרר משכיתו}$  Cp. Lev. 26<sup>1</sup>  $\text{אש בחרר משכיתו}$ ; Num. 33<sup>52</sup>  $\text{שכנתו}$  ||  $\text{שכנתו}$  ||  $\text{שכנתו}$  ||  $\text{שכנתו}$ ; Pr. 25<sup>11</sup>  $\text{שכנתו}$ ; these passages imply that  $\text{משכיתו}$  was some kind of figured stone or carving. The root, however, does not='to carve,' as its use in Aram. and late Hebr. shews:  $\text{שכח}$  = 'to look out, hope'; hence  $\text{שכח}$  is supposed to mean 'an object at which one looks, which attracts the gaze.' In Is. 2<sup>18</sup>  $\text{שכח}$   $\text{החכה}$  may perhaps have the sense of 'imagery'; in Ps. 73<sup>7</sup>, Pr. 18<sup>11</sup>  $\text{שכח}$  is used metaphorically, 'expectation, imagination.' The Vrs. do not recognize the meaning *figured stones* either here or in Lev. Num.:  $\text{E}$  renders  $\text{ἐν τῷ κοιτῶνι τῷ κρυπτῶνι αὐτῶν}$ , and similarly  $\text{Σ'}$  in abscondito cubicali sui;  $\text{E}$   $\text{בחדר משכיתו}$ ?  $\text{בחדר ביה משכיתו}$ . Possibly we should read  $\text{בחדר ביה}$  'each in the chamber of his hiding-place,' without necessarily giving the phrase a distributive sense.— $\text{כי אמרים}$  The ptc. normally requires the subj. to be expressed, v. 13 20<sup>32</sup> 21<sup>5</sup> 33<sup>24</sup>; Dr. § 135 (6). In the other cases where Ez. appears to break the rule, viz. 13<sup>7</sup> 36<sup>13</sup> 37<sup>11</sup>, the text cannot be trusted. Here l.  $\text{אמר}$  as in 9<sup>8</sup>, or  $\text{אמר}$   $\text{כי הם אמרים}$ .— $\text{E}$   $\text{οὐχ ὁρᾷ ὁ Κύριος}$ , om.  $\text{אמר}$  as 9<sup>8</sup>, Ps. 94<sup>7</sup>.—14.  $\text{אל הצפונה}$  The  $\text{ה}$ , indicating an accus. of direction, has so far lost its significance that it can stand after a prep., cp. 34<sup>21</sup> 40<sup>40</sup>. 44; G-K. § 90 e.  $\text{E}$   $\text{τῆς βλεπούσης πρὸς βορρᾶν}$   $\text{E}$  cp.  $\text{E}$  'which opens toward the north.' Prob.  $\text{τ. βλ.}$  was added merely to ease the construction in Gk., cp.  $\text{E}$  40<sup>19</sup> 46<sup>9</sup>— $\text{הנשימות}$   $\text{E}$   $\text{γυναῖκες}$ , not recognizing the art.— $\text{הנשימות}$  is derived from the Sum.  $\text{Dūmū-zi}$  or  $\text{Dāmū-zi}$ . In Akk.  $\text{Dūmū-zi}$  is reduced to  $\text{Dū'ūzu}$  and  $\text{Dūzū}$ . The primitive *a* vowel has been preserved in Hebr., Syr.  $\text{Thāmūzā}$ , Arab.  $\text{Tā'ūz}$ ; but in Hebr. it is shortened, and the *m* doubled to secure the shortening. The latter feature is peculiar to Hebr. and to writings dependent on this v., so  $\text{E}$   $\text{θαμμούξ}$ ,  $\text{θαμμούξ}$ , 7 MSS Holmes & Parsons,  $\text{θαμβούξ}$  no. 239 H-P. Further, the initial *d* has been sharpened to *t* in Hebr. and Arab., as already sometimes in Akk.  $\text{Tamūzu}$ , e.g. KB. vi. 90, 47 (the Descent of Ishtar) and ib. 168, 46 (the Gilgamesh Epic). The name with the art.  $\text{הנשימות}$  is found only here, imitated by  $\text{E}$   $\text{τὸν θαμμούξ}$  and  $\text{Σ'}$   $\text{Thāmūzā}$   $\text{E}$   $\text{הנשימות}$ . This curiosity may have been due to some Jewish scholar who derived the word from an imaginary Hebr. root, on the analogy of such forms as  $\text{שכח}$ ,  $\text{שכח}$  etc. (Kön. ii. 150), and fancied that it must have been an appellative noun which required the article to turn it into a pr. n., like

לְהַגִּיל Jud. 6<sup>32</sup>; קָמַצְתָּהוּ 1 K. 16<sup>33</sup>; קָמַצְתָּהוּ Job. 16<sup>1</sup>; קָמַצְתָּהוּ Ex. 23<sup>17</sup>.—15. אֵלֶּם [בְּנֵי אֱדֹם] After this, אֵלֶּם insert the clause עָשָׂה פֶה הַנֶּקֶל from v. 17<sup>a</sup>.—16. 'פֶּתַח הַיָּלִד' Accus. loci, cp. פֶּתַח הַהַלֵּל Gen. 18<sup>1</sup> etc.; אֵלֶּם correctly ἐπὶ τῶν προβύρων.—אֵלֶּם [בְּנֵי אֱדֹם] In אֵלֶּם the pronunciation varies between אֵלֶּם, אֵלֶּם (40<sup>7</sup>-15. 39-40 etc.; 1 K. 6<sup>3</sup> 7<sup>7</sup>) and אֵלֶּם, אֵלֶּם (40<sup>16-38</sup>). The etymology is uncertain. If the word comes from the Akk. *ellamu* 'front' 'before'—Kr. prefers *Elamitu*, i.e. 'the Elamite (hall)'—the initial vowel was *ē*, not *ū*, and אֵלֶּם [בְּנֵי אֱדֹם] the correct and older form; and this probability is increased by אֵלֶּם's transliteration *alāmū* in every case. Then we must suppose that a by-form אֵלֶּם [בְּנֵי אֱדֹם] was introduced, perh. under the influence of אֵלֶּם *but*, and that אֵלֶּם [בְּנֵי אֱדֹם] survived among the Babylonians, from whom Ez. heard it (Kr.). On the other hand, as Toy points out, אֵלֶּם [בְּנֵי אֱדֹם] occurs in that section of the Book, 40<sup>16-38</sup>, where אֵלֶּם is specially corrupt and the architectural terms uncertain; so that *ē* may be a later pronunciation of *ū*. See 40<sup>7</sup> n.—אֵלֶּם [בְּנֵי אֱדֹם] אֵלֶּם ῥὰ δὲ οὐκ ἔστιν αὐτῶν, so 3 Kingd. 7<sup>13</sup> [= 1 K. 7<sup>25</sup>]. אֵלֶּם + δεδωκότες. Ὁ δὲ ὄπισθεν ἔχοντες, from Σ ἐχόντες.—[בְּנֵי אֱדֹם] presupposing a form אֵלֶּם, Barth *Nominalb.* § 21 c; ct. אֵלֶּם [בְּנֵי אֱדֹם].—אֵלֶּם [בְּנֵי אֱדֹם] v. 17. חֶמֶס = חֶמֶס v. 17. חֶמֶס explained by the Jews as a 'mixed' form, made up of חֶמֶס and חֶמֶס; Kim. *Rad. Lib.* 380. But in spite of Kōn. i. 566 f., the form is merely a scribal error for אֵלֶּם, which is actually found in 15 MSS.—17. חֶמֶס [בְּנֵי אֱדֹם] Strictly חֶמֶס is the subj., cp. 1 K. 16<sup>31</sup> חֶמֶס לְבָנִי; but here the subj. is strengthened by אֵלֶּם, which logically is redundant. Is. 49<sup>6</sup> offers the closest parallel, חֶמֶס לְבָנִי 'thy being my servant is too light a thing'; elsewhere the infinitive-subj. is strengthened by אֵלֶּם, e.g. 2 K. 20<sup>10</sup>. The counterpart of אֵלֶּם in this construction is אֵלֶּם, which occurs both with the infin. alone, e.g. Dt. 16<sup>23</sup>, and with the infin. + אֵלֶּם, e.g. Ex. 9<sup>28</sup>, 1 K. 12<sup>28</sup>, cp. ch. 44<sup>6</sup>. See Kōn. iii. § 406 u.—אֵלֶּם [בְּנֵי אֱדֹם] Ez., like Jer., uses 'ח' in a trans. sense, 10<sup>3</sup> 28<sup>18</sup> 30<sup>11</sup> (? text), 43<sup>5</sup> 44<sup>4</sup>. So Jer. 16<sup>18</sup> 19<sup>4</sup> 23<sup>24</sup>.—אֵלֶּם [בְּנֵי אֱדֹם] For hold, stretch forth cp. 1 S. 14<sup>27</sup>, Jo. 4<sup>13</sup>. According to the Massorā, אֵלֶּם is one of the 18 טְהוֹרִים for אֵלֶּם. Kr. suggests that אֵלֶּם may be an opprobrious term for heathen sacrifices as a whole. Toy conjectures אֵלֶּם from אֵלֶּם, 'a loathsome thing,' as in Num. 11<sup>28</sup>. אֵלֶּם guesses αὐτοὶ ὡς μυκτηρίζοντες, אֵלֶּם αὐτοὶ ἐκτείνουσιν τὸ κλῆμα ὡς μυκτηρίζοντες, Σ καὶ ὡς ἀφέντες εἰσὶν ἥχον ὡς ἄσμα διὰ τῶν μυκτηρίων αὐτῶν, 'A . . . πρὸς μυκτηρία αὐτῶν, Θ . . . εἰς τὸν μυκτηρία αὐτῶν. Σ 'snorting with their nostrils,' אֵלֶּם 'they bring forth the stench to their noses,' Ὁ applicant ramum ad nares suas. In Palestine of the 6th cent. there could not have been an imitation of the Persian custom of holding a bunch of fragrant herbs before the mouth when at prayer, apparently to avoid defiling the glory of the sun. See Bartholomae *Altiran. Wörterb.* (1905) 947, s.v. *baresman*.

Ch. 9. The punishment of Jerusalem: the faithful are marked and spared, the guilty are put to death.

V. 1. *And he proclaimed in my ears*] A voice from heaven! The prophet hears it, though he is not himself addressed. The proclamation is best taken as a command: *Approach, ye executioners of the city!* It might be rendered *The visitations*, i.e. punishments, of the city approach, but elsewhere the plur. of the abstract noun *visitation* is applied in a concrete sense, *overseers, officers*, e.g. 44<sup>11</sup>, 2 K. 11<sup>18</sup>, Jer. 52<sup>11</sup>; and persons immediately appear in response, v. 2.—*each with his destroying weapon in his hand*] An erroneous repetition of the similar



sentence in the next v.—2. *And behold six men*] Heavenly beings in human form; with *the man clothed in linen* making seven. The number came to be regarded as significant of angelic rank; thus Tob. 12<sup>15</sup> speaks of 'Raphael one of the seven holy angels,' who in Enoch 20<sup>1-8</sup> are distinguished by name and duty, cp. 81<sup>5</sup> 87<sup>2</sup> 90<sup>21f.</sup>; these are 'the seven angels who stand before God' Rev. 8<sup>2-6</sup>. Unconscious memories of the seven gods of the planets, venerated throughout the ancient East, no doubt determined the number and, in the later literature, the functions of these supernatural beings. See *KAT.*<sup>3</sup> 404 f.; Jeremiah l.c. 293.—*came by way of the upper gate which is turned towards the north*] Probably *the upper gate* (2 K. 15<sup>35</sup>, 2 C. 27<sup>3</sup>) was the N. gateway of the inner court, which stood higher than the rest of the temple enclosure (cp. 40<sup>34</sup>; see 8<sup>3 n.</sup>). The N. was the quarter from which, at this period, hostile forces would come, 26<sup>7</sup>, Jer. 1<sup>13f.</sup>; but perhaps a threatening hint is not intended: the N. gateway offered the readiest access to the scene of the vision.—*each with his club in his hand*] Jer. 51<sup>20f.</sup> illustrates the use of the club lit. *shattering weapon*, Εξ πέλυξ.—*and one man in the midst of them clothed in linen garments*] Cp. vv.<sup>3. 11</sup> 10<sup>2. 6. 7</sup>; hence, in apocalyptic literature, Dan. 10<sup>5</sup> 12<sup>6. 7</sup>. The colour of the clothing would be white, cp. Mk. 16<sup>5</sup>, Rev. 15<sup>6</sup>. Among Israelites, as among Babylonians (*KAT.*<sup>3</sup> 591), priests and priestly persons wore linen garments when engaged in the sacred offices, e.g. 1 S. 2<sup>18</sup> 22<sup>18</sup>, 2 S. 6<sup>14</sup>, Ex. 28<sup>42</sup> etc.—*with a writer's inkhorn at his waist*] vv.<sup>3. 11</sup>. An eastern scribe, both in ancient times and now, carries his writing materials in this position; cp. Hymn to Gilgamesh, 'the mighty one who has the writing tablet in the girdle of his loins,' *KB.* vi. 268. The word for *inkhorn* (*keseth*) occurs only in this chapter: it seems to be a loan-word from the Egyptian, *gst*=a scribe's palette. Different tasks are assigned to the seven angels. Six have the duty of punishing the ungodly; their office recalls that of the destroying angel at the Exodus, and in the plague of David's time (Ex. 12<sup>23</sup>, 2 S. 24<sup>16</sup>); and one, furnished with the materials of a scribe, is to write a mark on the brows of the faithful. The idea of a heavenly scribe was common to the Jews and their neighbours in Babylon and Egypt. Representations of Nabû, the writer of the Book of Fate, with a stylus in his hand, are specially frequent during the neo-Babylonian period; in Egyptian religion Thot exercised the same functions as Nabû: *KAT.*<sup>3</sup> 404 f. The present narrative must have influenced the curious account of the seventy angel-shepherds in Enoch 89<sup>59f.</sup>, who are to destroy a certain number of the sheep, while 'another,' i.e. the guardian angel of Israel, probably Michael, is told to

'observe and mark everything that the shepherds will do to those sheep,' and to 'record against every individual shepherd all the destruction he effects.' See Charles *Enoch* 200 f. and 28. Later Jewish interpretation identified the celestial scribe of Ez.'s vision with the angel Gabriel; TB. *Yôma* 77a, *Shabbath* 55a.—Before starting on their errands the seven angels took up their station *beside the altar of bronze*. This was Solomon's altar (1 K. 8<sup>64</sup>, 2 C. 4<sup>1</sup>), which had been moved to the N. of the stone altar set up by Ahaz (2 K. 16<sup>14</sup>); the space between the latter and the porch was occupied by the sun-worshippers 8<sup>16</sup>; so the angels had to stand beside the old altar.—3. In 8<sup>4</sup> the Glory of Jahveh appears in the temple-court at a spot indicated vaguely by *there*, probably at or near the N. gateway: now the Glory appears on the cherubic throne, dismounts, and moves to the threshold of the temple, that Jahveh may give instructions to the seven angels. At the earlier appearance (8<sup>4</sup>) no mention is made of the Cherubim and the throne, but 9<sup>3</sup> rather implies that they were present then as now; for the Glory is referred to as occupying its accustomed place *upon the cherub(im)*, and leaving it to take up a fresh position. Whence came the Glory and the throne? From heaven, according to ch. 1, which describes the vision seen in Babylonia; but here the prophet has been transported to Jerusalem; and we may well imagine, with the T. and the Jewish commentators on this verse, that the Glory came from the inner sanctuary of the temple, where it had always been since the ark was first brought in under the wings of the Cherubim, 1 K. 8<sup>6.7</sup>. This old opinion has been revived by D. H. Müller, Kr., Schmidt (*Eucharisterion* i. 125); they would omit 10<sup>4</sup> as a doublet of the present v., otherwise they follow the text: Jahveh moves to the threshold (9<sup>3a</sup>), while the Cherubim with the vacant throne wait at the S. side of the temple (10<sup>3</sup>) until Jahveh remounts and departs (10<sup>18</sup>). As a *rationale* of the situation this is intelligible, but we must not overlook the complications of the existing text. Thus in ch. 10, vv. 3-6 have been interpolated, and, as Herrm. points out, they take no account of 9<sup>3a</sup>; he maintains that both 9<sup>3a</sup> and 10<sup>4a</sup> interrupt their respective contexts, and that both can be removed without disturbing the narrative. This is true of 10<sup>4a</sup>; but 9<sup>3a</sup> is not altogether out of place as a parenthesis between vv. 2 and 3<sup>b</sup>; possibly it may have stood originally elsewhere, e.g. before v. 1; at any rate, it supplies a statement which is wanted here, to account for the position of Jahveh and the presence of the Cherubim in 10<sup>2.7.18</sup>.—*And the glory . . . was taken up from upon the cherub(im) upon whom it rested*] Ct. 10<sup>4</sup> and the glory rose. For the cherub(im), here sing. in the Hebr., see the note on 10<sup>2</sup>.—(and moved) to the threshold]

The *threshold* (10<sup>4</sup>. 18 47<sup>1</sup>) is not mentioned in 1 K. 6 f., but from the description of Ez.'s temple, which reproduced the main features of Solomon's, it may be inferred that *the house* stood upon a platform reached in front by a flight of steps, cp. 41<sup>8-11</sup> and 40<sup>48a</sup>; the *threshold* would be the space at the E. entrance, on this platform.—and *he called to the man*] resumes v.<sup>2</sup>, after the parenthesis which narrates what had happened meanwhile, v.<sup>3a</sup>.—4. And 'he' said unto him] So E<sup>3</sup>; ꝥꝥ *Jahveh*; but the indication of the subj. is superfluous after v.<sup>3b</sup>.—set a mark upon the foreheads of the men who moan and groan for all the abominations] So there were a few faithful left in Jerusalem; this is the only allusion that Ez. makes to them. The mark was intended to distinguish these from the idolaters, and also to shew that the person who bore it was under Jahveh's protection; in both respects, therefore, it resembled the blood on the lintel and door-posts of the Israelite houses, where Jahveh passed through to smite the Egyptians, Ex. 12<sup>23</sup> J. The protective value of the mark has its analogy in the sign given to Cain, Gen. 4<sup>15</sup> J, which may have been tattooed on the forehead. And just as slaves and cattle were branded by their owners, the idea of divine ownership as well as protection was probably symbolized also; e.g. Code of Hammurabi § 226 f., Assouan Papyri No. 28, 4. 5 ed. Cowley; 1 K. 20<sup>41</sup>, Is. 44<sup>5</sup>; the signs referred to in Lev. 19<sup>28</sup> 21<sup>5</sup>, Dt. 14<sup>1</sup> indicated that the bearer belonged to a certain deity. This three-fold significance of the mark is applied metaphorically in the N.T., Gal. 6<sup>17</sup> (στίγματα), Rev. 7<sup>31</sup>. (σφραγίσωμεν . . . ἐπὶ τῶν μετώπων, 14<sup>1</sup>, from here), 13<sup>181</sup>. etc. (χάραγμα). For illustrations from heathen and apostate Jewish practice see 3 Macc. 2<sup>29</sup>; Philo de Spec. Leg. i. 8; Herod. ii. 113; Deissmann *Bible Studies* 350 f.; W. R. Smith *Rel. of Sem.*<sup>3</sup> 334 n. And cp. Dante *Purg.* ix. 112 f. The form of the *mark* is suggested by the word used, *tau*, the last letter of the Hebr. alphabet, written X in the ancient script; the simplest of signs to make, and as such it served to attest a document among both Hebrews (Job 31<sup>35</sup>) and Babylonians (Meissner *Bab u. Ass.* i. 263 and Abb. 134, 135). Naturally such a sign was given a mystical interpretation by Christian writers. Jerome's note, reproducing Origen's, is of special interest. After noticing E<sup>3</sup>'s δὸς σημεῖον, and the more literal rendering of 'Α Θ καὶ σημειώσεις τὸ θαυ, he goes on to remark that *tau*, the letter which ends the alphabet, denotes the complete devotion of those who grieved for the national sins; and that *tau*, as the initial of *tôrâ*, denotes those who lived according to the *law*; and since *tau*, 'in the ancient Hebrew alphabet, which the Samaritans use to this day,' bore a likeness to the cross, it was a prophetic

symbol of the sign imprinted on the foreheads of Christians, a sign which they frequently use. The haggadic interpretation of the passage in TB. *Shabbath* 55a is also worth quoting: 'The Holy One said to Gabriel, Go and mark on the foreheads of the righteous a *tau* in ink . . . and on the foreheads of the wicked a *tau* in blood. . . . And why a *tau*? *Tau* means *thou shalt live* (*tihyeh*) and *thou shalt die* (*tāmúth*).—5. *And to these* i.e. the six destroying angels.—*let not your 'eye' spare, and do not ye pity*] Hebr. text *eyes* עינים; Hebr. marg. *eye*, many MSS H. See v.<sup>10</sup> and 5<sup>11</sup> n.—6. Five classes of victims are named. Ez. is fond of groups; cp. 16<sup>39</sup> (five vbs.), 27<sup>23</sup> (five names); sometimes the group is made up of four 14<sup>21</sup> 16<sup>4. 10</sup>; more often of three 5<sup>15</sup> 16<sup>9. 12. 19. 40. 49. 55</sup> etc. Without regard to age or sex *ye shall slay with a view to destruction* (lit.).—*and begin from my sanctuary*] Heathen worship had penetrated even to the temple: this was the crowning act of apostasy. Cp. 1 Pet. 4<sup>17</sup>.—*and they began from the men, the elders, who were before the house*] i.e. the sun-worshippers between the porch and the altar, 8<sup>16</sup>; *the elders* may have been added to include the idolaters of 8<sup>11</sup> (Co. Be. al.), who are certainly meant by E's reading *within the house*.—7. *Defile the house and fill the courts with slain*] Such a command, given by Jahveh Himself, is dreadful enough to imagine; but we cannot feel sure that it belongs to the original narrative. It comes too late. According to v.<sup>6b</sup> the slaughter has begun already, starting from the sanctuary, so that the precincts have already been defiled with bloodshed. It has been suggested that *the house* means, not as in v.<sup>3</sup> the temple itself, but the out-buildings; that v.<sup>6b</sup> speaks only of *beginning*, while v.<sup>7a</sup> describes the continuation of the slaughter; that instead of *courts* (*hāšērōth*) we should *streets* (*hūšōth*) with E. Such attempts at making v.<sup>7a</sup> fit the context are better abandoned: it is either an alternative version of vv.<sup>6f</sup>. (Kr.), or a latter addition, Hō would say inserted to ratify the act of desecration by an express order of Jahveh.—The rest of the v. *Go out, and they went out and smote in the city* needs some correction: prob. it should run *And he said unto them, Go out and smite in the city*, following hints from E and S.—8. *And it came to pass while they smote*] continuing the corrected form of v.<sup>7b</sup>.—*that I was left (alive)*] Cp. Gen. 7<sup>23</sup>. E om.; and some would strike out the words on the ground that the remark is self-evident (Co. Rost); but if not original, how did it find a place in the text?—*and I fell upon my face and cried out*] As a rule Ez. sides with Jahveh against the people: this is one of the rare occasions—11<sup>13</sup> is perhaps the only other—when the prophet's feelings overcome him, and he intercedes for his countrymen; like

Abraham for the cities of the plain, Gen. 18<sup>23-32</sup> J, like Amos for the house of Jacob, Am. 7<sup>1-6</sup>, like Jeremiah for the people of Judah, Jer. 14 f. With all his sternness, Ez. is not inhuman; when the time comes he can deliver a message of restoration, full of sympathy and hope, chs. 34-37.—Ah! Lord Jahveh] See 4<sup>14</sup> n.—*art thou going to destroy all the remnant of Israel?*] Since the end of the N. Kingdom in 722 B.C. Judah was *the remnant of Israel*, and Judah had been reduced by the captivity of 597; it seemed as though Jahveh intended to destroy all the survivors of that disaster. Cp. 11<sup>13</sup>. & and some mods. om. *all*; but the exaggeration belongs to the fervour of the plea.—9. *the iniquity of the house of Israel and Judah*] The combination is unusual, and Kr. He. omit *and Judah*, for the reason that *the house of Israel* must have the same meaning as *the remnant of Israel* in v.<sup>8</sup>, in which case *and Judah* is superfluous. In v.<sup>8</sup>, however, *Israel* in itself, and apart from the word *remnant*, refers to the whole nation; here the inclusive sense is emphasized by *and Judah*.—*and the land is filled with bloodshed*] Some early editions read *violence*, but the bulk of MSS *bloodshed*, i.e. judicial murders, one of the causes of the exile, 2 K. 21<sup>16</sup> 24<sup>31</sup>, Jer. 2<sup>34</sup> 7<sup>6</sup> 22<sup>3</sup>; and child-murder in the service of idols, a prevalent crime, ch. 16<sup>20f</sup>. 22<sup>2</sup> n.—*and the city is full of perverted justice*] lit. 'that which is perverted.' The noun occurs only here, and its meaning is inferred from the verbal term 'to pervert justice' Ex. 23<sup>6</sup>, 1 S. 8<sup>3</sup>; so T. It may be questioned, however, whether *that which is perverted* can by itself mean 'perverted justice.' Prob. the text is at fault; if *bloodshed* be the right reading in the previous clause, *violence* may be read here; cp. 7<sup>23</sup>.—*they have said, Jahveh has forsaken the land*] Behind this popular saying (see 8<sup>12</sup> n.) lay the inveterate belief that Jahveh was bound to His people, as it were, by natural ties. So long as all went well, there was nothing to shake this conviction; but when calamity came, like that of 597, it was taken as a proof that the national God could not, or would not, defend His own; He had, in fact, deserted them. The whole aim of the higher religion, as taught by the prophets, was to moralize the relation between Jahveh and Israel, and to maintain that it depended on the people's righteousness; national calamity was a punishment for national sin. Though the prophetic doctrine seemed to have fallen on deaf ears, this passage shews that it had lodged itself in the consciences of men (Davidson).—10. *mine eye shall not spare, nor will I pity*] See 5<sup>11</sup> n.—*I will lay upon them a recompense for their deeds*] lit. 'I will set their way upon their head'; an expression characteristic of Ez., 11<sup>21</sup> 16<sup>43</sup> 22<sup>31</sup>, cp. 17<sup>19</sup>, 1 K. 8<sup>32</sup>=2 C. 6<sup>23</sup>. The metaphor is similar in *his blood shall be on his head* 33<sup>4</sup>.—11. The linen-clad angel brings

back a report to Jahveh that his task has been carried out; he does not say that the other six have done theirs. Kr. suggests that the painful details of the execution have been deliberately cancelled. According to Hö., vv.<sup>8-10</sup> is an addition: the prophet's intercession comes too late, and is based on Am. 7<sup>14</sup>, and makes use of conventional terms. On the other hand, it may fairly be regarded as an unusual and impressive feature.

Ch. 9, 1. [קָרְבוּ פִּקְדוֹת הָעִיר] Taking the vb. as *Qal* imperat. 2 pers. plur. with *ō* for *i*, cp. קָרְבוּ 32<sup>20</sup>, קָרְבִי Jud. 9<sup>10</sup>, G-K. § 46 *d*; so S. The Mass. קָרְבוּ is prob. intended for *Qal* pf. 3 pers. pl., the *visitations of the city are near*; so *ἔγγικεν ἡ ἐκδίκησις τ.π.* (=קָרְבָה קָרְבָה) *ἔγγικεν* appropinquaverunt; it might also be *Piel* imperat. 2 pers. pl., *bring ye near*, but this is less suitable.—[קָרְבָה] From קָרַב v.<sup>6</sup> 5<sup>18</sup> etc., with י reduced before an added syll.; see B-L. 332, 534.—2. [שְׁעַר הָעִיר] A few nouns were treated as definite enough in themselves to dispense with the art., e.g. שְׁעַר 40<sup>6</sup> 43<sup>4</sup> and חָצֵר 40<sup>38</sup>. 31; but not always, e.g. חֲשֵׁר 40<sup>15</sup>. 19. 21. Cp. Dr. § 209 (1).—[אֲשֶׁר בָּנָה] The *Hoph.* ptc. only here; prob. the *ב* was written by mistake. Read either אֲשֶׁר בָּנָה like 43<sup>1</sup> (but ? text); or בָּנָה *ἔκ τῆς βλεπομένης*, the usual expression 8<sup>3</sup> 11<sup>1</sup> etc.—[כָּלִי בָצַע] only here, cp. בָּצַע Jer. 51<sup>20</sup>; נָפַץ=Akk. *nappāšu* 'shatter, slay,' in conjug. ii. 'slaughter.' *Ἐπέλυε Ἄς σκεῖος διασκορπισμοῦ αὐτοῦ.*—[לְבָשׁוֹת] The construction varies; the pass. ptc. may be in the abs. st., with its complementary noun in the accus., so v.<sup>3</sup> חֲבָשִׁתִּים cp. 1 S. 2<sup>18</sup>, 1 K. 22<sup>10</sup>; or the pass. ptc. may be in the constr. st., with its noun in the gen., e.g. לְבָשׁוֹת v.<sup>11</sup> 10<sup>2</sup>. 6. 7, Num. 24<sup>4</sup>, Is. 36<sup>22</sup>.—[קָטַח הַסֵּפֶר] The derivation of 'p from the Egyptian is due to D. H. Müller; the old explanation of קָטַח=קָטַח has been given up; see CAH. iii. 424. *Ἐ*, not understanding the word and pointing קָטַח, gives *ῥώνη σαπφείρου*, so S 'a loin-band of sapphire'; but *Ἐ* 'a scribe's tablet' *Ἐ atramentarium scriptoris.* *Ἄθ κάστου γραμματέως* *Ἄ* also *μελανοδοχείον γρ.* Hippolytus of Rome (died c. A.D. 235) speaks of Jesus Christ *ὁ τὸ κάστου τοῦ γραμματέως περὶ τῆς ὁσφὺς φορῶν καὶ τὸ βαδδὶν τὸν ποίκλον χιτῶνα ἐνδεδυμένος*, *Comm. in Dan. in Dan. iv. 57*; Eisler *OLZ.* 1930, 585 ff.—3. [יֵשׁ נֹעֲלָה] The vb. could be tr. as plupf., 'Now the glory . . . had been taken up'; but this rendering disguises the real nature of cl. a, which may be an intrusion into the text (He.). *Ἐ καὶ . . . ἀνέβη Ἰ.Σ.Χ.*, not appreciating the *Niph.*, for which cp. Ex. 40<sup>36</sup>, Num. 9<sup>17</sup>. 21<sup>1</sup>. 10<sup>11</sup> P.—[עִלִּי] The sing. is prob. to be understood as collective; see on 10<sup>2</sup>. *Ἐ ἀπὸ τῶν χειρῶν . . . ἐπ' αὐτῶν*, i.e. עליהם . . . הכרובים, which some would read. For 'הבית עלי אל פתן הב' S implies 'הבית עלי אל פתן הב' but 'הבית עלי must refer to 'הבית.—[פֶּתֶחַ] *Ἐ θ τὸ αἶθριον*, i.e. atrium, so 10<sup>4</sup>. 18 cod.<sup>A</sup> 47<sup>1</sup> *Ἄς τῶν οὐδῶν* *Ἐ limen.*—[קָטַח הַסֵּפֶר] *Ἐ om.* הַסֵּפֶר.—4. [אֵלֵי] Kt. Q.; 3 MSS *אֵלֵי*, a variation reflected in *Ἐ* לֵי and לֵי (Ἐ<sup>L</sup>); cp. בבאי 6. 11 and בבאי 43<sup>2</sup>.—[וְהָיָה חֵן] The vb. is a denominative of *חָן*, and occurs only here; 1 S. 21<sup>14</sup> is corrupt. *Ἐ et signa thau* *Ἐ* וְהָיָה חֵן 'and set a mark' (*rúshmō*).—[בְּחֵן הָעִיר] *Ἐ om.* בְּחֵן הָעִיר; if either of the two terms is to be cancelled, the second looks more like a gl. than the first (Co.).—[הַנֶּאֱמָרִים הַנֶּאֱמָרִים] The *אֵלֵי* only again 24<sup>17</sup> 26<sup>15</sup>, Jer. 51<sup>52</sup>. For the paranomasia cp. 61<sup>4</sup>; and for the play on different vbs. alike in sound cp. Is. 22<sup>5</sup>, Nah. 2<sup>11</sup>.—5. [בְּאֵזֶר] *Ἐ ἀκουστός μου*. The only other instances of the genit. abs. in *Ἐ* Ez. are 10<sup>13</sup> 15<sup>5</sup> 26<sup>10</sup> ? 38<sup>5</sup>. S 'in my eyes.'—[עַל חֵן] Kt., אֵל Q. *Ἐ*; cp. the tendency to ignore the distinction between the preps. על and אל, 1<sup>17</sup> n.—6. [וְהָיָה חֵן] *Ἐ* וְהָיָה חֵן. Ez.'s

fondness for groups of five, four, three has been illustrated from the (?) contemporary Law of Holiness, where the laws are sometimes arranged in groups of five, e.g. Lev. 18<sup>st</sup>. 19<sup>st</sup>. 1st. 17<sup>th</sup>.; Paton *Am. J. of Bibl. Lit.* 1897, 41 f. The parallel seems to be rather far-fetched.—[הורגו לנפשות] here defines the aim or result of an action; cp. Is. 58<sup>4</sup> לירב, Ps. 63<sup>10</sup> לנפשות, 69<sup>22</sup> לנפשות. For נפשות see 51<sup>6</sup> n.—[על כל איש] 11<sup>7</sup> n. There is no need to om. איש, on the ground that women were marked as well as men; for כל איש here = 'each,' 'every one.' E rightly ἐπὶ πάντας ἐφ' οἷς.—[התי] E τὸ σημεῖον 'ΑΘ Θ τὸ θαυ, thau—[באנשים הוקיע] E ἀπὸ τ. ἀνδρῶν τ. πρεσβυτέρων. E<sup>4</sup> ἀπὸ τ. πρεσβυτέρων which is marked as an addition by E<sup>6</sup>.—7. [הוצרו] E=הוצרו, prob. from 11<sup>6</sup> τὰς ὁδοὺς.—[וְהָיוּ וְהָיוּ וְהָיוּ] The pfs. with weak waw, though the construction can be defended (Dr. § 133), are unusually disagreeable. E's text exhibits variations, but it treats וְהָיוּ as imperat.; thus E<sup>3</sup> ἐκπορευόμενοι καὶ κόπτετε, with the hexaplaric addition of καὶ πατάξατε τὴν πόλιν in some MSS. Other MSS read ἐκπορευέσθε καὶ κόπτετε καὶ ἐξελεύσιντες ἐκπορευόντες τὴν πόλιν. S 'go forth, kill in the city.' E agree with H. A satisfactory reading can be obtained by pointing וְהָיוּ, and om. וְהָיוּ as a dittogr. of וְהָיוּ. So Wellh. and most mods.—8. [וְהָיוּ] Kt., [וְהָיוּ] Q. It is hard to see what the Mass. intended by the latter. The Kt. was prob. understood as a fusion of וְהָיוּ and וְהָיוּ, the ptc. being altered to impf. c.w.c. to avoid introducing the apodosis with וְהָיוּ; Kōn. i. 266. Kimhi offers two explanations, equally impossible; in his *Comment.* in loc. he argues for a mixed form of Niph. pf. וְהָיוּ and Kal impf. וְהָיוּ; in *Mikhlol* 54a, cp. *Rad. Lib.* 364, he prefers a combination of 1 pers. plur. and sing. Kal impf., וְהָיוּ (plur. of majesty) and וְהָיוּ. The puzzle is due merely to the slip of a copyist; B-L. 357. We may read either וְהָיוּ Niph. ptc., a circumst. cl. with the ptc. before the subj. for emphasis, 'I being left,' cp. וְהָיוּ Is. 23<sup>13</sup>; or וְהָיוּ Niph. impf. c.w.c. introducing the apodosis, with the pron. subj. after the verb, cp. וְהָיוּ 1 K. 19<sup>10</sup>; Dr. §§ 159, 78 n.—[וְהָיוּ] The cohortative c.w.c. is rare in the prophets; only again 16<sup>11</sup>, Jer. 11<sup>18</sup> 32<sup>9</sup>, Zech. 11<sup>13</sup>, Dr. § 69 *Obs.* Ro. לְהָיוּ as 12<sup>13</sup> 11<sup>13</sup>.—[וְהָיוּ] through thy pouring; for ו in a causal sentence cp. 43<sup>8</sup> בָּהֶם, 44<sup>7</sup>, Kōn. iii. § 403 a. The daghesh lene is written in infinitives with suff. 2 mas. sing. and plur., e.g. וְהָיוּ Dt. 6<sup>7</sup>, וְהָיוּ Lev. 23<sup>39</sup>; but שָׁרָה, נָתַן etc.; B-L. 344.—9. [בְּכָדָר כָּדָר] This is one of the phrases characteristic of P which begin to appear in Ez. (cp. 4<sup>4</sup> n., 5<sup>10</sup> n.); elsewhere only 16<sup>13</sup>(?), Gen. 17<sup>2</sup>. 6. 20, Ex. 1<sup>7</sup> P. In the form בְּכָדָר כָּדָר it occurs ch. 37<sup>10</sup>, and both in P Gen. 7<sup>18</sup>, Num. 14<sup>7</sup> and in earlier literature Gen. 30<sup>43</sup> J, 1 K. 7<sup>47</sup> (Temple document), 2 K. 10<sup>4</sup>. E (Lagarde) לְהָיוּ לְהָיוּ, recognizing the duplication, so in 16<sup>13</sup>. E here and in 37<sup>10</sup> nimis valde, in 16<sup>13</sup> vehementer nimis.—[וְהָיוּ] So Baer's text, following the earliest printed texts, Soncino 1485, Brescia 1494; and 7 MSS Kenn., 1 de Re. Otherwise the MSS read וְהָיוּ, which is implied by E לאֲנָם מְשִׁיבִים, וְהָיוּ being misread וְהָיוּ in 7<sup>23</sup>. Kim. in loc. recognizes the reading וְהָיוּ, but notes that וְהָיוּ is found in some accurate copies. Modern edms., except Baer's, print וְהָיוּ.—[וְהָיוּ] The Hiph. of שָׁפַט with נָה = 'pervert justice,' e.g. 1 S. 8<sup>8</sup> etc., and even without שָׁפַט Ex. 23<sup>3</sup>, Mal. 3<sup>6</sup>; but the noun from the pass. stem can hardly mean so much. E ἀδικίας καὶ ἀκαθαρσίας, perh. a double rendering (cp. 12<sup>3</sup> n. 3<sup>6</sup> n.), implying וְהָיוּ=ἀδικία 45<sup>9</sup>, Gen. 6<sup>11</sup>. 13 etc. Ehrl. He. conjecture וְהָיוּ yoke, so oppression Is. 58<sup>6</sup>. Prob. the word is corrupted from וְהָיוּ, Co. Ro.—[וְהָיוּ] Pf., as 11<sup>15</sup> 33<sup>10</sup>; usually in these quotations, a ptc. pres.—10. עֵינִי . . . וְהָיוּ See 4<sup>12</sup> n. E<sup>3</sup> om. the pers. pron. in this construction, καὶ οὐ φελεσται, but E<sup>4</sup> ἐγὼ εἶπα ἐγὼ εἶπα. S implies וְהָיוּ אֲנִי לֹא אֲחֻס עֲלֵיהֶם וְהָיוּ אֲנִי לֹא אֲחֻס עֲלֵיהֶם to avoid the anthropomorphic עֵינִי.—[וְהָיוּ] Pf. of resolve, cp. 21<sup>9</sup>; Dr. § 13.—11. [בְּכָדָר] Kt. MSS Vrs.; בְּכָל אִשׁ Q. and some MSS—an unnecessary correction.

Continuing the narrative of the vision, Ch. 10 records two grave incidents, Jahveh's command to strew fire upon the city, vv.<sup>2. 7</sup>, and Jahveh's departure from the temple, vv.<sup>18. 19</sup>. The rest of the ch. is made up of fragmentary notes which comment on the scene. Thus vv.<sup>1. 8-17</sup> reproduce parts of ch. 1; vv.<sup>3-6</sup> explain how the Cherubim came to be standing within reach of the linen-clothed angel, and where the Glory was stationed; v.<sup>20</sup> cp. v.<sup>15</sup> identifies the *cherubim* of the present vision with the *hayyôth* of ch. 1; and a postscript is added in vv.<sup>21. 22</sup>. Yet when these secondary elements are singled out, the remainder, vv.<sup>2. 7. 18. 19. 19. 20</sup>, hardly represents an original form of the text; for vv.<sup>7. 19</sup> shew signs of adaptation to the context, and after v.<sup>7</sup> nothing is said about the execution of the sentence, ct. 9<sup>11b</sup>, but see note on v.<sup>7</sup>. Several hands must have been at work upon this chapter, probably at various times; so that it becomes difficult to trace an intelligible order in the progress of the vision as a whole. No one line of interpretation can be more than an experiment; that proposed by Kraetzschmar, and modified here and there by Hans Schmidt and Herrmann, offers perhaps as good a clue as any through the tangle.

Ch. 10, 1. *And I saw*] The v. interrupts the connexion between 9<sup>11</sup> and 10<sup>2</sup>; it belongs to the series vv.<sup>8-17</sup>, which takes over certain features from ch. 1, but arranges them in a different order: thus the *firmament* or *platform* here comes before the *cherubim* and the *wheels*, ct. 1<sup>22</sup>.—*like sapphire stone*] As in 1<sup>26</sup>, *ff* implies that the throne was made of sapphire, and *Gr*<sup>B</sup> agrees, by reading *ἐπ' αὐτῶν*, i.e. upon the Cherubim; while *Gr*<sup>A</sup> *ἐπ' αὐτῶ*, i.e. upon the sapphire stone, follows the interpretation of *Gr* in 1<sup>26</sup>.—*as the appearance of the likeness of a throne*] The throne is empty, and the attendant Cherubim are waiting till Jahveh is ready to mount and leave, 9<sup>3</sup> 10<sup>2. 18. 19</sup>: this suggested to the annotator a description of the Cherubim based on ch. 1.—2. *And he said*] The speaker is Jahveh, as in 9<sup>7. 9</sup>; the original connexion has been broken by 9<sup>11</sup>. The second *and he said* should be omitted, with *Gr*.—*unto the man clothed in linen*] In ch. 9 this angel is the protector of the faithful (9<sup>4 n.</sup>); now he becomes the agent of destruction. As leader among his six fellow-ministers he is chosen for a task of peculiar awe: to approach the centre of the Cherubim, and take of the holy fire, and strew it upon the city. Thus all seven angels inflict the divine judgements, cp. Lev. 26<sup>21. 24</sup> and Rev. 15<sup>1</sup>. Hō. argues that since vv.<sup>2</sup> and 7 contradict ch. 9, both in the task assigned to the angel and in the command to destroy Jerusalem, they must have been inserted after 586 B.C.; so interpreted, the vision is robbed of all significance.



—Go in between the whirling wheels] RV. The Hebr. *galgal*, lit. a whirl, is used of a whirlwind, Ps. 77<sup>19</sup> [18] 83<sup>14</sup> [13], but also of war-chariots, ch. 23<sup>24</sup> and 26<sup>10</sup> (sing.); Is. 5<sup>28</sup> and Jer. 47<sup>3</sup> (pl.). The RV. rendering might be appropriate if the throne were in motion, but here it is stationary; hence *wheel-work*, as the Germans translate, comes nearer to the meaning. The use of *galgal* for *wheels*, instead of the usual *'ophannim*, was felt to require some explanation, v.<sup>13</sup>.—*underneath the cherub(im)*] The four wheels were lower than the Cherubim, which stood perhaps at the height of the axles, cp. 1<sup>15</sup> n. For the sing. *cherub* (cp. v.<sup>4</sup> 9<sup>3</sup>), *𐤇𐤍𐤁* give the plur.; but the sing. can be used in a collective sense, just as *living creature* is used in vv.<sup>15</sup> 17. 20 1<sup>20</sup> n. From this point onwards, however, the plur. occurs.—*coals of fire from beneath the cherubim*] See 1<sup>13</sup>; and cp. Ps. 18<sup>13</sup> [12] = 2 S. 22<sup>13</sup>.—*and strew (them) upon the city*] Jerusalem is to be treated like Sodom and Gomorrah, Gen. 19<sup>24</sup> J; cp. ch. 38<sup>22</sup>, Ps. 11<sup>6</sup>. Ez. seems to have had in his mind the judgement on the cities of the plain; see 9<sup>8</sup> n. and 16<sup>47</sup>.—*in my sight*] Cp. v.<sup>19</sup>. The prophet's position is not stated; he was near the spot where the Glory stood (9<sup>3a</sup>), and either at the S.E. of the temple (Kr.), or perhaps rather in the outer court, from which he saw the cloud (v.<sup>3</sup>) and heard the voice (v.<sup>5</sup> Hō.).

### A Note on the Cherubim.

The source and meaning of the Hebr. *kerûbh*, *kerûbhîm*, may now be considered fairly well ascertained. From the Akk. verb *karûbu* = 'bless, pray, intercede' come the forms *karubu*, *kāribu* = 'one who prays, intercessor,' applied to the winged, human-headed bulls, the *šēdu* and *lamassu*, which were set at the entrance of temples and palaces, and, as inferior divinities, were believed to intercede before the great gods. In the Babylonian Epic of Creation and elsewhere the title *karubu* occurs with the meaning of 'intercessor.'\* The Hebrews, then, borrowed the name, and to some extent the functions, of the

\* To Prof. Langdon belongs the credit of establishing this point, *Epic of Creation* 1923, 190 note. In addition to Tabl. vii. 1. 5, where *karubu* is applied, it seems, to a statue of Ea, he quotes three other passages: (1) *𐤀𐤍𐤁* *karibu* who is at the right side of the door of the shrine of . . ., King *Chronicles concerning Early Bab. Kings* ii. 84, 16, in an inscr. c. 990-955 B.C.; (2) *lamazzāti u karibāti* (fem. forms), images at the gates of a temple in Susa, prob. contemporary with (1), Scheil *Textes Élamites-Sémitiques* iv. 167, 6; (3) *𐤀𐤍𐤁* *kuribi*, at two sides of a gate, 7th cent. B.C., Messerschmidt *Keilschrifttexte aus Assur* 75, 24. Langdon's explanation has been adopted and developed by Dhorme and Vincent in *Revue Biblique* xxxv. (1926) 328 ff., 481 ff.

*k'rubhim* from Babylon, while they purged and elevated the conception. In the O.T. the Cherubim (a) are guardians of a sacred spot: they keep the way to the tree of life, Gen. 3<sup>24</sup>; according to another version of the Paradise-legend, they inhabit Eden, the holy mountain of God, Ez. 28<sup>13-14</sup>. They have shed their Babylonian character of intercessors, and their Babylonian form of four-footed monsters. As represented in Solomon's temple, the Cherubim retain their function of guardians, standing with outstretched wings in the inner sanctuary, facing the nave, as though to repel intrusion and protect the ark, 1 K. 6<sup>23-28</sup> 8<sup>7</sup>, 2 C. 3<sup>13</sup>, 5<sup>7f.</sup>. The same *motif* was carried out in the decoration of the walls and doors, 1 K. 6<sup>31-35</sup>, and of the moveable lavers, 1 K. 7<sup>29</sup>, a tradition which Ezekiel continued: Cherubim with two faces, a man's and a lion's, alternate with palms on the walls of his ideal temple, 41<sup>18-20</sup>. The form of these symbolic figures is nowhere described; they were winged, they stood upright, and so far their aspect was human, and, we may suppose, their faces too. But another idea (b) was associated with the Cherubim in the sanctuary; the imagination pictured them as supporters of Jahveh's throne. God was thought of as 'sitting upon the cherubim,' 1 S. 4<sup>4</sup>, 2 S. 6<sup>2</sup>, Is. 37<sup>16</sup>=2 K. 19<sup>15</sup>, Ps. 80<sup>2</sup> [11] 99<sup>1</sup>, 1 C. 13<sup>6</sup>; see Gunkel *Die Psalmen* 429. Some recent scholars hold that the *kappōreth* or 'mercy-seat' was originally the throne, before it became merely the lid of the ark.\* (c) A different conception of the Cherubim is implied by Ps. 18<sup>11</sup> [10] = 2 S. 22<sup>11</sup>, cp. Ps. 104<sup>3</sup>, 1 C. 28<sup>18</sup>; they personified the wind and cloud of the hurricane, and thus served as the chariot of Deity. (d) In P's account of the tabernacle, the decorative tradition is followed, Ex. 26<sup>31</sup> 36<sup>8-35</sup>, but we notice a change in the treatment of the figures. Two golden Cherubim, fronting each other, spread their wings over the ark, and were attached to the *kappōreth*, towards which they bent their faces, as though contemplating the mysteries which it covered, Ex. 25<sup>18-20</sup> 37<sup>7-9</sup>. The design resembles Egyptian rather than Babylonian types, though ultimately the winged guardians of an Egyptian shrine can be traced to Mesopotamia.† But the attitude of the Cherubim bending over the ark suggests a fresh conception: like the Seraphim of Is. 6<sup>3</sup> (cp. Ps. 29<sup>1-2-9</sup>, Job 38<sup>7</sup>), they were thought of as engaged in adoration.

Most of the ideas connected with the Cherubim are represented by the supernatural beings which Ezekiel saw. At

\* Hans Schmidt *Eucharisterion* i. (1923) 137 ff.; Dhorme and Vincent l.c. 488. Cp. 1 C. 28<sup>11</sup> 'house of the *kappōreth*.'

† See illustrations in Gressmann *Texte u. Bilder*<sup>2</sup> ii. Abb. 391; *Rev. Bibl.* xxxv. 487.

first, when they appeared in Babylonia, by the Grand Canal, he could only call them *ḥayyôth*, for want of a better name; he had never seen or heard of anything quite like them. But when he saw them again, this time in Jerusalem and beside the temple, he realized what they were. True, the ark was not present, nor the *kappôreth*; but these mighty forms, attendant on the throne of Jahveh and giving it the motion of a chariot, must be none other than the Cherubim of the inner sanctuary, 10<sup>20b</sup>!

In later literature, such as the Jewish Apocrypha (e.g. En. 20<sup>7</sup> 61<sup>10</sup> 71<sup>7</sup>), the *ḥayyôth* and *kerûbhîm* of Ezekiel's visions became an exalted order of Angels, and reached their fullest development in the *ζῶα* of the Christian Apocalypse, engaged in perpetual worship, Rev. 4<sup>6a</sup>. 5<sup>6a</sup>. 6<sup>1a</sup>. 7<sup>11</sup>.

Ch. 10, 3. How came the Cherubim to be accessible to the man clothed in linen? What happened to the throne when the Glory left it and moved to the threshold of the temple, 9<sup>3</sup>? Some explanation is wanted; it is given here. The Cherubim with the empty throne were standing on the right side, i.e. the south, of the temple, waiting for Jahveh to remount. Whence the throne came we are not told: perhaps, as some think, from the inner sanctuary, where Jahveh was believed to sit enthroned. This attempt to clear up the situation forms part of a parenthesis, vv.<sup>3-6</sup>, which breaks the connexion between vv.<sup>2</sup> and <sup>7</sup>, and betrays the hand of an editor.—*and the cloud filled the inner court*] Cp. v.<sup>4</sup> 1<sup>4</sup> n.; a token of the divine Presence, as in Ex. 33<sup>9f</sup>. E, 1 K. 8<sup>10f</sup>. For the *inner court* see 8<sup>3</sup>. 16 n.—4. The Glory now leaves the Cherubim, and takes up a position on the threshold of the temple. This has already been stated in 9<sup>3a</sup>: if both passages are to hold good, we must suppose that in the meanwhile the Glory had remounted the throne, and then dismounted again to take up the same position as before. It is impossible to credit such an undignified series of movements. Moreover, v.<sup>4</sup> does not come naturally after v.<sup>3</sup>, but merely repeats it in an exaggerated form. Clearly the entire verse is an after-thought. Kr. would cancel it as a doublet of 9<sup>3</sup>; with more insight Herrm. points out that the entire section, 10<sup>3-6</sup>, which is itself a later addition, takes no account of 9<sup>3</sup>, and does not presuppose it. V.<sup>4</sup> must be a still later insertion in the secondary passage 10<sup>3-6</sup>.—*the cloud . . . the brightness*] Cp. v.<sup>3</sup> and 1<sup>4</sup>. 27.—5. *the sound of the cherubim's wings . . . like the sound of El Shaddai when he speaks*] See for the *sound* or *voice* of God Ex. 19<sup>16</sup>. 19 E, Dt. 4<sup>33</sup> 5<sup>24a</sup>., Ps. 29<sup>3a</sup>., Job 37<sup>2-5</sup> 40<sup>9</sup>. The divine Name *El Shaddai* occurs in P. Gen. 17<sup>1</sup> 28<sup>3</sup> 35<sup>11</sup> 43<sup>14</sup> (R<sup>p</sup>) 48<sup>3</sup>, Ex. 6<sup>3</sup>, and perhaps in J

Gen. 49<sup>25</sup> (read either *El Shaddai* with G Sam. S, or *Shaddai* alone). By itself *Shaddai*, without *El*, is found in r<sup>24</sup> (G om.) and in J Num. 24<sup>4, 16</sup>, thirty-one times in Job, and six times elsewhere. The usual rendering *God Almighty* has a certain support from G, which sometimes gives παντοκράτωρ (14 times in Job), and from E, mostly *omnipotens*; but it is uncertain whether this is really the meaning. The pronunciation *Shaddai*, which goes back at least to G (Σαδδαι, here only) and T (always), implies that the word was derived from *shadhadh*=‘destroy,’ e.g. 32<sup>12</sup>; so that it ought to mean ‘the Destroyer,’ not ‘the Almighty.’ To avoid this conclusion, however, the Jews resorted to an impossible etymology, and explained *Shaddai* as a compound, ‘(he) who is sufficient,’ *ikavós*, as AΣΘ render it here and elsewhere; see Rashi on Gen. 17<sup>1</sup>. It may be questioned whether the traditional pronunciation is correct. Probably it was *Shādhai*, and the origin of the Name is to be found in the Akk. *šadû*, the common word for ‘mountain,’ which sometimes occurs, along with the name of a deity, to form a pr. n., e.g. *Bel-šadûa*, *Marduk-šadûa*=‘Bel, Marduk, is my mountain,’ cp. ‘my rock’ in Ps. 18<sup>2</sup> [3]. See Driver *Gen.* 404 ff.; Skinner *Gen.* 290 f.; G. R. Driver *The People and the Book* 91. Evidently there is some connexion between this v. and r<sup>24</sup>. On the one hand, *like the voice of Shaddai* in r<sup>24</sup> has been added from here, for the Name occurs nowhere else in the Book, and the scribe who used the form *El Shaddai* belonged to a later age than Ez.’s; on the other hand, he drew upon r<sup>24</sup> for the noise of the wings, and exaggerated it: even though the Cherubim *were standing* (v.<sup>3</sup>), their wings made a noise, dreadful to hear, reaching to *the outer court* (8<sup>3</sup> n.). The v. has all the marks of an interpolation.—6. This v. seems to be merely a variant of v.<sup>2</sup>: there the man clothed in linen *went in* between the wheel-work; here we have the same again, with the addition of *and he stood beside one of the wheels*.—7. The text of this v., which continues v.<sup>2</sup>, has suffered from editorial scruples. That ‘the linen-clothed’ should himself take fire from between the Cherubim seemed an act of presumption; accordingly, one of the Cherubim was made to take the fire and give it to the man. The first stage in the process of alteration is seen in G’s text, the final stage appears in ffl. Originally perhaps the v. ran: *and he stretched forth his hand unto the fire which was between the cherubim, and he took it, and went out*. Nothing is said about the destruction of the city. Was the narrative cut short to spare our feelings? Such an assumption is not necessary; for it often happens, as Hō. points out, that a prophet mentions a command without describing the execution of it; see for example Is. 8<sup>1</sup>,

Jer. 19<sup>1. 10</sup> 27<sup>2f.</sup>, Hos. 1<sup>4. 6. 9.</sup>—8. A long insertion begins here and extends to v.<sup>17</sup>. Some regard it as a fragment of another version of ch. 1, which was thought worth preserving on account of its variants (Kr.). More probably we have to do with a case of borrowing. For when the two passages are compared, ch. 1 gives an impression of being the more original by the logical order of its arrangement and the superiority of its text; while 10<sup>1. 8-17</sup> suggests a transcriber making use of older material with a good deal of freedom, even of carelessness, e.g. vv.<sup>11b. 14.\*</sup> The main object of the insertion was, perhaps, to identify the *cherubim*, first named by Jahveh in v.<sup>2</sup>, with the *hayyôth* of ch. 1 (Toy). *And there appeared belonging to the cherubim the figure of a man's hand*] This note is connected with the alteration which introduced *the hand of the cherub* in v.<sup>7</sup>, and comes from 1<sup>8</sup>. For *the figure of a hand* see 8<sup>3 n.</sup>—9=1<sup>15. 16a</sup>, with *the cherubim for the living creatures*.—*like the gleam of tarshish stone*]=1<sup>16</sup>, with the addition of *stone*.—10=1<sup>16b</sup>.—11. The first half of the v. must refer to the wheels (=1<sup>17</sup>); but the second half is so carelessly expressed that the reference may be either to the Cherubim (cp. 1<sup>12</sup>) or to the wheels. We may tr. *in whatever direction the foremost (cherub) faced, they* (the other cherubim) *went after him*; then v.<sup>12a</sup> will follow naturally with further particulars about the Cherubim. Or we may tr. *in whatever direction the front (wheel) faced, they* (the other wheels) *went after it*; this has the merit of making the whole v. refer to the wheels, but does not connect properly with v.<sup>12a</sup>.—*they turned not when they went*] The repetition, as well as the uncertainty about the subject referred to, shews that the v. is made up of fragmentary notes or glosses.—12. The text declares that the Cherubim as well as the wheels were full of eyes; † but in 1<sup>18</sup> this is said only of the *felloes* or *rims* of the wheels. The v. seems to be merely an exaggeration of 1<sup>18</sup> in a confused form due to glosses. *And all their flesh and their backs and their hands and their wings*] & om. *and all their flesh*, but the omission does not help matters; *and their backs* is a misunderstanding of the form rendered *and their felloes* in 1<sup>18</sup>. At the end of the v. the text reads (*belonging*) *to the four of them (were) their wheels*, i.e. the four Cherubim had their wheels beside them. But (*belonging*) *to the four of*

\* Sprank's attempt to prove that, on the contrary, ch. 1 has been interpolated from 10<sup>1. 8-17</sup> is ingenious but not convincing; *Stud. z. Ez.* (1926) 56-68.

† A remarkable illustration of this idea is given by a small bronze figure of the Egyptian god Bes, found in the Serapeum at Memphis: the figure has four extended wings and four arms, and the body is covered all over with eyes; on each side of the head are four heads of animals. See Gressmann *Texte u. Bilder* ii. 162 and Abb. 567.

them comes from 1<sup>18</sup>, where it refers to the *felloes*: *their wheels* must be struck out, as a miswritten form of *and the wheels* at the beginning of the sentence, or as a gloss from the margin. Read then *and the wheels were full of eyes round about the four of them*.—13. An explanatory note on the word *galgal*, i.e. *wheel-work*, which is applied to the wheels first in v.<sup>2</sup>, and again in v.<sup>6</sup>. It has found its way into the wrong place; for here it interrupts the account of the Cherubim vv.<sup>12-14</sup>. Kr. suggests that it should come after v.<sup>6</sup>.—14. This v. continues v.<sup>12</sup>, and is based upon 1<sup>10</sup>; but, owing to accident or inattention, the text as it stands neither makes sense, nor follows its original correctly. Thus in cl. a we read *each had four faces*, but in cl. b *the face of the first (being) the face of the cherub, and the face of the second the face of a man*, i.e. each had a single face, a different one in each case, contradicting cl. a and 1<sup>10</sup>; moreover, *the cherub* is actually written by mistake for *an ox*. The Rabbis wondered what had become of the ox of 1<sup>10</sup>: 'Resh Lakish said, Ezekiel besought the Merciful One with regard to it, and He changed it into a cherub'! TB. *Hagiga* 13b. At any rate, with the help of S, cl. b can be brought into agreement with cl. a by reading *the first (being) the face of the cherub, and the second the face of a man*, thus conforming to the rest of the sentence, *and the third the face of a lion, and the fourth the face of an eagle*. It will be noticed that the faces do not come in the order of 1<sup>10</sup>. The whole v. is omitted by G<sup>B</sup>.—15. Since the Cherubim are described further in v.<sup>16</sup>, and do not *raise themselves* for their departure till v.<sup>19</sup>, this v. must be regarded as a later gloss; both parts of it occur again in vv.<sup>19. 20. 22</sup>. More than one hand has been at work on the additions made to this chapter. *Raised themselves* vv.<sup>17. 19</sup> is a different vb. from *were lifted up*, or *lifted themselves up* in 1<sup>19. 20. 21</sup>; perhaps the writers of the present v. and of v.<sup>17</sup> took the word from v.<sup>19</sup>, where it may be original.—V. 16 is an expansion of 1<sup>19</sup>, with *kerûbhîm* for *hayyôth*.—*the wheels did not turn, they too, from beside them*] In v.<sup>11</sup> 1<sup>9. 12. 17</sup> *they did not turn* means, they had no need to turn round in order to face the direction in which they were going; but here the meaning seems to be, the wheels did not turn away from beside the Cherubim. By omitting *they too, from beside them* with G<sup>B</sup> it becomes possible to give *the wheels did not turn* the same sense as elsewhere. Moreover, G<sup>r</sup> writes *they too* in cl. a, *the wheels, they too, went beside them*, and this is an improvement; *from beside them* in cl. b has been accidentally repeated.—17=1<sup>21</sup> in a shorter form. The use of the word *the living creature(s)*, instead of *the cherub(im)* as in the rest of this ch., shews that the annotator was copying 1<sup>21</sup>.—18. The Glory of Jahveh now moves from

the threshold of the temple and stands upon the Cherubim, ready to leave. If, as seems probable, 9<sup>3a</sup> formed part of the original narrative, we must suppose that there had been no change in the situation between 9<sup>3a</sup> and 10<sup>18</sup>.—*from the threshold of the house*] So G<sup>A</sup>; but G<sup>B</sup> *from the house*, as though the Glory had been stationed, not on the threshold, but within the sanctuary. In v.<sup>4</sup>, however, G agrees with H, and represents the Glory as on the threshold.—*and stood*] Again in v.<sup>19</sup> and 11<sup>23</sup>: hardly original in all three places. Ct. the phrase 'sitting upon the cherubim' (p. 113).—19. As we now read the narrative, Jahveh's departure takes place in two stages: first, the Glory moves to the E. gateway and stands there, v.<sup>19b</sup>; then the Glory ascends 'from the midst of the city,' and stands on the E. hill outside, 11<sup>22</sup>. But when vv.<sup>18. 19</sup> are compared with 11<sup>22. 23</sup>, it will be seen that they describe the same thing; so that what lies behind the present text is not two acts of departure, but one. Originally, we may suppose, it took place at this point: the Glory stood upon the Cherubim, v.<sup>18</sup>; the Cherubim lifted up their wings, and the wheels beside them, v.<sup>19a</sup>; the Glory ascended from the city, and, after a pause on the E. hill, vanished out of sight, 11<sup>23</sup>. The two and a half vv. preserve all the fragments that remain of the original narrative. The latter, however, received the addition of 11<sup>1-21</sup>, and, according to 11<sup>1</sup>, the incident occurred at the E. gateway of the temple; so the moving throne was made to pause there (10<sup>19b</sup>), and thus allow 11<sup>1-21</sup> to be included in the vision.\* Then the narrative had to be resumed (11<sup>22</sup>) from the point where it had been interrupted (10<sup>19a</sup>); hence arose the present form of the text, which gives the impression that the departure took place in two stages. In other words, 10<sup>19b</sup> and 11<sup>22</sup> are secondary, and due to the insertion of 11<sup>1-21</sup>.†—*and they raised themselves from the earth*] The vb. as in vv.<sup>15. 16. 17</sup>, where, perhaps, it has been adopted from the present passage, which is earlier than vv.<sup>8-17</sup>.—*as I watched*] Cp. v.<sup>2</sup>.—*when they went forth*] i.e. from the inner court to the outer. Co. would om. the words as a reader's addition, but without sufficient grounds.—*and he or it stood*] The sing. implies that the subj. of the vb. is *the glory of Jahveh*, v.<sup>18</sup>; on the other hand, the context suggests that *the cherubim* are the subj.; so to make sense G<sup>S</sup> change the sing. to pl., *and they stood*. But to do this is to obliterate the origin of the clause; the lack of agreement in number between cl. a and cl. b is one sign among others that cl. b is a later addition; the scribe who made it took the vb. from 11<sup>23</sup>.—*at the entrance of the eastern gateway*] Prob.

\* Steuernagel *Einleitung in d. A.T.* 582.

† Sprank l.c. 67.

within the court,  $\text{Et} \epsilon\pi\iota \tau\alpha \pi\rho\acute{o}\theta\upsilon\rho\alpha$ , see 8<sup>3</sup> n. Through this gateway Jahveh was seen returning to the temple, 43<sup>17</sup>.—20. The identity of the *cherubim* has already been recognized in v.<sup>15</sup>. There the remark occurs in the section which reads like a later comment; here, at the close of the vision, the words are appropriate, and may well come from the prophet himself (Herrm.).—Vv. 21. 22 form a postscript to the foregoing, prob. by the editor who thought it necessary to reproduce parts of ch. 1 on the present occasion.—*four faces . . . four wings*] Cp. 1<sup>6</sup>. 11.—*and the likeness of human hands*] Cp. v.<sup>7</sup> 1<sup>8</sup>.—22. *the faces which I saw*]  $\text{Et}$  adds 'beneath the glory of the God of Israel'; one of the more considerable additions in  $\text{Et}$  (cp. 1<sup>4</sup> 24<sup>14</sup> 28<sup>26</sup> 40<sup>7</sup> 42<sup>5</sup>. 16), which seldom, if ever, inspire confidence.—*their appearance and themselves*] Supposed to be explanatory of *they were the faces which I saw*; but the grammar is barely possible, and the text corrupt.  $\text{Et}^B$  gives simply  $\kappa\alpha\iota \alpha\upsilon\tau\acute{\alpha}$ , which may be right: *and as for them, each went etc.*, cp. 1<sup>9b</sup>. 12a.

Ch. 10, 1.  $\text{ואראה והנה אל}$   $\text{S}$  om.  $\text{ואראה}$  as in v.<sup>9</sup>, and  $\text{אל}$ ; but this need not imply a different text, Co. 149. For  $\text{אל}$   $\text{Et}$  gives  $\epsilon\pi\alpha\gamma\omega$ , i.e.  $\epsilon\pi\alpha\gamma\omega$  or  $\epsilon\pi\alpha\gamma\omega$ .— $\text{נראה}$  . . .  $\text{נראה}$   $\text{Et}$  om. both;  $\text{S}$   $\text{Et}$ . Perhaps  $\text{נראה}$  should be read before  $\text{אבן}$  as in 1<sup>26</sup>.—2. The first  $\text{ויאמר}$  has for its subj.  $\text{יהוה}$  understood from  $\text{צויתיו}$  9<sup>11</sup>.—[ $\text{הבריות}$ ]  $\text{Et}$   $\eta\gamma\epsilon \sigma\tau\omicron\lambda\eta\gamma \nu\upsilon$ . 6. 7; ct.  $\tau\omicron\nu \pi\omicron\delta\omicron\sigma\eta\eta$  9<sup>2</sup>. 3. 11.—The second  $\text{ויאמר}$  is om. by  $\text{Et}$  and most mods.—[ $\text{בנינו}$ ] The fem. pl. shews that the prep.  $\text{בין}$  was originally a noun, cp.  $\text{כניבו}$  28<sup>28</sup> etc.—[ $\text{נל}$ ] The same form in Aram., Dan. 7<sup>9</sup>; but not on that account due to Aram. influence (Sprank *Stud. z. Ez.* 63); the form is good Hebr., Stade § 236 a; Barth *Nominalb.* § 138.—[ $\text{אל תהו לחרוב}$ ]  $\text{Et}$   $\tau. \pi\rho\omicron\chi\omega\nu \tau\omega\upsilon \upsilon\pi\omicron\kappa\alpha\tau\omega \tau\omega\upsilon \chi\epsilon\rho\upsilon\beta\epsilon\iota\nu$   $\text{E}$  quae sunt sub<sup>2</sup> cherubim; an accommodation to Gk. and Lat. idiom, not necessarily implying  $\text{אשר תהו לחרובים}$ .—3. The suff. with the inf. constr. anticipates the following genit; cp.  $\text{בבוא הכהנים}$  42<sup>14</sup>, Job 29<sup>3</sup>; Kim. in loc. cps. Ex. 2<sup>6</sup>. Prob. in these cases the second word has been inserted as an explanation; Kōn. iii. § 284 a. The Vrs. ignore the suff., and imply  $\text{אשר}$ ; so some mods.—4.  $\text{וירם}$  Ct.  $\text{נעלה}$  9<sup>3</sup>.—[ $\text{החרוב}$ ]  $\text{Et}$   $\alpha\pi\omicron\varsigma \tau\omega\upsilon \chi\epsilon\rho\upsilon\beta\epsilon\iota\nu$ , as in 9<sup>3</sup>;  $\text{E}$  'with the cherub' in both places.—[ $\text{על הreshold}$ ]  $\text{Et}$   $\epsilon\iota\varsigma \tau\omicron \alpha\lambda\theta\iota\sigma\mu\omicron\nu$  =  $\text{אל}$  in a pregnant sense ' (and moved) to the threshold'; so  $\text{E}\text{A}$ ; see 9<sup>3</sup> n.—5.  $\text{S}$ , which often om. one of two synonyms, om. *Shaddai*.—6.  $\text{ליבש הבריות}$   $\text{Et}$  here and v.<sup>7</sup>  $\eta\gamma\epsilon \sigma\tau\omicron\lambda\eta\gamma \tau\eta \acute{\alpha}\gamma\iota\alpha\iota$  ct.  $\eta\gamma\epsilon \sigma\tau\omicron\lambda\eta\gamma \nu\upsilon$ . 2; an explanatory addition such as  $\text{Et}$  sometimes inserts, e.g.  $\text{Et}$  v.<sup>22</sup> 1<sup>7</sup>. 23 4<sup>6</sup>. 9. 14 9<sup>3</sup> etc.—[ $\text{האופן}$ ] Hebr. says *the wheel*, using the art. with the sing. to denote not the whole, but that part of the whole which belongs to the case in point; G-K. § 126 f.;  $\text{Et}$   $\tau\omega\upsilon \pi\rho\omicron\chi\omega\nu$ .—7. [החרוב] Here the sing. must mean *the cherub* nearest to 'the man'; ct. v.<sup>2</sup>, where the sing.  $\text{לחרוב}$  is collective. This change of meaning may well be an indication that the word is secondary; it was not found in the text which  $\text{Et}^B$  rendered.—[ $\text{כנינו לחרובים}$  . . .  $\text{כנינו לחרובים}$ ] The doubling reveals an annotator's hand. When  $\text{כנינו}$  was inserted,  $\text{כנינו}$  was required to make the action clear;  $\text{Et}$  om. For 'כנינו לכ' l.  $\text{כנינו}$  with c. 17 MSS, as in vv.<sup>2</sup>. 6.  $\text{הבריות}$  . . .  $\text{וישא}$ ] This part of the expansion must have been made already in the text which lay before the Gk. translators.—8.  $\text{וירא}$   $\text{Et}^B$   $\kappa\alpha\iota \epsilon\delta\omicron\upsilon$  =  $\text{וארא}$ , so  $\text{S}$ ;  $\text{Et}^A$   $\kappa\alpha\iota \epsilon\delta\omicron\upsilon$  =  $\text{והנה}$ —[ $\text{תבנית}$ ]



Ἐ ὁμοίωμα χειρῶν, cp. 1<sup>8</sup> Q. וְיָרִי. — 9. וַיֵּרָא וְהוּא. See v. 1<sup>1</sup> n. — אֶפְסָן א' אֶפְסָן See 1<sup>15</sup> n. The second אֶפְסָן has no art., the numeral being definite in itself, cp. 43<sup>15</sup> הִקְרַת אֶרֶב (? text); G-K. § 134 l. The repetition of the phrase gives a distributive sense; 4<sup>6</sup> n. — כָּעֵן אֶבֶן חֲרִישִׁי. Ἐ ὥς ὅψιν λίθου ἀνθρακός, ct. 1<sup>16</sup> θάρσας. The Gk. ἀνθραξ = *hot coal* points to a stone of red colour, such as the red garnet. In Ex. 28<sup>18</sup> 39<sup>11</sup> [Ἐ 36<sup>18</sup>] ἀνθραξ = נֶפֶשׁ. — 10. וַיֵּרָא אֵת. Casus pendens; cp. v. 22 16<sup>4</sup>, Dr. § 197 Obs. 2. — הַמִּקְוֶה — לֹא יִסְבּוּ. See 1<sup>16</sup> n. — 11. וְהָיָה כִּי יִסְבּוּ. bis, some MSS and the Vrs. 'לֹא יִסְבּוּ' Though an accus. of place can follow הָיָה, Gen. 27<sup>5</sup>, 1 S. 11<sup>14</sup>, etc., yet such an accus. placed for emphasis in this position, must be either a pr. n. or have the ending הָיָה, e.g. 1 K. 2<sup>28</sup> 12<sup>1</sup>; Ex. 1<sup>22</sup>, Josh. 2<sup>16</sup>; see Driver on 1 S. 5<sup>8</sup>. Read therefore הַמִּקְוֶה אֶל Ἐ eis ἐν αὐτῷ τόπον, so U.S., cp. Gen. 22<sup>3</sup> 30<sup>25</sup> etc. — הָרֵאשִׁית lit. the head or the leader, cp. at his, their head Am. 6<sup>1</sup>, Mic. 2<sup>13</sup>, 2 C. 20<sup>27</sup>; Ἐ ἡ ἀρχή; S takes the ref. to be to the Cherubim, 'but to the place towards which their principal head was going, they followed it'; this appears again in S 1<sup>17</sup>. — אַחֲרָיו Sprank l.c. 57 would treat this as a noun: 'in whatever direction the front (wheel) faced, its hinder (wheel) went, אַחֲרָיו being pl. in form but sing. in meaning, and construed with a pl. vb. (G-K. § 124 f.). Elsewhere, however, אַחֲרִי is a prep. or conj. — in 2 S. 2<sup>23</sup> the text is doubtful; so the rendering can hardly be admitted. Moreover, the wheels did not go in pairs; they were independent. For אַחֲרָיו Ἐ gives ἡ μὲν i.e. אַחֲרֵי; for the confusion in Ἐ see 3<sup>9</sup> n. — 12. וְנִבְּהֵם for וְנִבְּהֵם and their backs; see 1<sup>18</sup> n., where the form is to be corrected to וְנִבְּהֵם and their fellows. — אַחֲרָיו τὸς τέσσαρσιν τροχοῖς = לארבעת האופנים, and similarly T; merely tautologous after the preceding clause. If אַחֲרָיו is not a miswritten form of אַחֲרָיו, it may be a marginal catch-word referring to v. 13. Kr. would place the latter v. after v. 6; then אַחֲרָיו may be an altered form of אַחֲרָיו at the end of v. 6, and a catch-word intended to connect that v. with v. 13 (Sprank). — 13. וְנִבְּהֵם לָהֶם Cp. 1 S. 9<sup>20</sup>, 2 S. 6<sup>23</sup>; Dr. § 197 Obs. 1. — קָרָא Only besides in ii. Is., 48<sup>8</sup>. 12 + four times; prob. a pass. form of קָרָא, rather than a Pu'al; cp. 16<sup>4</sup> וְהָיָה, G-K. § 52 e; B-L 286. — הִנֵּנִי Ἐ Ἰδὲ ἄνθρωπος as though a pr. n.; ct. v. 2<sup>2</sup> οἱ τροχοί. Cp. 1<sup>16</sup> θάρσας, but 10<sup>9</sup> 28<sup>13</sup> ἀνθραξ. 14. פָּנֵי הַשֵּׁנִי . . . פָּנֵי הָאֶחָד . . . Twice פָּנֵי has been inserted wrongly; l. והשני . . . האחד. S om. the two erroneous פָּנֵי, 'the first the face of a cherub, the next etc. . .'. — הַכְּרוּבִים. Not only the word, but the art. with it is a mistake, carelessly copied perhaps from vv. 4. 7. 9. Sprank l.c. 38-51 tries, unsuccessfully, to shew that the Cherubim originally had one face each, and that later speculation increased the number to four. — 15. וַיֵּרָא Cp. vv. 17. 19; the Niph. of the וָי vb. is conjugated as וָי, cp. וַיֵּרָא 6<sup>9</sup> n. Ἐ ἦσαν, as Co. suggests, may be corruption of (ἐκ) ἦσαν Ἐ 4<sup>9</sup>. — הָיָה הַחִיָּה The pron. resumes the subj., and its gend. is determined by that of the pred. הַחִיָּה. Cp. v. 22 n.; G-K. § 145 u. — בְּנִהַר פ' — בְּנִהַר פ' For ב of proximity cp. v. 20, Josh. 5<sup>13</sup>, 1 S. 29<sup>1</sup>. — 16. אֶצְלֵם Ἐ καὶ οὗτοι ἐχόμενοι αὐτῶν. — לֹא יִסְבּוּ. Ἐ non residuebant Σ οὐκ ἀπελείποντο, hence Co. גם הם, Kr. לא יסבו; but the change is unnecessary if the following גם הם is אמנם. — אַחֲרָיו אַחֲרָיו by אמנם. Ἐ renders אַחֲרָיו by אמנם. — אַחֲרָיו Ct. לָרִים v. 16; G-K. § 72 q. — אַחֲרָיו is used here for אַחֲרָיו. — אַחֲרָיו Ἐ μετ' αὐτῶν, see 2<sup>1</sup> n. S expands, 'when the cherubim lifted up their wings, the wheels lifted themselves up with them.' — 19. וַיֵּרָא וְהוּא. S implies וְהוּא et illis egredientibus; smoother, but not necessary. — אַחֲרָיו is struck out as an additional addition by Co. Siegr. Kr. Ro., although the word is well attested. — מִלְּמַעְלָה Cp. 1<sup>26</sup> n., where Ἐ renders ἀνωθεν; here ὑπεράνω, and in 11<sup>22</sup>. — 20. בְּנִהַר פ' See v. 16 n. In v. 22 the more usual prep. על is used; in all three places Ἐ ἐπὶ Ἐ juxta S = ב v. 15, = על vv. 20. 22. — 21. לֹא אַחֲרָיו אַחֲרָיו The repetition is prob. due to a copyist's error; if the words were intended to be distributive, the correct

idiom would be אַרְבַּעַ פְּנִים אַרְבַּעַ פְּנִים לאחר, as in v.<sup>9</sup>, Is. 6<sup>2</sup>, Ex. 36<sup>30</sup>, Num. 13<sup>2</sup> etc. עַר renders only one אַרְבַּעַ, as in 1<sup>6</sup>.—[וְאַרְבַּעַ כְּנָפַיִם] עַר wrongly וְאַרְבַּעַ כְּנָפַיִם, as though עַר meant four *pairs* of wings; ct. עַר 1<sup>6</sup>.—22. [וְרֹכַח פְּנֵיהֶם הָמָּה הַפְּנִים] The pron., resuming the casus pendens, is attracted into the number of the pred. הַפְּנִים; cp. v.<sup>16</sup> n., Kōn. iii. 349 h.—[וְאִשׁ רִאיוֹתִי] עַר+ὁρακλάω τῆς δοξῆς Θεοῦ [Ἰσραήλ.—וְרִאיוֹתִי אֲנִי] is governed by אִשׁ רִאיוֹתִי, and must be accus.; אֲנִי cannot be nom., as Kim. takes it, comparing (wrongly) Ex. 5<sup>18</sup>. עַר om. וְרִאיוֹתִי, and renders וְרִאיוֹת, so Co. Ro. On the other hand, וְ is implied by עַר, S 'and this was their appearance,' וְ et intuitus eorum et impetus (=אֲנִי). Be. ingeniously suggests that וְאִשׁ is a miswriting of וְאִשׁ cp. v.<sup>19</sup>, 'and their appearance when they went forth was (this) . . .', so Kr.

Ch. 11, 1-21, an appendix to the Temple-vision, chs. 8-10; vv. 22-25, Jahveh's departure from Jerusalem, and the prophet's return in spirit to Babylonia. The section vv.<sup>1-21</sup> falls into two parts. Vv.<sup>1-13</sup> disclose within the precincts of the temple a group of leading men engaged in conference, when suddenly one of them falls down dead. Such a gathering comes unexpectedly after what has gone before, the annihilation of the ungodly (ch. 9), and the burning of the city (ch. 10). If the vision really belongs to the preceding series, room might be found for it after 8<sup>15</sup> (Rothstein), but even then it would be out of keeping with the other visions, which reveal acts of idolatry, not, as here, a sinister design. It is probable, therefore, that vv.<sup>1-13</sup> were attached to chs. 8-10 merely because the scene was laid in the temple and the prophet felt stirred to denounce the coming judgement. The vision may have been seen just before the catastrophe of 586 B.C., and written down rather later, after the events at Riblah, vv.<sup>9-10</sup>. The second part, vv.<sup>14-21</sup>, conveys a message of hope to the exiles: apparently a still later addition, loosely connected with vv.<sup>1-13</sup>, and awkwardly expressed. With regard to the remaining vv.<sup>22-25</sup>, it has been pointed out above, p. 118, that the original account of Jahveh's departure is to be read in 10<sup>18-19a</sup> 11<sup>23</sup>; when 11<sup>1-21</sup> was inserted, it became necessary to resume the narrative with v.<sup>22</sup>.

Ch. 11, 1. *And a spirit lifted me up and brought me*] Cp. 8<sup>3n</sup>. The phrase introduces a fresh incident, not a sequel.—*the eastern gateway of the temple which looks eastwards*] Cp. 10<sup>19</sup> 44<sup>1</sup>; here used as a place of meeting, cp. Jer. 26<sup>10</sup>. For the gateways and court of the pre-exilic temple see on 8<sup>3</sup>. *which looks eastwards* is superfluous, and may be a gloss (Ehrl. He. Hō.), perhaps to make it all the clearer that in this respect the old temple corresponded with the new, 44<sup>1</sup> 46<sup>1-12</sup> 47<sup>2</sup>. The *twenty-five men* here are not the same as the twenty-five, or twenty, sun-worshippers in 8<sup>16</sup>.—*Ja'azaniah ben 'Azzur . . . and Pelatiah ben Beniah*] Evidently conspicuous persons, and known

to Ez. and his circle. In 8<sup>11</sup> a Ja'azaniah ben Shaphan is mentioned; if 'Azzur was the grandfather, this may be the same man; we cannot be sure. The ungodly have not been exterminated; the present vision, therefore, was not originally meant to follow that in ch. 9.—*princes of the people*] Again 2 C. 24<sup>23</sup>; leading men or notables, addressed as *the house of Israel* in v.<sup>5</sup>, and called *elders* in 8<sup>11</sup>.—2. *devising iniquity*] In Mic. 2<sup>1</sup> of schemes for the oppression of the poor; here the sense is prob. less restricted. What the *evil counsel* was depends on the meaning given to the next v. The words in *this city* cp. v.<sup>6</sup> shew that the city had not been reduced to ashes, as 10<sup>2.7</sup> implies.—3. *who are saying*] Cp. v.<sup>15</sup> and 8<sup>12</sup> n.—*the time is not near to build houses: it* (i.e. the city) *is the pot and we are the flesh*] Apparently the first sentence expresses a defiance of Ez.'s warnings, and the second a feeling of security; so the Jewish commentators. There is not going to be any destruction of the city, no need, therefore, to think of rebuilding the ruins; we are as safe in Jerusalem as the flesh in the pot! But this requires a good deal to be supplied in thought. The text of the first sentence can hardly be correct; G reads it 'Have not the houses lately been rebuilt?' *Ÿ* *nonne dudum aedificatae sunt domus?*: the princes congratulate themselves on the restoration of the city after the disaster of 597 B.C.; we are perfectly safe now! But v.<sup>2</sup> speaks of *an evil plan*, and this v. ought to say what it was. Something like *Shall we not at once build houses?* would give the meaning we want, a determination to ignore what the prophets had threatened, Ez. 5<sup>7-17</sup> 6<sup>11f.</sup> 9<sup>5-10</sup>, Jer. 15<sup>1-4</sup> 21<sup>9f.</sup> 24<sup>8-10</sup> 29<sup>16-19</sup>. The second sentence has the pith and homeliness of a popular saying; it expresses security cp. v.<sup>11</sup>, and at the same time, perhaps, a further notion: *we are the flesh*, the valuable part of the nation; the rest, the exiles, are but refuse! V.<sup>7</sup> suggests this; the prophet flings back the words in an opposite sense (He. Hō.). In 24<sup>3ff.</sup> the figure is applied differently.—5. *Then the spirit of Jahveh fell upon me*] Only here; in 8<sup>1</sup> it is *the hand* of Jahveh that *falls*. The prophet was already in a state of trance, gazing on the vision: while still in his trance he receives an inspiration to prophesy. Coleridge's line 'A dream remembered in a dream' (*Poems* ed. 1856, 228) speaks of a similar experience.—*and your thoughts I know*] lit. *the things that come up in your spirit*, cp. 20<sup>32</sup>; the *heart* is more usual in this phrase, 14<sup>3.7</sup> 38<sup>10</sup>, 2 K. 12<sup>5</sup> etc. No secrets are hidden from God, Jer. 17<sup>10</sup>, Pr. 15<sup>11</sup>, 1 C. 28<sup>9</sup>, cp. Is. 29<sup>15</sup>.—6. *Ye have multiplied your slain*] Probably alluding to the execution of political opponents, cp. 9<sup>9</sup> n. and 7<sup>23</sup> 22<sup>6</sup>; these judicial murders had filled the streets with corpses. There may be an element of exaggeration in the

charge ; and it is suggested that the *slain* were the victims of Babylonian atrocities in 597 or 586 B.C., for which the Jewish leaders, by their evil policy, were indirectly responsible (He.) ; or that the *slain* is to be understood figuratively of the oppressed (Kr.) ; but neither explanation does justice to the language.—7. *Your slain . . . they are the flesh, and it is the pot*] it means the city. The prophet retorts upon the leaders, v.<sup>3</sup> : your victims were the men of worth ; the place of safety is for the ill-treated members of the nation ! The flesh in the pot represents the slain ; a rather forced application of the figure, it may be admitted ; hence Kr. renders *the wounded*, i.e. the oppressed, as in v.<sup>6</sup> ; but the context implies more than that, cp. 6<sup>7</sup> 30<sup>11</sup>. Without pressing the figure in detail, the general sense is that positions will be reversed.—*and you 'I' will bring forth*] as refuse, to be cast away.—8. *A sword ye feared*] You feared to be treated like the exiles ; you fancy yourselves safe in Jerusalem ; but you will share the fate of your countrymen ! For the prophetic antithesis cp. 35<sup>6</sup>, Is. 66<sup>3b</sup> 4<sup>a</sup>. Rothstein would omit vv.<sup>8</sup>. 9<sup>a</sup> on the ground that security, not fear, is in the mind of the leaders, and that the *sword* comes in v.<sup>10</sup> ; but the connexion of thought between this v. and the preceding can be traced as suggested above.—9. For the *strangers* see 7<sup>21</sup> n., and for *acts of judgement*, 5<sup>10</sup> n.—10. *on the border of Israel*] See 6<sup>14</sup> n. The reference is to the tragedy at Riblah, 2 K. 25<sup>18-21</sup> = Jer. 52<sup>24-27</sup>. This v., at any rate, and perhaps v.<sup>9</sup>, must have been written after 586 B.C.—Vv. 11 and 12 are om. by G<sup>B</sup> : a scribal note on vv.<sup>9</sup>. 10. *It shall not be* has no proper antecedent ; *pot . . . flesh* reproduce the words of v.<sup>7</sup> ; v.<sup>11b</sup> = v.<sup>10a</sup> ; v.<sup>12a</sup> = v.<sup>10b</sup>. In v.<sup>12</sup> it is the heathenism of Israel which calls for judgement, whereas in v.<sup>6</sup> it is the blood-guiltiness of those in power. Moreover, v.<sup>12</sup> does no more than repeat the language of the Law of Holiness ; see 5<sup>6</sup> n.—13. While Ez. is delivering his prophecy, vv.<sup>4-9</sup>, Pelatiah suddenly dies ; cp. Acts 5<sup>5</sup>. It is to be remembered that everything happened in vision. The prophet was shewn the leaders plotting together ; still in his trance he felt himself moved to prophesy ; he saw Pelatiah fall down dead ; startled and dismayed he cried for mercy—all in vision. The narrative gives us to understand that the death of Pelatiah in Jerusalem occurred at the very moment when Ez. in Babylonia saw it happen, and that the vision was confirmed when news of the event arrived later on. The prophet, in fact, was endowed with what we should call second sight ; he could see things at a distance and in the future ; as, for example, the day on which the siege of Jerusalem began, the death of his wife, the moment when his dumbness should cease, 24<sup>2</sup>. 16. 27 ; in each case the exercise of this faculty is assigned to the divine

inspiration.\*—*and I fell upon my face*] Cp. 1<sup>28</sup> n.—*Ah! Lord Jahveh*] See 4<sup>14</sup> n.; and for the prophet's intercession, 9<sup>8</sup> n.—*'art' thou going to make a full end*] So 20<sup>17</sup>, Jer. 5<sup>18</sup> 30<sup>11</sup> 46<sup>28</sup>, Zeph. 1<sup>18</sup>.—Vv. 14–21 hold out to the exiles a promise of restoration, and denounce the people of Jerusalem. The connexion with the preceding vision is far from clear. Perhaps it was the prophet's question as to the future of Israel, v. 13, that induced some later writer to supply the kind of answer which Ez. would have given. The people left behind are wholly undeserving of pity, vv. 15b. 21; the hope for the future lies with the dispossessed and scattered exiles, who will be brought back, and become the true people of God, vv. 17–20. A prophecy of consolation is out of harmony with Ez.'s tone at this period; and he cannot be responsible for the clumsy sentences of the present passage, which, however, does reflect his view of the exiles as compared with the inhabitants of Jerusalem; see 5<sup>10</sup> n. and Jer. 24.—14. *And the word of Jahveh came to me, saying*] Cp. 6<sup>1</sup> 7<sup>1</sup> 12<sup>1</sup>. The formula, introducing a fresh section, shews that vv. 15–21 were not the original sequel of vv. 1–13.—15. This and the next two vv. form one long sentence, which is twice interrupted by *therefore say, Thus saith Jahveh* vv. 16a 17a. To make the construction intelligible, translate: *Thy brethren . . . of whom the inhabitants of Jerusalem say . . . (v. 15) . . . because I removed them . . . and because I scattered them . . . and became to them . . . (v. 16) . . . therefore will I gather you (v. 17)*. In v. 15 the sentence is held in suspense, v. 16 resumes it, v. 17 introduces the apodosis.—*thy brethren* ' ', *the men of thy 'captivity'*] See crit. note. Ez.'s fellow-exiles are meant, perhaps, too, the exiles of 586 B.C.—*and the entire house of Israel*] Cp. 20<sup>40</sup> 35<sup>15</sup> 36<sup>10</sup>; apparently the descendants of the Northern Israelites who were taken captive after the fall of Samaria in 722 B.C. The Jewish commentators find a reference in these two clauses to the captivities of the 8th and 6th cents.—*have said, 'They are' far away from Jahveh; to us the land is given for a possession*] *ff* *be far away*, imperat.; read the pf. The people of Jerusalem claimed to be the rightful heirs and owners of the land; see 33<sup>24</sup>. Their words shewed that the crude old idea was still

\* Hertrich *Ezechielprobleme* 1932, 87 ff., thinks that the explanation given above is incredible at the present day. His general view is that Ez. prophesied not in Babylonia, but in Jerusalem; accordingly, the prophet is here telling what took place in the temple before his bodily eyes; he was moved to denounce Pelatiah so strongly that the man fell down dead on the spot. Hertrich argues with much force, but his view involves the assumption that the narrative owes its present setting to a later editorial theory, which turned the prophet of Jerusalem into a clairvoyant in Babylonia, and made the episode occur in a vision. It seems less hazardous to take the narrative as it stands.

current: exile from the soil meant exile from Jahveh; cp. 1 S. 26<sup>19</sup>.—16. *I have scattered you among the lands*] So of the past 20<sup>23</sup> 28<sup>25</sup> 36<sup>19</sup>; and as a threat 22<sup>15</sup>, Dt. 28<sup>64</sup>, Jer. 9<sup>15</sup>. Ez.'s phrases are used throughout this section.—*and I became to them a sanctuary in small measure*] Usage elsewhere shews that the advb. *but little, in small measure* has reference to degree rather than time, cp. 2 K. 10<sup>18</sup>, Zech. 1<sup>15</sup>. The exiles were deprived of Jahveh's Presence and of the sacrificial worship in the temple, yet they had not forfeited His protection, and it was His purpose to bring them back; for though God did not need the temple, the people did, cp. 2 Macc. 5<sup>19</sup>.  $\mathfrak{C}$  paraphrases 'And I gave them synagogues which rank second to my temple'; hence the mediaeval Jewish name for a synagogue, 'little sanctuary.'—*among the lands whither they are come*] So 12<sup>18</sup> 36<sup>20</sup>. 21. 22 (*the nations for the lands*).—17. *therefore will I gather you*] The promise is frequently repeated, e.g. 20<sup>34</sup>. 41f. 28<sup>25</sup> 29<sup>13</sup> 34<sup>13</sup> 36<sup>24</sup> 37<sup>21</sup> 38<sup>8</sup> 39<sup>27</sup>. Ez. takes up the language of Jer. and Deut.; see Jer. 23<sup>3</sup> 29<sup>14</sup> [*? Jer.'s*] 31<sup>8f.</sup> [*? Jer.'s*] 32<sup>37</sup>, Dt. 30<sup>3</sup>. 4. With the later prophets this *gathering* of the exiles is a constant theme, Is. 43<sup>51</sup>. 54<sup>7</sup> 56<sup>8</sup>, Hos. 8<sup>10</sup> (prob. an addition), Mic. 2<sup>12</sup> 4<sup>6</sup>, Zeph. 3<sup>19f.</sup>, Zech. 10<sup>8</sup>. 10, Neh. 1<sup>9</sup>.—*and I will give you the country of Israel*] For the idea, in varying phraseology, cp. 20<sup>42</sup> 28<sup>25</sup> 34<sup>13</sup> 37<sup>21</sup> 39<sup>28</sup>. Again an echo from Jer. and Deut.; see Jer. 23<sup>3</sup> 29<sup>14</sup> 31<sup>12-14</sup>, Dt. 30<sup>5</sup>.—18. Restoration is to be the signal for reformation. The first task of the exiles on their return will be to put away *the detestable things* out of the land; so Jer. 4<sup>1</sup>, Zech. 9<sup>7</sup>, and see 5<sup>11</sup> n. The abominations of idolatry must be removed before the ideal nation of the future can come into existence; cp. 14<sup>6</sup> 18<sup>30f.</sup> 20<sup>43</sup> 36<sup>25</sup>. 31 43<sup>10</sup>.—19. *And I will give them one heart and a new spirit*] Parallel to Jer. 32<sup>39</sup> *one heart and one way*, where  $\mathfrak{C}$  [*Jer. 39<sup>39</sup>*] reads 'another way and another heart,' a doubtful improvement on  $\mathfrak{H}$ . Similarly here  $\mathfrak{C}$  reads 'another heart and a new spirit,' while 3 MSS and  $\mathfrak{S}$  give *a new heart and a new spirit*, in conformity with Ez.'s phrase elsewhere, 18<sup>31</sup> 36<sup>26</sup>, cp. Ps. 51<sup>12</sup> [10]; and  $\mathfrak{U}$  writes the same epithet 'fearful' in both clauses. If this be original,  $\mathfrak{H}$  may have been altered to match Jer. 32<sup>39</sup>. According to Hebr. ideas, heart and spirit together constitute man's inner being, the *heart* his mental activities, the *spirit* his conscious life; but *spirit* has associations with the wind or energy of God (e.g. v.<sup>5</sup>), so where used of man the word suggests the presence of a divine element in human consciousness. As a whole, the expression means that God will bestow a new energy or will on sinful men.—*in the midst of 'them'*] So many MSS and the Vrs.;  $\mathfrak{H}$  *in the midst of you*.—*and I will put away the heart of stone . . . a heart of flesh*] If the home-coming Jews

*put away* the external obstacles (v.<sup>18</sup>), Jahveh will *put away* the internal. For the figures cp. 36<sup>28</sup>, Zech. 7<sup>12</sup>, 2 Cor. 3<sup>3</sup>; Milton, *Par. Lost* xi. 2-5. Ez. always teaches that the community of the future is to be built up of converted individuals.—20. *walk in my statutes and observe my judgements*] Cp. v.<sup>12</sup> 5<sup>n</sup>: the Deuteronomic ideal of religion; though *walk in my statutes* is a characteristic phrase of H.—*and they shall become to me a people, and I will become to them a God*] So 14<sup>11</sup> 36<sup>28</sup> 37<sup>23</sup>. 27. The relation between Jahveh and Israel is conditional; it depends upon the people's loyalty. According to the popular idea, common to Semitic religions, the Deity was bound to His people by natural ties, so to speak; the prophets and law-givers, on the other hand, insisted that the bond was a moral one; cp. Hos. 1<sup>9</sup>. This double formula first becomes current in Jeremiah's teaching, e.g. Jer. 7<sup>23</sup> 11<sup>4</sup> 24<sup>7</sup> 30<sup>22</sup> 31<sup>1</sup>. 33 32<sup>38</sup>; it is found in Dt. 29<sup>12</sup>, cp. 26<sup>17</sup>. 18 2 S. 7<sup>24</sup>=1 C. 17<sup>22</sup>, Zech. 8<sup>8</sup>; then in H, Lev. 26<sup>12</sup>; and once in P, Ex. 6<sup>7</sup>. Elsewhere P drops the correlative *they shall become to me a people*, Gen. 17<sup>7</sup>. 8, Ex. 29<sup>45</sup>, Lev. 11<sup>45</sup>, Num. 15<sup>41</sup>, similarly in H, Lev. 22<sup>33</sup> 25<sup>38</sup> 26<sup>45</sup>, Ez. 34<sup>24</sup>, for P carefully avoids any suggestion which would make the covenant a contract between two parties; it is wholly a self-determined act of God.—21. *'But these, after' their detestable things . . . their heart goeth*] So Co. and others for *fit's* unintelligible *but unto the heart of* etc. After v.<sup>20</sup> a change of subject is wanted; v.<sup>21</sup> should be a final sentence on the inhabitants of Jerusalem. *Their heart goeth* requires the prep. *after*, cp. 20<sup>16</sup> 33<sup>31</sup>; so *Ⲛⲓ*.—22. When vv.<sup>1-13</sup> with the additions in vv.<sup>14-21</sup> were inserted, it became necessary to pick up the thread of the narrative from the point where the break had occurred; hence the present v. repeats the words of 10<sup>19a</sup>. To make the link complete the editor ought to have written *and the wheels beside them 'raised themselves from the earth,'* so Co. Toy Kr.—*and the glory . . . above*] From 10<sup>19b</sup>.—23. *And the glory went up from over the midst of the city*] The temple where the Glory had appeared was not in the midst of the city; but perhaps the words, if correct, need not be taken literally, though *from over the eastern gateway* 10<sup>19b</sup> is what we should expect.—*and stood upon the mount which is on the east of the city*] i.e. the Mount of Olives, as *Ⲛ* explains; cp. Zech. 14<sup>4</sup>. The Glory paused, as if unwilling to depart, or, perhaps, waiting for some movement on the people's side. There is a suggestive comment in the Midrash: 'R. Jonathan said, Three years and a half the Shēkīnā stayed upon the Mount of Olives, in the hope that Israel would do penance; but they did none,' Midr. R. Lam. fol. 82; TB. *Rosh Hash.* fol. 31a enumerates ten stages by which the Shēkīnā withdrew—'from the mercy-seat to the

cherub, from the cherub to the threshold,' and so on. The vision closes with the Glory standing outside the walls; Jahveh has abandoned His sanctuary and city. Lk. 19<sup>41-44</sup> offers a N.T. parallel.—24. *Then a spirit lifted me up*] The same divine energy which had transported the prophet in his ecstasy to Jerusalem carried him back to the Gôlâ; see 8<sup>3</sup> n.—*in the vision by a spirit of God*] The second term *by a spirit of God* looks like a gloss on the first, though both terms stood in the text which lay before E; again, as in 8<sup>3</sup>, U renders 'in the spirit of prophecy.' It is possible, however, that *by a spirit* is the gloss, and that originally the phrase ran *in visions of God*, as in 1<sup>1</sup> 8<sup>3</sup> 40<sup>2</sup>.—*went up from me*] So of God after appearing in vision Gen. 17<sup>22</sup> 35<sup>13</sup> P.—25. *And I spake to the Gôlâ*] When the prophet returned to his normal state, he told his vision to the elders sitting before him, 8<sup>1</sup>. With the words which Jahveh had caused me to see, i.e. in vision, cp. Am. 1<sup>1</sup>, Jer. 38<sup>21</sup>.

Ch. 11, 1. עשרים ח' E 'about twenty-five'; no improvement, for 25 is not a round number in Hebr. Cp. E 8<sup>16</sup> ὡς εἰκοσι.—אניך E Ιεχωρία as in 8<sup>11</sup>.—3. בקרוב בנות בתים. only here, seems to = בקרוב 7<sup>8</sup>, Dt. 32<sup>17</sup>. E οὐχὶ προσφάτως οἰκοδομηται αἱ οἰκίαι; for οἰκοδομηται<sup>B</sup> pf. indic. pass. = ψαροδομηται<sup>A</sup>, see Thackeray *Gramm.* of O.T. in Gk. § 16, 4. E implies בקרוב בבנות הבתים, for which we might read הבתים בבנות (Hô.), as S 'have we not built houses in the midst of it?' (נקרוב). If the sentence is a question, לא must be corrected to הלא.—5. יהוה יהוה E יהוה יהוה. Usually עלה על לב 14<sup>3</sup> etc. E freely τὰ διαβούλια τ. πνεύματος ὑμῶν. has a sing. fem. suff. referring to a plur. antecedent; G-K. § 135 p.—6. וכלאתם. . . . Two pfs. coupled by weak waw, because in sense they express a single idea, cp. Is. 5<sup>14a</sup> 43<sup>13</sup>, Ps. 38<sup>20</sup>, and see 3<sup>6</sup> n. E renders חלליכם τ. νεκροῦς ὑμῶν? = שחיתכם. For וכלאתם the Or. schools write וכלאתם, noting that the yodh is superfluous.—חלל Vrs. חללים.—7. שבתם. We expect a stronger word, and E writes one, ἐπαράξαι<sup>B</sup> (? a corrupt form of ἐράξατε, Co.), ἐφονεύσατε<sup>A</sup>; there is no need, however, to substitute הכיתם or הרגתם for חלל.—חיה Or. Kth. יהיה, Q. יהיה. Inf. abs.; but c. 50 MSS read יהיה rightly, cp. v. 9, and ETS imply it. Kim says 'היה' in place of 'אתה'.—10. אלהיך E εἰ τοῦ ὁρέων, a mistake for ὁρῶν; cp. in E 1 Regn. 10<sup>3</sup> ὁρεῖ Βενιαμιν, Jud. 2<sup>9</sup> cod.<sup>A</sup>, Ps. 77<sup>54</sup>, and conversely Mal. 1<sup>3</sup>, Ps. Sol. 2<sup>20</sup> εἰ τοῦ ὁρέων [l. ὁρῶν] Αλγυλίου.—11. יהיה i.e. העיר understood from the suff. in v. 9.—12. ואתם יהיו לא must be supplied, E<sup>A</sup>ST. Sometimes the influence of the negative may extend from one clause to another, e.g. 16<sup>47a</sup>, but hardly in such a case as this.—12. E<sup>A</sup> gives a rendering of v. 11 and of the first sentence in v. 12, omitting the rest. S om. עשרתם. . . . by homoio-tel. EF=חלל.—13. אלהיך E οἱμοῦ οἱμοῦ, ct. 4<sup>14</sup>.—14. אלהיך The omission of the interrogative particle is harsh; l. חללה. G-K. § 150 a note. In this phrase אה is the prep., as Jer. 5<sup>18</sup> shews.—15. אהך אחיך An accidental repetition; 5 MSS E<sup>A</sup> read the word once.—אלהיך—redemption Lev. 25<sup>24</sup>, Ru. 4<sup>7</sup>, or the right, the price of redemption Lev. 25<sup>26</sup>, 29, Ru. 4<sup>6</sup>, etc. ETS imply the correct reading גולתך or גולתך.—כל בית ישראל כלה Ez. sometimes writes כל with a suff. after the word qualified, 14<sup>5</sup> 29<sup>2</sup> 32<sup>12</sup>, 36<sup>6</sup> 38<sup>15</sup> 39<sup>18</sup>, cp. Ps. 8<sup>8</sup> 67<sup>4</sup>. 6; and, to give additional emphasis, even when כל comes before the word, 20<sup>40</sup> 35<sup>15</sup> 36<sup>10</sup>, cp. Num. 16<sup>3</sup> P, Is. 14<sup>18</sup>,





to the fate of Zedekiah. At Jahveh's bidding, Ez. in the sight of all, plays the part of an exile; in the daytime he collects his bundle of necessities, digs through the wall of his house as though forced to find an exit, and in the evening sets out on his journey. Such was the symbol as actually performed; but when he came to write it down some years later, Jerusalem had fallen (586 B.C.): the city was broken through, and Zedekiah was captured while attempting to escape by night, and carried off to Riblah, where his eyes were put out, and afterwards to Babylon, where he was thrown into prison, 2 K. 25<sup>4-7</sup>=Jer. 39<sup>2-7</sup> 52<sup>7-11</sup>. In the light of this tragedy the prophet looked back upon his symbolic actions six years before; he saw the hand of God in them; what he had represented as happening to the people could be applied to Zedekiah too, and he made such changes in his narrative as were required to bring out its full significance. Thus interpreted, 12<sup>1-16</sup> is neither an exact prediction of Zedekiah's end, for it is not the way of prophecy to forecast the future in detail; nor can we regard it as a *vaticinium ex eventu*, though some adopt this view (e.g. Sm. HÖ.); the passage is to be understood in accordance with the analogy of prophecy, as Giesebrecht has shewn with admirable insight (*Die Berufsbegabung* u.s.w. 1897, 166-171). Glosses and corruptions obscure the text in places, but there is no great difficulty in distinguishing the original form of the symbols from the subsequent adaptation.

Ch. 12, 1. *And the word of Jahveh came unto me, saying*] The formula is repeated six times in this and the following sections, at the head of each, vv.<sup>8. 17. 21. 26</sup> 13<sup>1</sup>.—2. *thou art dwelling in the midst of a rebellious house*] The exiles at Tel Abib were no more inclined to heed the prophet's warnings than the people of Judah, cp. 3<sup>26f.</sup>. In the words that follow, *which have eyes to see and they see not* etc. there may be an allusion to the acted prophecies in ch. 4; Jeremiah uses the same language, 5<sup>21</sup>, cp. Mk. 8<sup>18</sup> and Is. 6<sup>9f.</sup>.—3. *furnish thee to go into exile*] Lit. *make thee vessels of exile*; again an echo from Jeremiah, see 46<sup>19</sup>. For *make* in the sense of *prepare* cp. Jud. 6<sup>19</sup>, Neh. 13<sup>7</sup>; the *vessels* or *baggage* would be such necessities as exiles carry in bundles on their shoulders.\*—' *by day in their sight* ] ff prefixes *and go into exile*, merely an accidental repetition of the word before. The symbol was to be acted in daylight so that all could see; to make any impression on the 'rebellious house' publicity was essential, and at this time Ez. had some

\* Trains of captives with their scanty baggage, escorted by soldiers to Assyria, are vividly portrayed on the sculptured panels from Kouyunjik (8th cent. B.C.); Layard *Monuments of Nineveh* Second Series 1853, plates 18, 19, 26, 33, 34.

hopes of his countrymen. But the emphasis on publicity seems exaggerated; *in their sight* (lit. *before their eyes*) occurs six times in vv.<sup>3-6</sup>, in some cases no doubt by accident.—*to another place*] Not necessarily far away, but far enough to show what the action meant.—4. *And thou shalt bring forth*] i.e. out of thy house, a detail added to the command in v.<sup>3</sup>.—*and thou shalt go forth in the evening before their eyes*] The baggage is prepared and brought out of doors in the daytime; at evening, when the air grows cooler, the exile is to start. Later on *the evening* was seen to have a further significance, v.<sup>12</sup>.—*as men go forth into exile*] Lit. *as goings forth of exile*, abstract for concrete; cp. 26<sup>10</sup> *as men enter* (lit. *as entrances*) *into a city*, and similarly 33<sup>31</sup>. The words may be a gloss on the previous sentence.—5. *In their sight dig thee through the wall, and 'go' forth by it*] Houses in Babylonia were built of sun-dried bricks. The word for *wall* here is *hîr*, which generally means the wall of a house or chamber, e.g. 1 S. 18<sup>11</sup>, Am. 5<sup>19</sup>, ch. 8<sup>7</sup>; the wall of a city is *hômâ*, e.g. 26<sup>4</sup>.<sup>92</sup>, Jer. 39<sup>8</sup>. The prophet is told to force an exit from his house instead of leaving it by the usual way: a sign of ruined homes and desperate efforts to escape, cp. Am. 4<sup>3</sup>. As events turned out, the sign was read in a literal sense, v.<sup>12</sup>. The causative form *bring forth* in *th* should be changed to the intrans. *go forth* Vrs., to avoid anticipating v.<sup>6</sup> *thou shalt carry*; a similar change in the same vb. is needed in vv.<sup>6a</sup>.<sup>7b</sup>.—6. *in their sight*] should come at the end of v.<sup>5</sup>, as in vv.<sup>3a</sup>.<sup>4a</sup> and b.<sup>7b</sup>, in each case at the end of a clause.—*in the thick darkness thou shalt 'go' forth*] The noun is very uncommon, and outside the present passage (vv.<sup>7</sup>.<sup>12</sup>) occurs again only in Gen. 15<sup>17</sup> JE. It does not seem to be in place here; for Ez. was told to go forth *in the evening*, when people could see him (v.<sup>4</sup>); *thick darkness* would render his action invisible. Properly the word is connected with the allusion to Zedekiah's attempted escape under cover of night, v.<sup>12</sup>; it may have been inserted here and in v.<sup>7</sup> when the prophet discovered what his going forth *in the evening* really meant.—*thy face shalt thou cover and not see the land*] How can this symbol be applied to the exiles? Giesebrecht thinks that it represents their grief, since it was the custom to *cover the head* (a different vb.) in time of calamity or sorrow, 2 S. 15<sup>30</sup>, Jer. 14<sup>31</sup>, Est. 6<sup>12</sup> 7<sup>8</sup>. But nothing is said about grief in the instruction to the prophet: he is to cover his *face*, i.e. his eyes, *and not see the land*; clearly alluding to Zedekiah, not to the exiles. The whole sentence has been incorporated from v.<sup>12</sup> together with the latter's incorrect *not see* (for *not be seen*) and the gloss *the land*. It will be noticed that this piece of symbolism is not mentioned in v.<sup>7</sup>, which recapitulates the actions ordered in vv.<sup>3-6b</sup>,—

for I appoint thee to be a sign] See v.<sup>11</sup> and 24<sup>24-27</sup>; cp. Is. 8<sup>18</sup> 20<sup>3</sup>, Zech. 3<sup>8</sup>. Persons and deeds, as well as the spoken word, are sometimes used by God to convey the prophetic message.—7. *And I did as I was commanded*] Similarly 24<sup>18</sup> 37<sup>7</sup>.—*I digged me through the wall by force*] Lit. *by hand*, which, as Is. 28<sup>3</sup> shews, can have a figurative sense, *by strength*, or *power*, but hardly in prose as here. G<sup>3</sup> Co. Toy He. om. the word.—*in the thick darkness I 'went' forth*] Inserted here, as in v.<sup>6</sup>, to make the reference to Zedekiah more explicit.—8. *in the morning*] Cp. 24<sup>18</sup>.—9. The 'rebellious house,' i.e. Ez.'s fellow-exiles (cp. v.<sup>2 n</sup>), had apparently asked the question on the previous evening, when the performance was over. For a similar enquiry and explanation cp. 24<sup>19-21</sup>.—10. *Say unto them*] This and the next v. begin with the same word *Say*; the sentences which come between, though they may be based upon a saying of Ez., do not agree with their present context. The text reads lit. *the prince (is) this utterance in [or against] Jerusalem and all the house of Israel which are in the midst of them*. See crit. note for the plausible explanation suggested by Herntrich. The *prince* comes too soon, for at this point the prophet is going to explain that his symbolic acts apply to the people and their captivity.—11. Omitting, therefore, the whole of v.<sup>10</sup> except the first two words, and *Say* in v.<sup>11</sup>, we may restore the text as follows: *Say unto them* (the colony at Tel Abīb), *I am a sign to you: as I have done so shall it be done to them* (the people of Jerusalem); *into exile, into captivity, shall they go*. This attempt to recover the original connexion follows Rothstein's conjecture in the main.—12. In this and the next two vv. the allusion to Zedekiah becomes plain. After the catastrophe of 586 B.C., Ez. recognized the full meaning of what he had prophesied in 592/1 B.C.: the symbols denoted not only the flight of the people from their ruined homes in the evening (vv.<sup>3-5</sup>), but Zedekiah's attempt to escape from the shattered city in the dark. As originally performed the prophet's actions gave no hint of Zedekiah's disguise and blinding; these particulars are now mentioned vv.<sup>12, 13</sup>, and anticipated by insertions in vv.<sup>6, 7</sup>. *And the prince who is in the midst of them*] Ez. avoids the title of *king* (*mēlek*) when speaking of Zedekiah, and always calls him *the prince* (*han-nāsi'*); cp. 7<sup>27 n</sup>.—*he shall carry (his belongings) on the shoulder*] as about to go into exile, v.<sup>3 n</sup>.—*'and' in thick darkness he shall go forth*] See v.<sup>6 n</sup>., and cp. 2 K. 25<sup>4</sup>, Jer. 39<sup>4</sup> 52<sup>7</sup> *by night*.—*through the wall they shall dig to bring 'him' forth thereby*] The plur. subj. of *dig* will be Zedekiah's attendants. In the history it is said that the king fled *by way of the gate* on the S.E.—a trifling inconsistency; at the same time the prophet knew

that a breach was made in the city, 2 K. 25<sup>4</sup>, Jer. 39<sup>2</sup> 52<sup>7</sup>, and recognized the point of forcing an exit v.<sup>7</sup>.—his face shall he cover 'in order that' he may not 'be seen' visibly' ] So we must read the text, with some help from G. Lit. *𐤀𐤏𐤃𐤃* runs his face shall he cover because he shall not see with the eye, he, the land. Not only is the grammar impossible, but the mention of Zedekiah's blinding premature; at this moment, while the king is trying to escape, the land must be Palestine, not Babylonia; the blinding does not come till v.<sup>13</sup>, when he is carried off to Riblah. *𐤀𐤏𐤃𐤃* was led astray by reading the verb as active, he shall not see; but G knew the correct pronunciation, as well as the correct form of the preceding conjunction, and read *in order that he might not be seen by the eye*: Zedekiah covers his face, hoping by the disguise to elude recognition; cp. Job 24<sup>15</sup>. This makes excellent sense, and at the same time offers a clue to the text as we have it. Once on the wrong track, *𐤀𐤏𐤃𐤃* had to provide an object for *he shall not see*, and wrote the land, suggested by v.<sup>13</sup>, adding *he* in reference to Zedekiah; while G, having started correctly with *not be seen*, but finding *𐤀𐤏𐤃𐤃*'s addition already in the text, was driven to complete it with '*and he the land shall not see.*'—13. *And I will spread my net over him, and he shall be caught in my snare*] Repeated in 17<sup>20</sup> cp. 19<sup>8</sup> (of Jehoiachin), and in 32<sup>3</sup> (of Pharaoh); for Jahveh imagined as a hunter cp. Hos. 7<sup>12</sup>, Job 19<sup>6</sup>; here the significant thing is that He uses His implements, as in 21<sup>8</sup> [3] He draws His sword, against Israel. The figures describe the capture of the king by the Babylonians.—*and I will bring him to Babylon*] Again in 17<sup>20</sup>; see 2 K. 25<sup>7</sup>, Jer. 39<sup>7</sup> 52<sup>11</sup>.—*but it he shall not see*] The Jewish king, who had broken his oath of allegiance (17<sup>1-21</sup>), had his eyes put out not only as a punishment, but to render him unfit to rule. This kind of barbarity was more characteristic of the Assyrians (e.g. KB. i. 113) than of the Babylonians; but the neo-Babylonian empire shewed that it would not be merciful, as the Babylonians had often been in the past (Rogers *Hist. of Bab. and Assy.* ii. 520).—14. *his 'helpers'*] So G L T S; *𐤀𐤏𐤃𐤃* reads *his help*, the abstract used in a concrete sense, as in Gen. 2<sup>18</sup>. 20. The army of Zedekiah will be incapable of defending him.—*and all his troops*] An interesting word, because pure Akkadian, *agappu* = 'wing,' and only used by Ez., always in a metaph. sense like the Lat. *ala*; 17<sup>21</sup> (of Judah), 38<sup>6</sup>. 9. 22 39<sup>4</sup> (of Gog).—*I will scatter to every wind etc.*] See 5<sup>10</sup> n. 12.—15. See 20<sup>23</sup> n. This v. refers to the people of Jerusalem, and so continues v.<sup>11</sup>; it has been separated from its context by the insertion of vv. 12-14. *And they shall know etc.* is the formula which brings the decree of judgement to a close; 6<sup>10</sup> n.—16. *And I will*

*leave of them a few survivors*] Lit. *men of number*, i.e. men few in number; for the idiom cp. Gen. 34<sup>30</sup>, Dt. 4<sup>27</sup>, Ps. 105<sup>12</sup>; and especially Jer. 44<sup>28</sup>; see 6<sup>8</sup> n. In the catastrophe which is coming upon Jerusalem, those who are not destroyed will be scattered among the nations and thus preserved, not for their own sake, however, or for the sake of the heathen, but for the sake of Jahveh's honour: to let the world know that the fall of the Jewish state was due to Israel's sin, and not to Jahveh's inability to protect His own. If Ezekiel so far mitigates his forecast as to allow that some few will escape the general ruin, his sole concern is to vindicate the ways of God. In his passion for the honour of Jahveh the prophet may seem both more and less than human; but only men of his stamp could save the true religion. Probably this v. is an after-thought, parallel to 14<sup>21-23</sup>; for *I will leave of them a few survivors* can hardly refer to those mentioned in v.<sup>15</sup>, who are already dispersed and have escaped destruction; moreover, v.<sup>15</sup> has ended the section with the concluding formula (Herrm. *Ez.-studien* 95).—*and they shall know*] i.e. prob. the Jewish survivors, not the heathen: the subj. is the same as that of *they shall tell*.

Vv. 17-20. The prophet now represents symbolically the hardships of the siege. He had done this before, 4<sup>10f. 16f.</sup>, and in much the same way; thus *eating with anxiety, drinking with dismay*, the *desolation* of the land and people, v.<sup>19</sup>, have their parallels in 4<sup>16. 17</sup>. But the actions, though similar in aim, are designed to bring out different points, in ch. 4 the scarcity of provisions, here the terror which accompanies the meal, so that the present symbol cannot fairly be described as a weaker version of the other; the prophet may well have repeated himself with a different emphasis in detail. Cp. the symbolic action in 21<sup>11f. 16f.</sup>.—18. *thy bread shalt thou eat with shaking*] The word *rá'ash* is generally used of an *earthquake*, e.g. 3<sup>12</sup> 37<sup>7</sup>, and, poetically, of forces in battle which seem to shake the earth, e.g. Is. 9<sup>4</sup>, Jer. 47<sup>3</sup>, Job 39<sup>24</sup> 41<sup>21</sup>; only here of a person, but cp. the *verb* in 27<sup>28</sup>.  $\text{E}$  renders  $\mu\epsilon\tau' \ \delta\delta\upsilon\eta\eta\varsigma$ .—*and thy water . . . with trembling and anxiety*]  $\text{E}$  has both words, but in v.<sup>19</sup> only the second is repeated; perhaps *trembling* and are a scribe's addition.—19. *concerning the people of the land*] Those left behind in Judah, the general populace (*am hā-āreš*) as distinct from the prince and ruling classes, 22<sup>29</sup> 45<sup>22</sup> 46<sup>3. 9</sup>, Jer. 34<sup>19</sup> etc. The phrase does not refer to Ez.'s fellow-exiles.—*to the inhabitants of Jerus. in the country of Isr.*] has the look of an explanatory gloss on the preceding term.—*their bread . . . with anxiety and their water with horror . . .*] Cp. 4<sup>16</sup>. For *anxiety* cp. the vb. in 1 S. 9<sup>5</sup> 10<sup>2</sup>.—*in order that 'their' land may be desolate (and emptied) of its fullness*] A

pregnant construction, as in 32<sup>15</sup>, lit. *desolate from its fullness*, so as to be no longer full; & ἡ γῆ σὺν πληρώματι αὐτῆς and in 32<sup>15</sup>. An easier, but not necessarily more correct, form of the expression occurs in 19<sup>7</sup> 30<sup>12</sup> (the) land and its fullness & καὶ τὸ πλήρωμα αὐτῆς. In 11's *her land* the pron. must refer to Jerusalem as representing the nation; better *their land*.—20. *And the inhabited cities shall be ruined*] Cp. 35<sup>4</sup>, Lev. 26<sup>31-33</sup>. The next sentence merely repeats v.<sup>19b</sup>.

Ch. 12, 2. בַּתֵּךְ בֵּית הַחַיִּי] & ἐν μέσῳ τῶν ἀδικῶν αὐτῶν, a free rendering; 11 is supported by cl. b, cp. 2<sup>6, 7</sup> etc.—אֲנִי־וְאֵלֶיךָ Vrs. 'אֵלֶיךָ. S om. וְאֵלֶיךָ and וְאֵלֶיךָ, as usual in similar cases; Co. 150.—3. נִלְיָה] Dittogr. of נִלְיָה; the word anticipates נִלְיָה in cl. b and נִלְיָה in v.<sup>4</sup>.—נִלְיָה] S om. and the following נִלְיָה, cp. v.<sup>2</sup> n.; indeed the whole sentence נִלְיָה . . . נִלְיָה may be an explanatory gloss on cl. a (Herrm.).—אֲנִי יִרְאוּ & ὅπως εἰδῶσιν wrongly.—4. כִּנְיָה] S om. the particle of comparison—[אֲנִי יִרְאוּ] & S om. the second word, which, however, makes the phrase parallel to נִלְיָה in cl. a.—כִּנְיָה נִלְיָה] For the plur. in comparison cp. Gen. 21<sup>16</sup>. & ὡς ἐκπορεύεται ἀλχυμῶτος (?=נִלְיָה) S 'as in captivity' & sicut egreditur migrans. Ro. suggests כִּנְיָה נִלְיָה, but there is no need to alter 11. Herrm. would om. נִלְיָה: כִּנְיָה נִלְיָה as a gloss; v.<sup>5</sup>, however, seems to require נִלְיָה at the beginning.—5. וְהִנֵּה] The omission of an obj. is harsh; 1. וְהִנֵּה.—6. נִלְיָה] S om., E=נִלְיָה, which Ro. inclines to adopt.—נִלְיָה] & S; 'נ' prob. by metathesis from the root which occurs in Arab. *ghafala*= 'become covered with clouds.' & κεκρυμμένος, so vv.<sup>7, 12</sup>—נִלְיָה] 1. נִלְיָה cp. v.<sup>12</sup>; see v.<sup>5</sup> n.—7. כָּל־כִּנְיָה] & κατὰ πάντα ὅσα ἐνετείλατό μοι S 'as he commanded me' & sicut praeceperat mihi Dominus; but 11 is supported by 24<sup>18</sup> 37<sup>7</sup>—נִלְיָה] may be a miswritten form of וְהִנֵּה. Kr. Ehrh. prs. בֵּיתִי, not very happily.—וְהִנֵּה] 1. יִרְאוּ. Kr. Ehrh. prs. בֵּיתִי, not very happily.—10. אֲנִי יִרְאוּ] & κύριος κύριος. In chs. 1-20 this rendering occurs again only five times, 13<sup>20</sup> 14<sup>6</sup>, 20<sup>38, 39, 40</sup>.—נִלְיָה] may be rendered *the prince is* (the subject of) *this utterance*. In this sense נִלְיָה does not occur elsewhere in Ez., and Hertrich *Ezechielpr.* 123 accounts for it by comparing Jer. 23<sup>33</sup> (*sic*) אֲנִי הַמֶּלֶךְ . . . אֲנִי הַמֶּלֶךְ; Ez. adopts Jeremiah's word-play, but applies it to Zedekiah, whom he deliberately styles הַמֶּלֶךְ, not הַנָּשִׂא. The Vrs. imply the existing text: & ὁ ἀρχὼν καὶ ὁ ἀφηγούμενος ἐν'Ιερ., which & corrects to [εἰπόν] τῷ ἀρχόντι κ.τ. ἀφηγούμενος (see Co. 70) & 'upon the prince is laid this burden' & super ducem onus istud S 'the prince shall bear this burden.' To recover the original form of vv.<sup>10, 11</sup> it is better to adopt some such explanation as is suggested in the commentary; emendations, e.g. נִלְיָה Niph. ptc. (Be.), נִלְיָה (Kr.) for הַנָּשִׂא, do not go below the surface. The pron. after the rel. (אֲנִי הַמֶּלֶךְ) is not in itself objectionable, cp. 43<sup>19</sup>, Dr. § 199 *Obs.*; but for הַנָּשִׂא l. הַנָּשִׂא if the word belongs here.—11. אֲנִי הַמֶּלֶךְ] your symbol, addressing the audience. & does not recognize the suff., ἐγὼ τέρατα ποιῶ. . . ילכו . . . referring to the people of Jerusalem. The sudden change from 2nd to 3rd pers. is awkward, and & did not understand it, οὕτως ἐστὶ αὐτῶ. For uniformity S turns לֹא into לֹא and לֹא into לֹא, destroying the sense.—[נִלְיָה נִלְיָה] The asyndeton creates suspicion; the second word may be an alternative from the margin.—12. נִלְיָה] S=נִלְיָה, cp. v.<sup>11</sup> n.—נִלְיָה] Dr. § 125 defends the construction as an instance of the impf. with ך, instead of the pf. c.w.c., introducing the apodosis, *in the thick darkness, then he shall go forth*,

and cps. 31<sup>11</sup> ואחנהו, 33<sup>31</sup> ויבאו; but the present case is so unnatural that most prefer to read יצא with  $\mathfrak{S}$ ;  $\mathfrak{F}$  om. the conjn., in caligine egredietur.—[יחורו]  $\mathfrak{S}$  [להחיות]  $\mathfrak{S}$   $\tau\omicron\upsilon\varsigma$  ἐξελεθῆναι αὐτὸν=אָזְלָה Co. and many,  $\mathfrak{S}$ =וָיָצָא; better להחיות Kr.—[יען אשר] always=*because*, generally followed by a pf., once by an impf. 44<sup>12</sup>, and then of a frequentative act in the past; but here *because he used to see* is impossible. Hence Co. and mods. read אשר שָׁרָה= $\mathfrak{S}$   $\delta\pi\omega\varsigma$  and  $\mathfrak{S}$  similarly, which Ez. uses elsewhere 20<sup>26</sup> 31<sup>14</sup> 36<sup>30</sup> 46<sup>18</sup>.—[לֹא יֵרָאָה לְעֵינַי]  $\mathfrak{S}$   $\delta\pi\omega\varsigma$  μὴ ὁραθῇ ὁφθαλμῷ, preserving the true pronunciation יֵרָאָה Niph. לְעֵינַי not *by the eye*, but *after the manner of the eye*, *visibly*, לְ of norm, cp. Is. 11<sup>3</sup>, and the phrase לפי חורב, and לעינים 1 S. 16<sup>7</sup> if=*as the eyes (see)*.—[הוא לא האריך] The erroneous punctuation יֵרָאָה required an obj., and אֵם הָאָרֶץ was suggested by יֵרָאָה in v. 13; to make the subj. clear הוא was added.  $\mathfrak{S}$   $\kappa\alpha\iota$  αὐτὸς τῇ γῇ οὐκ ὄψεται, merely rendering  $\mathfrak{F}$ 's addition, with an addition of its own.  $\mathfrak{S}$  om. לעין הוא, and renders that *he may not see the land*, but the reference to Zedekiah's blinding comes too soon.  $\mathfrak{U}$  implies  $\mathfrak{F}$ 's אשר יען, makes לעין=לִנְיָ, and transposes וְהוּא, 'because he was guilty, and he shall not see the land'; Co. 130.—13. [בַּחֲזוֹתַי] From  $\sqrt{\text{חז}}$  *to hunt*, so an implement for hunting, a net 17<sup>20</sup>, Ps. 66<sup>11</sup> (? text); also, by transference to the thing hunted, a prey, ch. 13<sup>21</sup>. In the Pss. בַּחֲזוֹתַי comes from a different  $\sqrt{\text{חז}}$ =*fastness*, e.g. Ps. 18<sup>3</sup>; this word is also written בַּחֲזוֹתַי Is. 29<sup>7</sup> and plur. בַּחֲזוֹתַי ch. 19<sup>9</sup> 33<sup>27</sup>, hence  $\mathfrak{S}$  here ἐν τῇ περιτοχῇ μου.  $\mathfrak{S}$  simply בָּהֶם. Accus. of direction, cp. אֶרֶץ פָּחָד 29<sup>14</sup>; usually אֶל אֵם, e.g. 17<sup>4</sup> 19<sup>4</sup> 40<sup>2</sup>.—14. [בְּיָדָם] Q. אֶרֶץ; 1. בְּיָדָם  $\mathfrak{S}$   $\tau\omicron\upsilon\varsigma$  βροχθεὺς αὐτοῦ. [אֶרֶץ] For the Akk. *agapfu* cp. an inscr. of Tiglath-pileser ii. 'winged birds of the heaven whose wings (*agappešunu*) were coloured purple', Fr. Delitzsch *Ass. HWB.* 17. The word found its way into Aram. as אָפָה, אֶפָה, אָפָה (Syr.)=*wing*.  $\mathfrak{S}$  paraphrases here  $\tau\omicron\upsilon\varsigma$  ἀντιλαμβανόμενος αὐτοῦ, and elsewhere in three different ways, 38<sup>6</sup> n.  $\mathfrak{U}$  'his army',  $\mathfrak{S}$  'those who strengthen him.' Rashi and Kimhi explain rightly, לשון כֹּהֲנִים.—15. חֲזִירֵי . . . [בַּחֲפִצֵי] See 3<sup>30</sup> n.—16. [מִחֲזוֹנוֹ] See 5<sup>12</sup> n.—[בָּאוּ] The pf.=a future pf.; Dr. § 17.—18. [בְּרֵעֵשׁ] Ro. would alter to ברעיה, a less exaggerated term.—19. [שֶׁמֶם אֶרֶץ מִסְלָאָה] The vb., as in 19<sup>7</sup>, may come from שָׁם (*Oxf. Lex.*), cp. יָבֵר Is. 10<sup>16</sup>, יָבֵר Ps. 49<sup>9</sup>; but more prob. from שָׁם (Ges.-Buhl. *Lex.*), cp. יָבֵר Is. 7<sup>4</sup>, יָבֵר Is. 24<sup>9</sup>; G-K. § 67 p. See 6<sup>6</sup> phil. n. For אֶרֶץ 8 MSS read אֶרֶץ. In מִסְלָאָה the מן is privative, cp. Is. 10<sup>18</sup> 23<sup>1</sup> 62<sup>10</sup>; for the construction with שָׁם cp., besides 32<sup>15</sup>, Lev. 26<sup>43</sup>. Some would read here אֶרֶץ וּמִלָּאָה or אֶרֶץ וּמִלָּאָה as 19<sup>7</sup> 30<sup>12</sup>.—[מִחֲזוֹנוֹ] Here מן is causative, cp. Gen. 49<sup>12</sup>, Is. 53<sup>5</sup>.  $\mathfrak{S}$  ἐν ἀσβεβῆ γάρ, confusing מ and נ; cp. in  $\mathfrak{S}$  16<sup>6</sup> 31<sup>7</sup> 32<sup>6</sup>. 12 48<sup>28</sup> phil. notes. γάρ occurs only twice again in Ez., namely, 31<sup>17</sup> 39<sup>16</sup>.—20. [וְהָעִירִים]  $\mathfrak{S}$   $\kappa\alpha\iota$  πόλεις αὐτῶν  $\mathfrak{U}$  וְהָעִירִים.

**Ch. 12, 21-14, 11. Prophets and People.**—A collection of five oracles, dealing with the popular attitude towards prophecy (vv. 21-25); the misinterpretation of Ez.'s message (vv. 26-28); the falsehood of certain prophets and prophetesses (13<sup>1-16</sup>. 17-23); the delusion of enquirers whose hearts were with their idols all the time (14<sup>1-11</sup>).

22. Ez. takes up a *proverbial saying* (*māshāl* cp. 18<sup>21</sup>. and 8<sup>12</sup> n.), which puts into words the popular idea that because the prophecies were not fulfilled they could be ignored.—*What mean ye by . . .*] Cp. 18<sup>2</sup> 37<sup>18</sup>, Ex. 12<sup>26</sup>, 2 S. 16<sup>2</sup>.—*the days grow long, and every vision has perished*] A similar argument from delay is heard in N.T. times: 'all things continue as they



were from the beginning,' 2 Pet. 3<sup>4</sup> and Mt. 24<sup>48</sup> 25<sup>5</sup>; see also *ch.* 11<sup>3</sup> *n.* Here *vision* is not that which was seen by the prophet in his ecstasy (*v.* 2<sup>4</sup>), but the message conveyed to him, as in 7<sup>26</sup>, Hos. 12<sup>11</sup>, Hab. 2<sup>2</sup>. Each prophecy, whether a threat or a promise, has become a dead letter.—23. *I will put an end to*] The tense is a perfect, marking the resolve. *¶* and *I will reverse* vocalizing differently, see 7<sup>24</sup> phil. *n.*; *¶¶* is more expressive, in view of *they shall no more utter it.—the days draw near, and the contents of every vision*] There was an element of truth in the popular saying, and Ez. seems to admit it in his reply: there *has* been a delay, but the fulfilment of the prophecies is close at hand. Such a declaration deserves to be noticed. It is only when religion and morality are concerned that the prophets speak with certainty; as a rule they do not profess to say when their words will be verified on the lower plane of history. The use of *dābhār* lit. *word* for *contents* has no exact parallel elsewhere, though something like it occurs in Is. 2<sup>1</sup> 'the word which Is. saw,' Am. 1<sup>1</sup>, Mic. 1<sup>1</sup>; to match *draw near*, a verb would no doubt be suitable, and *§* actually gives 'the whole vision shall come to pass'; but the very strangeness of *¶¶* is arresting.—24. *there shall no more be any vain vision or flattering divination*] So Toy renders; for the language cp. 13<sup>6-9</sup>. 23 21<sup>34</sup> [23] 22<sup>28</sup>, Jer. 14<sup>14</sup>, Zech. 10<sup>2</sup>. The characteristic of *vain* or *deceiving* prophecy was that it merely echoed the wishes of the people, cp. Is. 30<sup>10</sup>. This *v.* does not naturally follow *v.* 23, and deals with a different matter; it stands by itself, and may have been introduced to form a link with *ch.* 13 (Herrm. *Ez.-stud.* 19).—25. Continuing *v.* 23: there will be no delay; the present generation will see the fulfilment of whatever prophecies Jahveh may vouchsafe.—*for I Jahveh will speak what word I will speak*] This Semitic idiom, known as the *idem per idem* construction, is used when 'the means, or the desire, to be more explicit does not exist,' e.g. 36<sup>20</sup>, Ex. 3<sup>14</sup> 33<sup>19</sup>; see Driver *Sam.* 2 185 f. for further illustrations. A variety of the idiom (with *pf.* tenses) expresses resignation or a resolve, e.g. Gen. 43<sup>14</sup>, Est. 4<sup>16</sup>, Jn. 19<sup>22</sup>.—*it shall no longer be postponed*] The subj. is left undefined: the general scope of the prophecies; cp. 7<sup>5</sup> *n.*

Vv. 26–28. A parallel to vv. 21–25, but not a mere variant. Ez. turns to the colony of exiles, and again starts from a current saying which expresses the popular attitude, this time towards his own prophecies. The people refuse to take them seriously on the ground that they refer to the distant future (cp. Jer. 5<sup>12</sup> 17<sup>15</sup>). The plea is not unlike that in vv. 21–25, and the answer is much the same. Unspiritual minds think only in terms of time, while prophecy insists upon truths which have nothing

to do with 'sooner' or 'later'; but to meet the people on their own ground, Ez. brings his message within the time-sphere: there will be no postponement, the divine words will take effect at once, v.<sup>28</sup>, cp. v.<sup>25</sup>.

Ch. 12, 22. [אבר כל חון]  $\mathfrak{E}$  om. כל, so Hi. Co. Kr., changing the sense; but  $\mathfrak{f}\mathfrak{f}$  is supported by v.<sup>23</sup>.—23. [הַפְּתִיחַ]  $\mathfrak{E}$  και ἀποστρέψω=יָשֻׁבָּה. This read as הַפְּתִיחַ would be in Ez's manner; see 13<sup>13</sup> phil. n.—[וְלֹא יִשְׁלֹו עוֹד]  $\mathfrak{E}$  brings out the sense by supplying an obj., και οὐκέτι μὴ εἰπωσιν τῇ παραβόλῃ ταύτην. Co. 102 gives other illustrations of this freedom; cp. v.<sup>11</sup> phil. n.—[בְּיִשְׂרָאֵל]  $\mathfrak{E}$  οἶκος τοῦ Ἰσρ., pointing to the use of 'ב' as an abbreviation of בֵּית or בְּנֵי, cp. in  $\mathfrak{E}$  20<sup>5</sup> 44<sup>28</sup>; in  $\mathfrak{H}$  Josh. 21<sup>27</sup> וְאֵם בַּעֲתָרָה וְבֵית יִשׁ and בְּנֵי יִשׁ is to be explained in the same way; 'ב' might stand for either. Cp. v.<sup>24</sup> n. and Thackeray *Sept. J.W.* 123.—[וְהָרַב כָּל חוֹן]  $\mathfrak{E}$  κ. λόγος πάσης ὁράσεως, Σ κ. καιρός. Such verbs as וְהָרַב, וְהָרַב Kr., וְהָרַב Ro. have been suggested for וְהָרַב.—24. [בְּקֶסֶם קֶלֶק] Constr. st. before an adj. treated as a noun, cp. [הַקֶּסֶם] Is. 22<sup>24</sup>, [בְּקֶסֶם] ib. 28<sup>4</sup>; G-K. § 128 w. The form בְּקֶסֶם only again 13<sup>7</sup>.  $\mathfrak{E}$  μαρτυρούμενος=מַרְטוּמֵּם.—[בֵּית יִשְׂרָאֵל]  $\mathfrak{E}$  בְּנֵי יִשְׂרָאֵל, so  $\mathfrak{U}\mathfrak{S}\mathfrak{H}$ . Cp. on v.<sup>23</sup>.—25. [וְהָרַב כָּל חוֹן] Prob. the Massorâ intends by the (purely fanciful) stop over וְהָרַב to make the phrase mean *for I am Jahveh* (so AV.), and thus to enforce the distinction between Jahveh and the false seers (Kim.).—[אֲדַבֵּר אֵת אֲשֶׁר אֲדַבֵּר דָּבָר] Similarly v.<sup>28</sup>. [אֲדַבֵּר] at the end is doubly remarkable; it resumes the obj. with emphasis, and it follows when it ought to precede the relative. The nearest parallel is Am. 5<sup>1</sup> וְשֹׁמְרֵי קִינָה 49<sup>34</sup>; Kôn. iii. § 414 q.  $\mathfrak{E}$ 's *λαλήσω τοὺς λόγους μου λαλήσω* does not necessarily imply a different reading, for the Hebr. could hardly be reproduced in Gk.  $\mathfrak{S}$  om. אֲשֶׁר. Many question the correctness of the text (Co. Toy Ro. He.), without sufficient grounds.—[וְהָרַב כָּל חוֹן]  $\mathfrak{E}\mathfrak{S}$  imply וְהָרַב.—[וְהָרַב כָּל חוֹן] The sudden change from mas. (וְהָרַב) to fem. is undoubtedly harsh;  $\mathfrak{E}\mathfrak{S}$  imply וְהָרַב  $\mathfrak{U}$  וְהָרַב, and all read וְהָרַב; but  $\mathfrak{f}\mathfrak{f}$  is supported by the repetition in v.<sup>28</sup>. For the fem. of the vb. to express an indefinite neuter cp. Jud. 11<sup>39</sup> וְהָרַב, Jer. 7<sup>31</sup> וְהָרַב; Kôn. iii. § 323 f.; cp. 7<sup>5</sup> phil. n.—[בֵּית יִשְׂרָאֵל]  $\mathfrak{E}$  οἶκος Ἰ. ὁ παραπικραίνων λέγοντες λέγουσιν, inserting וְהָרַב and אֲדַבֵּר, perhaps only expanding.—28. [לֹא חֶסֶד בְּלִי דָבָר] Here, ct. v.<sup>25</sup>, the fem. sing. vb. is construed with a pl. mas. subj.; the pred. coming first is neuter, cp. 41<sup>25</sup>, Ps. 37<sup>31</sup>; Kôn. iii. § 348 e β.  $\mathfrak{E}$ =יִשְׁכֹּן  $\mathfrak{U}$ =יִשְׁכֹּן.—[אֲדַבֵּר דָּבָר וְהָרַב] Cp. v.<sup>26</sup> n.; impf. with וְ resuming the casus pendens, cp. Jer. 13<sup>10</sup>, Ps. 115<sup>7</sup>; the pf. c.w.c. is more usual, Dr. § 123 (a). For אֲדַבֵּר  $\mathfrak{E}$  λαλήσω λαλήσω, and for וְהָרַב και ποιήσω.

Ch. 13, 1-16. Against the prophets.—Ezekiel allows them the title; he does not deny their prophetic gift, but he charges them with abusing it. They have deceived themselves (v.<sup>3</sup>) and misled the people (vv.<sup>6</sup> 7<sup>1</sup>), proclaiming peace when Jahveh meant the opposite (v.<sup>10</sup>). They professed to speak in Jahveh's name, but they only said what the people wanted them to say. In 14<sup>1-11</sup> Ez. gives further reasons for the falsehood of these misguided men.

As it stands, the passage is full of inconsistencies, which are best explained by supposing, with Rothstein, that two distinct oracles have been combined. In the one (A).

vv.<sup>2. 7. 8. 10. 12-16</sup>, the prophets are addressed in the 2nd pers.; they seem to belong to the Jewish colony in Babylonia, where, as we learn from Jer. 29<sup>8f. 21-23</sup>, such mischief-makers were busy. Their delusions about peace (vv.<sup>10. 16</sup>), and the fate which is predicted for them (vv.<sup>12-15</sup>), show that the final destruction of Jerusalem has not yet taken place. To drive his lesson home Ez. uses a simile. He compares the people to a wall which is being daubed with whitewash: the wall will collapse when the storm comes, and those who daub it will be buried in the ruin (vv.<sup>10b. 12-15</sup>). Such is the earlier oracle, fairly entire by itself; v.<sup>11</sup>, which breaks the connexion between vv.<sup>10</sup> and <sup>12</sup>, may be considered a scribal note.

In another group of vv. the prophets are referred to in the 3rd pers., vv.<sup>3. 5. 6. 9</sup> (B). The catastrophe is over; those in Jerusalem who should have met the crisis with spiritual forces failed in their duty (vv.<sup>5. 6</sup>); their prophecies have turned out false (v.<sup>6</sup>); they themselves are gone into captivity like the rest, and their punishment will be exclusion from the Israel of the future (v.<sup>9</sup>). Again we have a connected whole, setting aside the parenthesis in v.<sup>4</sup>. This later oracle, written after 586 B.C., has been interwoven with the other in a way which mars the uniformity of the passage, but completes the treatment of the general theme.

Both oracles are metrical in form, to judge from those vv. where the text is sound. Thus vv.<sup>7. 9c-f. 15</sup> contain couplets, v.<sup>12</sup> a triplet, with three beats in each line; vv.<sup>10ab. 13. 14ab</sup> couplets with four beats; v.<sup>8bc</sup> is a couplet with five beats. When restored, v.<sup>2</sup> forms a triplet with three beats in each line; but owing to the state of the text, many details of structure and rhythm are quite uncertain.

## 2. Originally perhaps the v. ran

*Prophecy 'against' the prophets of Israel,  
'Prophecy,' and say 'unto them,'  
Hear ye the word of Jahveh.*

¶ reads the second line 'who prophecy, and say to the prophets out of their heart.'  $\mathfrak{C}^B$ , however, suggests that the ptc. *who prophecy* should be altered to the imperat., and *prophets out of their heart* placed in the next v., and *unto them* substituted here. Then we obtain a line like  $\mathfrak{C}^4$  (with the repeated word)  $34^2 37^9$ .—3. Oracle B now begins, referring to the prophets in the third person. With the help of  $\mathfrak{C}$  we may restore the v. thus: *Ah! the prophets 'who prophecy out of their own heart,' 'and concerning things which they never saw* i.e. these prophets were not inspired by Jahveh; they uttered the promptings of their own minds; they never saw the visions on which they

professed to base their words. See v.<sup>17</sup> and Jer. 23<sup>16</sup>; cp. 1 K. 12<sup>33</sup>, Neh. 6<sup>8</sup>.  $\mathfrak{M}$ 's text is ungrammatical and corrupt; lit. 'Ah! the senseless prophets who go after their spirit and by that which they have not seen.' The word for *senseless* may be a miswritten form of *out of their heart*. Grammar and usage are against *who go after their spirit*;  $\mathfrak{L}$  om. the sentence; as a continuation of it *and by (or to) that which they have not seen* cannot be right, though, apart from the preceding clause, the words by themselves may mean *according to (or concerning) things which they never saw*.—4. *Like foxes among ruins (are) thy prophets, O Israel* ' ' ]  $\mathfrak{M}$  *thy prophets, O Israel, have been*;  $\mathfrak{L}$  om. the verb. This sudden address to the people falls outside the denunciation of the prophets, and reads like the exclamation of a scribe or student written on the margin. The point of comparison lies rather in the mischievous, destructive character of foxes, than in the fact that they haunt waste places.—5. *And 'they did not stand' in the breach* ' ', (nor) *build a fence about the house of Isr., for (it) to stand in the battle, in the day of Jahveh*] So  $\mathfrak{L}$ , reading the verbs as 3rd pers. pl.; this v. goes with vv.<sup>3</sup> and <sup>6</sup>, in which the prophets are spoken of, but not addressed directly. Jahveh charges them with having failed in their duty at the crisis. *They did not stand in the breach*: 22<sup>30</sup>, Ps. 106<sup>23</sup> shew that this is the proper expression;  $\mathfrak{M}$  *ye did not go up into the breaches, nor did ye* ( $\mathfrak{L}$  *they*) *build a fence about* i.e. to protect; cp. 22<sup>30</sup>, 1 S. 25<sup>16</sup>. Dropping the figures, these men, who should have been the spiritual leaders at a time of utmost need, contributed nothing in the way of foresight or encouragement to stop the invader or defend the city. Cp. Is. 51<sup>18</sup>.—*in the battle, in the day of Jahveh*] when Jerusalem was sacked by the Babylonians, 586 B.C. The first word, which is not recognized by  $\mathfrak{L}$ , should prob. be treated as a gloss (Co. Toy Kr.). For *the day of Jahveh* see on 7<sup>7</sup>.—6. *They have seen falsehood and 'divined' lies*]  $\mathfrak{M}$  *and divination of lies*; but a vb. ( $\mathfrak{L}\mathfrak{U}$ ) improves the parallels. A similar account of the prophets comes again in 22<sup>28</sup>; it is not denied that they saw visions (ct. v.<sup>3</sup> above); but what they saw was the creation of their own deluded minds, and therefore *false*. The word for *divine* means, as Arabic usage shews, to obtain an oracle from a god by drawing lots (see 21<sup>26</sup> [21] n.), which in certain circumstances was legitimate enough, e.g. Num. 17<sup>17a</sup>, Josh. 7<sup>14f</sup>; but the desire to gain knowledge of secret things easily led to superstitious practices, which were not legitimate in Israel, e.g. Ex. 22<sup>17</sup> [18], Num. 23<sup>23</sup>, Dt. 18<sup>10f</sup>, Lev. 19<sup>31</sup>; and the word, both verb and noun, came to be used in a disparaging sense of the oracles given by the 'false' prophets, cp. vv.<sup>7. 9. 23</sup> 21<sup>34</sup> [29] 22<sup>28</sup>, Is. 3<sup>2</sup>, Mic. 3<sup>6. 7. 11</sup>,

Jer. 14<sup>14</sup> 27<sup>9</sup> 29<sup>8</sup>, Is. 44<sup>25</sup>.—*who say 'Tis Jahveh's oracle]* using the formula of true inspiration, cp. v.<sup>7</sup>, Jer. 23<sup>31</sup>.—*while Jahveh has not sent them]* Cp. Jer. 23<sup>21</sup> 29<sup>31</sup>, Neh. 6<sup>12</sup>.—*and they hope for the word to be confirmed]* i.e. by Jahveh. The 'coming' of the word is the test, Dt. 18<sup>20-22</sup>.—7. The v. continues v.<sup>2</sup>, oracle A; the prophets are addressed in the 2nd pers.

*Have ye not seen a vision of falsehood,  
And spoken a divination of lies?*

The first oracle brings forward the same charge as the second, v.<sup>6</sup>. Cp. 12<sup>24</sup> n.—*and are saying . . . spoken]* This half of the v. is om. by G<sup>3</sup>, and may be a gloss repeating v.<sup>6</sup> 22<sup>28</sup>, Co. Ro. He.—8. *Because ye speak . . . therefore]* A mode of expression frequent in Ez., vv.<sup>22f.</sup> 5<sup>7f.</sup> 16<sup>36f.</sup> 22<sup>19</sup> etc.—*behold, I am against you]* See 5<sup>8</sup> n.—9. From oracle B: the state is fallen; the prophets in exile. *And I will stretch forth my hand upon]* So G<sup>3</sup> καὶ ἐκτενῶ, conveying a decided threat, as in 6<sup>14</sup> 14<sup>9</sup>. 13. fH reads *and my hand shall be or come upon;* but Ez. uses this phrase to describe the inspiration of the true prophet, 1<sup>3</sup> n.—*in the company of my people they shall not be]* The word *sôdh* here means *council*, not *counsel*; cp. Gen. 49<sup>6</sup>, Ps. 89<sup>8</sup> [7] 111<sup>1</sup>. In vv.<sup>9-23</sup> *my people* occurs six times: the true Israel as distinguished from the apostates.—*and in the register of the house of Israel they shall not be written]* The burgher-roll, which will contain the names of citizens in the coming age: such a register has been preserved in Ezr. 2=Neh. 7, purporting to be a list of those who returned from Babylonia, but actually a census of the post-exilic community in Palestine. It was natural to attach a religious sense to the civil register; the false prophets, says Ez., will never be entered on the roll of faithful Israelites. An earlier and similar conception is that of Jahveh's book, 'the book of life,' first mentioned in Ex. 32<sup>32f.</sup> JE; cp. Is. 4<sup>3</sup>, Mal. 3<sup>16</sup>.—*and into the country of Isr. they shall not enter]* Ez. is contemplating the time when the scattered exiles will return to their ancient home: these prophets will have no part in the restoration. Evidently oracle B dates from the later period of Ez.'s ministry, chs. 33 ff.—*and 'they' shall know]* So G<sup>3</sup> rightly, in agreement with the rest of the v.; fH has the 2nd pers.—V. 10. continues the address to the prophets, v.<sup>8</sup> (from A); but owing to the insertion of v.<sup>9</sup> from B, the 2nd pl. verb and prons. have been altered to 3rd pl. (Rothstein). *Because, yea because 'ye' led astray]* The conjn. is repeated to give a solemn emphasis; again 36<sup>3</sup>, Lev. 26<sup>43</sup>.—*saying Peace, when there is no peace]* v.<sup>16</sup>; the expression is first used by Jeremiah, Jer. 6<sup>14</sup> 8<sup>11</sup>.—*and he (my people) is 'as' one building a 'wall,' and 'they' (the prophets) are daubing it with white-*

wash] So the unintelligible text of ffl may be mended, reading as with T, and they with G; the contrast between the two sets of labourers thus becomes clear. ffl has *and he is building a partition, and behold them daubing*; the strange word for *partition* is known only in post-biblical Hebr. and Aram., and seems to be a later variant of *wall* (cp. 12<sup>5</sup> n.), the word used in vv. 12<sup>12</sup>, and implied by G here. Ez. compares the people to a mason putting up a wall, and the prophets to those who whitewash the outside, and add nothing to the solidity of the work. The same figure comes again in 22<sup>28</sup>, with the same application. The word *tāphēl* 'whitewash,' which occurs only in these passages, is to be explained by a kindred root *tāphal*, which means 'to plaster over,' and, in a metaphorical sense, 'to flatter, use hypocrisy,' Ps. 119<sup>69</sup>, Job 13<sup>4</sup>; cp. Mt. 23<sup>27</sup> τάφοις κεκονιάμενοις, Acts 23<sup>3</sup> τοῖς κεκονιάμενοις. The rendering 'untempered mortar,' AV., RV., is based upon a mistaken etymology.—V. 11 betrays its origin by the break which it introduces between vv. 10 and 12; it is a scribal comment on vv. 12, 13. The text can hardly be translated. Say to the daubers of whitewash ' ' ] ffl adds *and let it fall* (w<sup>e</sup>yippōl), a dittograph of the preceding word (*tāphēl*), and om. by G S.—*there 'shall come' a flooding rain, and ' ' hail-stones shall fall*] ffl *there came*; but the form ought to be the same as in v. 13, on which this v. is based, *there shall be or come*, G καὶ ἔσται S 'and I will give' U erit enim. ffl reads the next sentence *and ye, O hail-stones, fall*, with a sudden apostrophe out of keeping with the context; for *and ye* G has καὶ δώσω, S does not recognize the word, T gives only a part of it; we may strike it out as due to some mistake.—*and a tempestuous wind shall 'burst forth'*] Again from v. 13.—12. *And lo, if the wall has fallen, will it not be said...?*] Who is to blame for the downfall? The people have been ruined by the prophets.—*Where is the daubing*] The noun means simply *coating*, equivalent to the *whitewash* of v. 10.—13. *and so I will cause a tempestuous wind to burst*] lit. *a wind of tempests* (intensive pl.). The figure of the wall is continued: a tempest, the instrument of Jahveh's wrath, will be launched against it; cp. Is. 29<sup>6</sup> 41<sup>16</sup>, Sir. 39<sup>28</sup>.—*and a flooding rain*] Cp. 38<sup>22</sup>, and for the figure of the building overwhelmed by storms, Mt. 7<sup>27</sup>, Lk. 6<sup>49</sup>.—*and hail-stones in wrath 'shall fall'*] Elsewhere the divine judgements make use of hail, e.g. Ex. 9<sup>22-26</sup>, Is. 28<sup>17</sup> 30<sup>30</sup>, Job 38<sup>22f.</sup>, Sir. 39<sup>29</sup>. The word for *hail* is found only in this passage and 38<sup>22</sup>, perhaps in Sir. 46<sup>5</sup>; a curious form ('*elgābhīsh*'), which is not Hebr., but may be Babylonian; it has been identified with the Akk. *algamīšu*, which prob. means 'crystal.' At the end of the v. ffl reads *for annihilation*; but a verb is wanted, as G felt, and inserted

one, ἐν θυμῷ ἐπάξω εἰς συντέλειαν, S 'shall perish.' Co. makes the happy suggestion that *shall fall* was the original ending, as in v.<sup>11</sup>, which transcribes most of this verse.—14. The wall collapses, and the prophets are buried beneath the ruins.—*and I will bring it to the ground*] Similarly Is. 25<sup>12</sup>, Lam. 2<sup>2</sup>.—15. *I will consume my fury*] 6<sup>12</sup> n.; with an impressive change from the intrans. form in v.<sup>14</sup> *ye shall be consumed*.—*and I will say*] But the words which follow are unsuitable in the mouth of Jahveh; so read, merely altering the vowels, *and one says* or *and it shall be said* (as in v.<sup>12</sup>) TS Co. Ro. He.—'where' is . . . and 'where' are] An exclamation of the onlookers, cp. v.<sup>12</sup>. This slight change gives a more forcible text than *fit's no more is . . . and no more are*, which may have been altered when *one says* was vocalized *I will say* (Co.).—16. This v. interprets the figure; it is attached to v.<sup>15</sup> without any connecting link. Co. Toy Kr. question its originality. The general destruction announced in v.<sup>15</sup> brings the oracle to a striking end, without this rather tame explanation.

Ch. 13, 2. אל על Q<sup>or</sup> Vrs.—הנבאים] Niph. ptc., elsewhere pointed נבאים v.<sup>18</sup> 38<sup>17</sup> etc.; l. הנבא imperat. *καὶ προφητεύσεις*. On the hexaplaric additions in *Ex<sup>A</sup>* see Co. 70.—[לנביא מלכ] An extreme case of the constr. st. before a prep.; cp. Is. 28<sup>9</sup>, Jer. 23<sup>23</sup>, Hos. 7<sup>5</sup>; but *Ex<sup>A</sup>* πρὸς αὐτοὺς = אליהם; the correct form of the phrase is prob. הנבאים בלכ, which belongs to the next v. *It's* reading may be a gloss based upon vv.<sup>3</sup>, 17, 18.—3. הוה על הנהבאים הנבאים] As applied to the prophets, נבא would mean insensible to Jahveh's benefits, as in Dt. 32<sup>6</sup> (of Israel). But *Ex<sup>A</sup>* suggests a more forcible expression, τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν = הנבאים בלכ. It will be noticed that בלכ, כלבון is connected with a verb in v.<sup>17</sup>, 1 K. 12<sup>33</sup> Q. Neh. 6<sup>8</sup>. *fit's* הנבאים, which *Ex<sup>A</sup>* om., should be retained.—אשר הליכם] The grammar can hardly be defended; in a rel. sentence the pers. pron. is required before the ptc. or adj., i.e. אשר הם הליכם. Dr. § 199 Obs.; Kōn. iii. § 60. The ptc. after אשר has scarcely a parallel; Is. 24<sup>2</sup>, Koh. 8<sup>12</sup> may be similar, but Gen. 39<sup>22</sup>, Is. 30<sup>24</sup> are different. הליך אחר can hardly mean *going after their own spirit*; the words may be the careless jotting of a scribe.—[ולבתי ראו] Apparently a rel. clause with ל, taking up אחר. But לבתי = τοῦ μὴ, so as *not to*, and is followed by the impf. Ex. 20<sup>20</sup>, 2 S. 14<sup>14</sup>, or by the inf. constr. v.<sup>22</sup> 20<sup>9</sup>. 14. 15. 22; where a pf. is found, as in Jer. 23<sup>14</sup> 27<sup>18</sup>, the text is at fault. Dr. § 41 Obs. would read the impf. here, יראו, 'so that they (i.e. the people) should not see'; but the context shews that the prophets claim to see visions, not the people. *Ex<sup>A</sup>* renders καὶ τὸ καθόλου μὴ βλέπουσιν. This suggests that לבתי here may be a more emphatic *may* (as in 1 S. 20<sup>26</sup>), and not the negation of a final clause as it usually is; then we must suppose that the rel. is omitted, as in Is. 65<sup>1</sup>, Jer. 2<sup>8</sup>, and the prep. a l of reference, 'in relation to, concerning, things which they never saw.' So G-K. § 152 z. On this interpretation the words may be kept in the text: הוה על הנבאים הנבאים בלבב ולבתי ראו will then be a triplet of two-stress lines.—5. לא עברו בפרץ] *Ex<sup>A</sup>* οὐκ ἔσθυσαν ἐν στερεώματι = לא עברו בפרץ. TSF have the sing. פרץ; the pl. ending arose from the initial letters of the following word.—[ונגורו נדר] Sometimes the influence of the negative extends from the first cl. to the second, as in 16<sup>47</sup>; G-K. § 152 z. The neg. is repeated by *TS<sup>or</sup>* *Ex<sup>A</sup>*, and Ro. would read נדרו; but *fit* is supported by *Ex<sup>A</sup>* *καὶ*

συνήγαγον πόλιν, confusing נגד with ער, see 6<sup>4</sup> phil. n.—[על ב' י'—] For על in this sense cp. 1 S. 25<sup>18</sup> חוסה היו עלינו [לעזר—] for it (i.e. ב' י' ש' to stand; the subj. of the inf. constr. is not expressed, but implied by the context; cp. v.<sup>8</sup>, Gen. 13<sup>6</sup> ויהיו; Davidson Syn. § 91, Rem. 1. Ἐ οὐκ ἀνέστησαν οἱ λέγοντες, perhaps taking οἱ λέγοντες from v.<sup>6</sup>. Co. 21<sup>20</sup> [ל' in the rendering points to a dittograph אחר עזרו לא, cp. 21<sup>20</sup> [ל' in לט=לא] Ἐ.—6. חוה הוא וקם כוב. Ἐ βλέποντες ψευδῆ, μαρτυρούμενοι μάταια. Co. prs. וקם . . . חוה inf. abs., cp. Jer. 23<sup>14</sup>; better וקם . . . חוה Ἐ et divinant. Ἐ renders by ptcp., S om. the whole cl.—[ויהיו לקם וקם] The pf. with weak waw occurs rather often in Ez., e.g. v.<sup>8</sup> 9<sup>7</sup> (? text) 17<sup>18</sup> 19<sup>12</sup> 20<sup>22</sup>. 37 25<sup>12</sup> 37<sup>2</sup>. 7. 8. 10 40<sup>24</sup>. 35 41<sup>3</sup>. 8. 13. 15 42<sup>15</sup>—a mark of transition from the classical to the later style. The same tendency appears in 2 Kings and Jer.; Dr. § 133. קים the Pi. of קים is used only in the later books, and here for the first time; Ru. 4<sup>7</sup>, Ps. 119<sup>28</sup>, 108, Est. 9<sup>21</sup>. 29<sup>2</sup>, Dan. 6<sup>8</sup> (Aram.). The subj. of the inf. constr., understood from the context (v.<sup>8</sup> n.), is changed from that of the governing vb., they wait (for Jahveh) to confirm; cp. 16<sup>20</sup> 24<sup>7</sup> לנסח עליו עפר . . . לא שבתוהו . . . ויקו לעשות ענינים Is. 5<sup>2</sup>. 4 English; G-K. § 115 e. For קים רבר cp. 1 K. 12<sup>15</sup>, 2 K. 23<sup>3</sup>; S 'to establish the word of captivity.' If קים חוה counts as one beat, the v. contains four lines of three beats.—7. ואמרים Ptcp. without a subj.; see 8<sup>12</sup> phil. n. This makes the whole cl. suspicious (Co.).—8. וילין Ἐ adds εἰπόν=אמר, in Ez.'s manner, e.g. 11<sup>5</sup>. 16. 17, 12<sup>10</sup>. וחייתם . . . וחייתם. See 3<sup>20</sup> phil. n. Ἐ renders Ἐ οἱ λόγοι ὁμῶν, and καὶ αἱ μαρτυραὶ ὁμῶν μάταιαι. Can the latter be an irresistible word-play? cp. in N.T. Acts 8<sup>30</sup>, Heb. 5<sup>8</sup>. There is no reason to suppose that Ἐ read the Hebr. differently from Ἀ, though Ἐ transposes הוא and כוב (והוה and הוא go together in vv.<sup>6</sup>. 7. 9, 12<sup>24</sup>), and S the two vbs. S om. the second וכן.—אליכם of course=עליכם Vrs. Omitting אמי, which is generally an editorial addition (2<sup>4</sup> n.), v.<sup>510</sup> forms a couplet in the 3:2 measure.—9. וחייתם l. removing the ambiguity of the phrase in Ἀ.—[כסור] Ἐ ἐν πειδείᾳ=כסר as if from כסר. For the confusion of כ with כ in Ἐ cp. vv.<sup>18</sup>. 20 (צור) and 7<sup>25</sup> phil. n.—[קב] The form is Aram., elsewhere only in late writings, e.g. Ezr. 2<sup>62</sup>, Est. 1<sup>22</sup>=Hebr. קב; Lagarde Bild. d. Nom. 175; Kautzsch Aram. im A.T. 44 f.—The last four lines of the v. fall into two couplets with the 3:3 measure.—10. [ען ויען] Ἐ ingeniously 'because they prophesied falsely, and because they led my people astray'; Co. 122.—[הטען] l. הטען. The vb. only here and perh. in Cant. 1<sup>7</sup>; an Aramaizing form of the Hebr. ויהוה בנה חין—[ויהוה ויהוה] Ἐ καὶ οὗτος οἰκοδομεῖ τοῖς χον, using the same word for wall as in vv.<sup>12</sup>. 14. 15, where the Hebr. is קיר. Ἐ found חין in Ἀ, but recognizes a comparison, חין לרבני מיתח, 'a partition, screen'; and so Kim. here 'a thin partition.' Perh. for יהוה כבה קיר; the antecedent of יהוה is cl. a.—[ויהוה כבה] l. ויהוה כ, in contrast to ויהוה; Ἐ καὶ αὐτοὶ ἀλείφουσιν αὐτόν.—[קפל] From a root akin to קפל='to plaster over,' Akk. iṣṣālu='he smeared,' used similarly in a metaph. sense; the Rabb. and Aram. קפל='plaster.' The word קפל='tasteless,' קפל='unsavouriness,' in Job 1<sup>22</sup> 6<sup>6</sup>, Lam. 2<sup>14</sup>=Ar. tufalun 'spittle,' though spelt in the same way, is etymologically distinct. Ἐ paraphrases 'unmixed clay without straw,' Ἐ luto absque paleis; hence the rendering in EVV. and Θ ἀφροσύνη. Ἐ, not understanding the word, tr. each time, and in 22<sup>28</sup>, πεσειται=קפל; cp. v.<sup>11</sup> καὶ δώσω=ויתנה, and 9<sup>2</sup> 11<sup>15</sup> phil. notes.—The number of Aramaisms and words belonging to late Hebr. in vv.<sup>6-10</sup> is remarkable, cp. v.<sup>8</sup>, נה, v.<sup>9</sup>, טע, חין v.<sup>10</sup>. Hölischer regards this as evidence of a very late handling of the passage after the Book had taken its present shape. The word חין certainly suggests something of





seem to imply; and in Babylonia it haunted all minds and penetrated everywhere; see the *Maklu*-texts quoted by Jastrow *Rel. of Bab. and Ass.* ch. xvi., and cp. Mowinkel *Psalmstudien* i. (1921) 59 ff. With Am. 4<sup>1-3</sup>, Is. 3<sup>16-41</sup> 32<sup>9-12</sup>, this makes one of the four passages in which women come under the prophets' scourge. The discourse ends with the customary formula: the two following vv. may be a later addition.

17. *the daughters of thy people*] See 3<sup>11</sup> n.—*who play the prophetess out of their own heart*] See on vv.<sup>2</sup> 3. The form of the vb. differs from that in v.<sup>2</sup>, and gives a touch of contempt, cp. 1 K. 22<sup>10</sup>, Jer. 14<sup>14</sup> 29<sup>26</sup>. Only women who possessed the true gift are mentioned by name in the O.T., Miriam, Deborah, Huldah, Noadiah; besides these at all times were women of the kind described here, as 1 S. 28 shews.—18. *Ah! the women who sew bands upon all wrists*] From v.<sup>20</sup> 'I will rend them from off your arms' it may be inferred that the *bands* (only here and v.<sup>20</sup>) were tied on the wrists of the sorceresses, perhaps to symbolize the binding power of their prayer when the Deity was invoked for an omen. So Ephrem Syrus in his comment on the v. (*Op. t. ii.* 176 E, ed. 1740, Syriac text): 'these are like amulets which they (the women) bind upon their arms, and bring forth an oracle for those who enquire of them from their arms, like magicians and soothsayers who utter cries'—an explanation which was not Ephrem's own, but derived from tradition, for Origen in the Hexapla notes that δ' Ἐβραῖος has οἱ αἱ ταῖς ποιούσαις φυλακτήρια; see W. R. Smith *Journ. of Phil.* xiii. (1885) 286 f. Another tradition, represented by the Vrs., took the word *bands* to mean *pillows*, ἔα προσκεφάλαια, so the Jews and EVV. Recent discoveries, however, point to a different explanation. The phrase *upon all wrists* refers more naturally to the people who came in numbers to consult these women, than to the women themselves; so it would be the enquirers whose hands were bound, with the idea, we may imagine, of fastening the magic influence upon them, or of symbolizing the power to bind and loose which the sorceress claimed. This would agree with what we know of ancient magic: the tying and untying of knots was a regular trick in witchcraft (see Jastrow l.c. 270); and sometimes a small leaden figure was handcuffed to inflict an injury or a curse by proxy: sixteen such figures, with wire twisted round their arms or ankles, have lately been unearthed at Tell Sandahannah near Bēt Jibrīn, N.W. of Hebron (Bliss and Macalister *Excav. in Pal.* 1898-1900, pp. 154 f. and Pl. 85; also *Harvard Excav. at Samaria* (1924) i. 384, No. 10 and ii. Pl. 76 y). There is, of course, a difference between the latter practice and that which seems to be alluded to in the text; here it is the enquirer, not

the intended victim, who has his wrists bound; but in either case the principle of sympathetic magic was brought into play. If this explanation is correct, there must be some mistake in v.<sup>20</sup>, as Co. suspected: perhaps we should read *I will rend them from off their arms for your arms.—and make ' ' coverings for the head (of persons) of every stature]* This kind of magical property was placed on the head, and apparently varied in length according to the person's height: but the wording is so improbable that we may well adopt the slight correction *for the head of every diviner* (fem.). The meaning of the word rendered *coverings* (only here and v.<sup>21</sup>) is unknown in Hebr., but in Akk. the root='loose,' 'dissolve'; hence the derivation of the names for these two amulets suggests that the one was used to *bind* and the other to *loose* (Herrm.), the former on the wrists of the enquirer, the latter on the head of the sorceress. A magical text from Babylonia illustrates the references in this v.: 'White wool which in spinning is doubled to his bed at the top and the foot bind. Black wool which in spinning is doubled on his left arm bind' (Haupt *Akk. u. Sum. Keilschrifttexte* 90 f., quoted in Del. *AHWB.* 678 as K. 246). See also Dante *Inf.* xx. 121-3.—*to hunt persons]* The plur. of *néphesh* does not mean *souls*, but *persons*, e.g. vv.<sup>19.20</sup> 17<sup>17</sup> 18<sup>4</sup> 22<sup>27</sup>; in H Lev. 18<sup>29</sup>; in P Gen. 36<sup>6</sup>, Ex. 12<sup>4</sup>, Lev. 27<sup>2</sup> etc., or, with suffixes, *our-*, *your-*, *them-selves*, e.g. Gen. 9<sup>5</sup> P, Dt. 4<sup>15</sup>, Josh. 23<sup>11</sup>, Jer. 37<sup>9</sup> etc.; similarly in the sing. 18<sup>4</sup> 33<sup>6</sup>, Dt. 24<sup>7</sup> 27<sup>25</sup>, Prov. 28<sup>17</sup>. The object of the prophetesses was to make victims of those who consulted them; to say that they practised the form of witchcraft known as 'hunting souls' is to read too much into the language, and Frazer's comment on this passage in *Folk-Lore in the O.T.* ii. 510 ff. is largely beside the mark; see also S. A. Cook in *R. of S.*<sup>3</sup> 635.—*ye hunt the persons of my people, but your own persons ye keep alive]* Meaning and text are both uncertain. As rendered, the sentence describes the malicious, self-interested designs of these women, who victimize others by witchcraft, and make a living by it for themselves. This sense, however, is not very naturally expressed, and we might tr. *Do ye hunt the persons of my people, and keep persons alive for yourselves?* i.e. do ye make victims of people, and restore them to health for your own advantage? This anticipates v.<sup>19</sup>, which, moreover, shews that the counterpart of *keeping alive* is *putting to death*, not *hunting persons*; accordingly some would treat the text as corrupt, and read here as in v.<sup>19</sup>, *ye put to death for ye hunt* (Co. Ro.). On the whole the first rendering is preferable; Toy can make no sense of the passage and strikes it out.—19. *And ye have profaned me among my people with handfuls of barley and crumbled pieces of*

*bread*] The sorceresses pretended to speak and act in Jahveh's name; it was gross profanity; in the minds of the people Jahveh had come to be associated with unholy superstitions. The reference is to divination with barley and crumbs, chosen for the purpose because both were used in the sacred offerings. It is true that P requires *fine flour* (*sōleth*) for the *minhâ*, and *barley* is mentioned in only one type of meal offering (Num. 5<sup>15</sup>), yet the latter was probably often accepted at the sanctuaries; while custom required the cakes of unleavened bread to be *crumbled* for the *minhâ* (Lev. 2<sup>5f.</sup>). Omens were sought by these means to find out whether the offering was accepted or not; a widely spread practice, known to the Greeks as *ἀλφιτομαντεία* and *κριθομαντεία*. W. R. Smith loc. cit., who first discovered the meaning of the passage, quotes a reference made by Bar Bahlul (middle of 10th cent.) to divination of this kind: 'men who give oracles with barley bread or the stones of fruit' (Payne Smith *Thes. Syr.* col. 3705). The older interpretation, that the women plied their trade for handfuls of barley and morsels of bread (as the Hebr. can also be rendered) i.e. for the smallest fee, may be given up.—*to put to death persons who should not die, and to keep alive persons who should not live*] When an offering was made on behalf of the sick, the sorceress would consult the omens of barley and crumbs, and declare whether the patient was to recover or not. Those *who should not die* are the righteous (cp. vv.<sup>20. 21</sup>), those *who should not live* are the ungodly.—20. *I am against your bands 'wherewith' ye hunt the persons ' '*] Other prophets denounce the magic and divination which were rife in Israel, e.g. Is. 2<sup>6</sup> 8<sup>19</sup>, Jer. 27<sup>9</sup>, Mic. 5<sup>11</sup>; the opposition of the Law is equally emphatic, e.g. Ex. 22<sup>17</sup> [18] E, Dt. 18<sup>10. 11</sup>, Lev. 19<sup>26. 31</sup> 20<sup>6. 27</sup> H. Such practices were invariably mixed up with heathen beliefs, and based upon superstitions wholly foreign to the ethical standards of Jahveh's religion. *ffl* read *where*, but the sense requires the slight change to *wherewith* *TSF*. At the end of the sentence, and again at the end of the v., *ffl* adds *into flying ones* i.e. for them to fly away; the word is om. by *GrS* on the first occasion, but recognized by all the Vrs. on the second; it seems to be a gloss, more Aram. than Hebr., in both places.—*and I will rend them from off your arms*] The *bands*, then, were fastened on the arms of the sorceresses; but if the second explanation given above (v.<sup>18</sup>) be adopted, we must read *their arms* i.e. the arms of the *persons* just mentioned. A copyist who did not understand the practice referred to might easily make the mistake, the more readily because 2nd pers. suffixes predominate in the context. If *ffl* be retained, the first explanation given on v.<sup>18</sup> may stand.—*and I will let the persons whom ye hunt go*

'free' ' ' ] So Co. brilliantly corrects the ungrammatical text of *ffl*, which reads *even persons*: for the phrase 'let go free' cp. Dt. 15<sup>12f.</sup> 18, Jer. 34<sup>9f.</sup>. At the end *ffl* adds the gloss *into flying ones*.—21. *and they shall no more be in your power as things hunted*] Lit. *in your hand*. It was to gain an unlawful influence over their dupes that these women practised divination. *things hunted or a prey*, with reference to vv.<sup>18.</sup> 20; in 12<sup>13</sup> 17<sup>20</sup> the word means an implement for hunting, so a *net*.—Vv. 22–23 go back to say again what has just been said in vv.<sup>17–21</sup>, and repeat phrases from vv.<sup>1–16</sup>. There are other instances of a summary being attached to the end of a discourse, e.g. 5<sup>18.</sup> 17 16<sup>63</sup> (cp. v.<sup>54</sup>) 18<sup>32</sup> (cp. v.<sup>23</sup>); but we cannot be sure that the repetition is always due to the prophet himself. In 5<sup>18.</sup> 17 we found reason to suspect a later addition; the present vv. seem to be of the same character; there is no connecting link to join them to what precedes, and v.<sup>21</sup> brings the discourse to an end in the usual way.—22. *Because ye 'have pained' the heart of the righteous [falsely], although I have not pained him]* *ffl* reads *because of discouraging the heart* etc.; but the same verb is wanted in both clauses, cp. Gen. 9<sup>6</sup>, Is. 10<sup>14a</sup>, Jon. 4<sup>10f.</sup> etc., and is read by *GLT*; the restoration involves only a slight change. *GLB* om. *falsely*; it may be a word of explanation.—*to strengthen the hands of the wicked*] Cp. Jer. 23<sup>14</sup>.—*that he should turn from his evil way*] Cp. 3<sup>19</sup> 18<sup>23</sup> 33<sup>9.</sup> 11.—*to keep him alive*] *GLSH* seem to have read the intrans. form, *that he should live*, καὶ ζῆσαι αὐτόν *ῥ* et viveret.—23. *ye shall not see falsehood*] Apparently copied from vv.<sup>6–9</sup>, where the *prophets* are referred to.—*nor shall ye practise divination any more*] Another echo of vv.<sup>6.</sup> 9.—*and I will deliver* etc.] Repeated from v.<sup>21</sup>.

Recent criticism tends to regard this chapter as the work of a writer living in Jerusalem, not in Babylonia; e.g. Torrey *Pseudo-Ez.* 35; Hertrich *Ezechielp Probleme* 99 f. Hölscher treats the whole as a literary fiction expressing the contempt of a post-exilic age for the kind of prophecy which was in vogue at Jerusalem just before and after 586 B.C., *Hesekiel* 85 f. But the situation may well be that implied elsewhere (see pp. 35, 67, 123 f.): Ezekiel among the exiles is watching with grief and indignation the state of affairs at home. A fresh and discerning study of 'false' prophecy in Jepsen *Nabi* (1934), 210 ff., 217 ff. does much to explain the attitude of Jeremiah and Ezekiel.

Ch. 13, 17. *הסתנבאות*] The Hithp. of *נבא* only here in Ez.; the form in 37<sup>10</sup> may be otherwise explained. In Arab. *tanabba'a* (V. conjug.) = 'he claimed to be a prophet.'—18. *נביותה*] Pl. of *נבא* from *נבא*, as *נביותה*, from *נבא*; Kōn. ii. 177. The meaning is to be explained from Akk. *kasû* = 'bind,' *kasitu* = 'band,' 'chain,' Del. *AHWB.* 342

distinguishes another  $\sqrt{\text{kasû}}$  = כסה = 'cover,' whence *kusitu* = 'garment.' Etymologically, then, כסה might mean either *garments* or *bands*; the context makes the latter more probable. — כַּל אַצִּילִי יָדִי lit. 'joints of hands,' i.e. *wrists*,  $\mathfrak{C}$  Kim., or *elbows*  $\mathfrak{C}\mathfrak{S}$ ; only again in Jer. 38<sup>12</sup> = *armpits*. In ch. 41<sup>8</sup> אַצִּילִי s.v.l. seems to be an architectural term. יָדִי = יָד (so a few MSS  $\mathfrak{C}\mathfrak{S}$ ), cp. מִי Ps. 45<sup>9</sup>, עַי 144<sup>2</sup>; the mark of abbreviation, if it were used in some MSS to indicate a du. or pl. ending, might easily be overlooked by a copyist; B-L. 517.  $\mathfrak{C}\mathfrak{S}$  = יָד. — הַסַּבְחָה The art. is out of place (Be. Toy). The noun must be connected with the Akk.  $\sqrt{\text{sapāhu}}$  = 'loose,' 'rend asunder,' Del. l.c. 507. In Lev. 13<sup>6</sup> ff. סַבְחָה = the *scab* of leprosy.  $\mathfrak{C}\mathfrak{S}$  ἐπιβδλαια = 'coverings,' so  $\mathfrak{C}\mathfrak{S}$ ;  $\mathfrak{F}$  cervicalia. — עַל רֹאשׁוֹ על Dr. S. A. Cook suggests קוֹפֶה, *Enc. Bibl.* col. 1141.  $\mathfrak{C}\mathfrak{S}$  כַּל אַצִּילִי יָדִי. — לְצוּרָה The Po'el of צוּר (cp. v. 21 כְּצוּרָה and 12<sup>13</sup> n.) only here and v. 20;  $\mathfrak{C}\mathfrak{S}$  τοῦ διαστρέφειν ψυχάς, in v. 20 διαστρέφετε, ἐκστρέφετε, confusing the two with  $\mathfrak{C}\mathfrak{S}$  στρέφω Hos. 4<sup>19</sup>; cp. v. 9 phil. n. — הַנְּפֹשׁוֹת הַחַיִּים הַנְּפֹשׁוֹת הַחַיִּים The first letter may be either the art.  $\mathfrak{H}\mathfrak{C}\mathfrak{S}\mathfrak{F}$ , or the interrog.  $\mathfrak{T}$ . הַחַיִּים cp. מחללה v. 19 with — for —, according to the best texts and edns., Baer Ex. 82. In יָדִי the prep. ל may be used as a periphrasis for the gen., *belonging to my people*, because the word is separated from its governing noun, cp. Am. 5<sup>3</sup>; G-K. § 129 g. — הַנְּפֹשׁוֹת לָנֶכְדָּה Again the prep. may be equivalent to a gen., *persons belonging to you* i.e. your own persons; or it may express the dat. commodi, *persons for yourselves* i.e. for your advantage, with the pron. in the same pers. as the vb., cp. 1 K. 20<sup>34</sup>, 2 K. 5<sup>7</sup>.  $\mathfrak{C}\mathfrak{S}$  om. לָנֶכְדָּה, and some would om. יָדִי also, as two explanatory glosses; the construction of both words is certainly harsh. For the form הַנְּפֹשׁוֹת = נְפֹשׁוֹת (which does not happen to occur) see 1<sup>11</sup> and 1<sup>5</sup> phil. notes.  $\mathfrak{C}\mathfrak{S}$ 's rendering αἱ ψυχὰι διαστράφησαν τοῦ λαοῦ μου, καὶ ψυχὰς περιποιούσιν does not afford any help; but the other Vrs. tr. in accordance with the context:  $\mathfrak{S}$  'the souls of my people ye hunt, and your own souls ye keep alive';  $\mathfrak{T}$  'the souls of my people are ye able to destroy and to preserve? Are ye not able to preserve your own souls (נְפֹשֶׁיכֶם יָדִי לֵבָן)?'  $\mathfrak{F}$  et cum caperent animas populi mei, vivificabant animas eorum! — 19. מחללה אתי See on v. 18.  $\mathfrak{S}$  renders. 'and ye polluted my people,' apparently to avoid dishonouring God, cp.  $\mathfrak{S}$  20<sup>27</sup>; with the same motive  $\mathfrak{T}$  tr. 'and ye profaned my goodwill towards my people'; Co. 124 — שָׁעַל שָׁעַל not שָׁעַל which is declined Is. 40<sup>12</sup> etc.; perh. a dialectical form. — חַיִּים חַיִּים Mic. 2<sup>12</sup>, חַיִּים זֶכֶךְ Zech. 1<sup>17</sup>; the best authorities om. daghesh in the *nun*; G-K. § 72 k.  $\mathfrak{T}$  here incorporates two renderings, one taking the forms of חַיִּים and חַיִּים as trans., and the other taking them as intrans., in either case presupposing the text of  $\mathfrak{H}$ ; Co. 130 f. — כְּנֹחַחֵיכֶם With mas. suff., though the subj. is fem., cp. v. 20 וְרוּחֵיכֶם, v. 21 כְּסַפְחֵיכֶם; similar inconsistencies occur in 23<sup>48-47</sup>, Jer. 9<sup>19</sup>. The distinction of genders was imperfectly grasped, or at least tended to disappear in ordinary speech; e.g. 5<sup>6</sup> 16<sup>68</sup> 18<sup>18</sup> etc.  $\mathfrak{C}\mathfrak{S}$  paraphrases ἐν τῷ ἀποφθέγγεσθαι ὑμᾶς . . . μάταια ἀποφθέγγματα, the word used by  $\mathfrak{C}\mathfrak{S}$  elsewhere for oracular utterances, Mic. 5<sup>12</sup>, Zech. 10<sup>2</sup>. For לעי  $\mathfrak{C}\mathfrak{S}$  20. — כְּסַפְחֵיכֶם For the suff. cp. v. 18 וְכַתְּמֵיכֶם, 23<sup>48</sup>; see 1<sup>11</sup> phil. n. — שָׁם  $\mathfrak{C}\mathfrak{S}$  ἐκεῖ, but l. בָּם. — בִּישׁ For the ל cp. Job 39<sup>18</sup> לֵאמֹר, Ps. 48<sup>4</sup>. The  $\sqrt{\text{biḥ}}$  is the usual word in Aram. for *flying*; it is not found elsewhere in Hebr.; see Kautzsch *Aramaïsme* 105, 109. — אָרָם The gen. of the antecedent requires רָם; but see v. 19 n. — וְרוּחֵיכֶם For the mas. suff. cp. כְּנֹחַחֵיכֶם v. 19. Co. brackets וְרוּחֵיכֶם. Ro. in Kitt. *Bibl. Hebr.* — אָרָם אָרָם If אָרָם (ct. אָרָם in cl. a) is not a mere slip, the mas. form may be due to assimilation to the following, cp. Num 3<sup>49</sup> — וְרוּחֵיכֶם, Is. 35<sup>1</sup> שְׁשֹׁם מְרֹר — B-L. 248. — אָרָם נְפֹשִׁים Doubly anomalous: אָרָם is not written with an indef. accus. (for possible exceptions see G-K. § 117 d, Kōn. iii. § 288 g), and the pl. of נְפֹשִׁים is נְפֹשִׁים. Co's emendation

הַיָּמִים אֵלֶּיךָ אֵלֶּיךָ has won general acceptance.  $\text{Ἐ} \tau\alpha\varsigma \psi\upsilon\chi\alpha\varsigma \alpha\upsilon\tau\omega\upsilon\upsilon = \text{נַפְשֵׁם}$  so  $\text{Ἐ}$ ;  $\text{Ἐ}$  om.—[לְיִשְׂרָאֵל]  $\text{Ἐ} \epsilon\iota\varsigma \delta\iota\alpha\sigma\kappa\omicron\rho\eta\sigma\mu\acute{o}\nu$ . Though recognized by the Vrs. here, the word is prob. not original in either place.—21. [לְמַצֹּדָה]  $\text{Ἐ} \epsilon\iota\varsigma \sigma\upsilon\sigma\tau\rho\omicron\phi\acute{\eta}\nu$ , keeping up the connexion with  $\delta\iota\alpha\sigma\tau\rho\acute{\epsilon}\phi\epsilon\iota\upsilon$ ,  $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\epsilon\iota\upsilon$  in vv. 18. 20.—22. [וְעַן הַכֹּחַ] The Hiph. of כָּחַ does not occur again; the Niph. = 'be cowed'; 1. הִקְצִיב, cp. v. 8 for the inf. constr. after וְעַן, or the pf. הִקְצִיבָה cp. 5<sup>11</sup> etc.—[שָׁקֶר] An adverbial accus., *in falsehood, falsely*, cp. Ps. 35<sup>19</sup>, 119<sup>86</sup>; Dr. § 193 Obs.; but the word is prob. not original here.—[וְלֹחֹק] The sense of the inf. constr. is determined by that of its antecedent, cp. 1 S. 8<sup>11f.</sup>, Jer. 17<sup>10</sup>, Ps. 104<sup>21</sup>; Dr. § 206.—[לִקְהִילוֹ] ? 1. לִקְהִילוֹ.—23. For כִּסֵּם many would read כִּנֹּחַ || שׂוּא as in vv. 6. 9.

Ch. 14, 1-11. Against idolaters who consult a prophet: continuing 12<sup>21</sup>-13<sup>23</sup>. Ez. has dealt with the false prophets; on this occasion he denounces the false-hearted people; the two reacted one upon the other. Though he addresses the exiles, his words are intended for Israel at large. Those who are idolaters at heart, when they consult a prophet, will receive no such oracle as they expect, but a direct and dreadful answer from Jahveh Himself, vv. 3-5. Sometimes, however, the prophet is deceived and a deceiver; again, the answer will come from Jahveh Himself, and both prophet and enquirer will be cut off from the community, vv. 7-10. Let Israel, then, turn from false worship, and enter into right relation with God! vv. 6. 11. Such seems to be the connexion of thought. Resemblances will be noticed between v. 8 and 13<sup>9</sup> (oracle B), v. 3 and 20<sup>3</sup>.

1. *certain of the elders of Israel*] So 20<sup>1</sup>; in 8<sup>1</sup> called *the elders of Judah*: leaders of the Jewish colony. It is not said that they came to consult the prophet on any particular point, though  $\text{Ἐ}$  inserts 'to enquire of the Lord'; they were in the habit of sitting before the prophet (cp. 33<sup>30f.</sup>), waiting for any word that might be given him, perhaps hoping that he would have something to say about affairs at home.—3. *these men have raised their idols in their heart*] lit. *have caused . . . to ascend upon their heart*, so only here and vv. 4. 7; in the intrans. form the phrase means 'to rise up in the mind,' 'occur to,' 38<sup>10</sup>, Jer. 3<sup>16</sup> 7<sup>31</sup> etc., hence the trans. form might be tr. *cherished*. It is not certain that Ez. is accusing the exiles of idolatry; the vv. which follow shew that he is thinking of *the house of Israel* as a whole; cp. 6<sup>4f.</sup>—*the stumbling-block of their iniquity*] See 7<sup>19</sup> n.—4. *Speak with them and say unto them*] So 3<sup>24</sup> 20<sup>3</sup>.  $\text{Ἐ}$  suggests *Prophecy and say unto them*, which is in Ez.'s manner, 34<sup>2</sup> 37<sup>12</sup>, but not necessarily more correct here.—*Every man of the house of Isr. who*] v. 7: a formula characteristic of H, Lev. 17<sup>3</sup>. 8. 10. 13 20<sup>2</sup>; it seems to invoke the authority of the Law to support the prophet's appeal.—*and shall come unto a prophet*] In this case a true prophet; for vv. 7<sup>11</sup>. state another

case, in which the prophet is a deceiver.—*I Jahveh will impart him an answer 'by myself'*] Instead of the ordinary form, the reflexive (Niph.) stem of the vb. is used here and v.<sup>7</sup> to bring out the special character of the answer: it will come direct from Jahveh to the enquirer, without any intermediary, and, as the context implies, it will take shape in deeds, not words. An enquirer who is divided in his allegiance can have no fellowship with Jahveh, and therefore no knowledge of His will conveyed by an inspired prophet. *¶* reads at the end *by it*, with the marginal correction *coming* i.e. 'when he comes'; but neither is right; *rd. by or through myself* as in v.<sup>7</sup>.—*according to the multitude of his idols*] God will take him at his own vain word. Not in v.<sup>7</sup>, and possibly a gloss, though the clause is recognized by the Vrs.—5. *in order to seize the house of I. by their heart*] Jahveh's answer is a threat of punishment; it is designed to strike the people with terror.—*who are estranged from me*] Some would pronounce the vb. as in v.<sup>7</sup>, *who have apostatized from me*.—6. *turn ye and shew a turning*] Or and turn (*your faces*), supplying in thought the obj. expressed in cl. b; but the former *rend.* is supported by 18<sup>30</sup>. 32.—*all your abominations*] See 11<sup>18</sup> n.—7. *Every man of the house of I., and of the sojourner who sojourns in I.*] See on v.<sup>4</sup>. For the sojourner (*gēr*) i.e. the resident alien, 22<sup>7</sup>. 29 47<sup>221</sup>; see Driver *Deut.* 165 f.; the use of this standing phrase makes it clear that the prophet has in mind Israel as a whole, not his fellow-exiles alone. As the *gēr* enjoyed the privileges, so will he share the punishment of Israel, Lev. 20<sup>2</sup>.—*who shall apostatize from me*] lit. 'dedicate himself away from following me'; cp. Hos. 9<sup>10</sup>.—*that he may raise his idols*] See on v.<sup>3</sup>. At the end of the v. tr. to enquire of me for him i.e. for the person who consults the prophet.—8. *And I will put my face against that man*] Cp. 15<sup>7</sup>. Another phrase common to Ez. and H, cp. Lev. 17<sup>10</sup> 20<sup>3</sup>. 5. 6. The man who is at heart an apostate, and yet fancies that he can obtain an oracle from Jahveh, will be repudiated.—*and I will make him a sign and 'a proverb'*] For *sign*=a warning example cp., Num. 17<sup>25</sup>, Dt. 28<sup>46</sup>. *¶* has *proverbs*; but the plur. is unsuitable, and *¶* reads a sing., though in a different text, 'a desert and a desolation,' from 6<sup>14</sup> 35<sup>3</sup>. For the idea cp. Dt. 28<sup>37</sup>.—*from the midst of my people*] Cp. 13<sup>9</sup>.—9. Ez. here goes deeper into the causes of false prophecy. Not merely self-delusion (13<sup>3</sup>. 6), and the influence of idolatrous clients (v.<sup>7</sup>), may lead a prophet to utter false oracles, but the divine will itself: *I Jahveh have deceived that prophet*. Such a statement is only intelligible when we remember that ancient habits of thought overlooked secondary causes, and attributed events directly to the action of God; see Am. 3<sup>6</sup>, Is. 45<sup>7</sup>. As a matter of fact



the false prophet had been guilty of previous sin; he had abused his spiritual faculties, and brought on himself spiritual blindness as the result; and because the consequences of his sin, no less than the moral law which he had violated, were God's ordinance, his spiritual blindness and deceit could be attributed to God. This line of reasoning, however, suggests no excuse for the guilty man; he is in no way relieved of responsibility, as may be seen from the parallel case in 1 K. 22<sup>21f.</sup> The lying spirit in Ahab's prophets is ascribed to Jahveh's permission, but obviously not to find an excuse for them; they had misused their prophetic gift by merely echoing the king's desires; their oracle is exposed as false. The problem is well discussed by Joyce *Inspiration of Prophecy* (1910) 130-137. There is no injustice, then, Ezekiel argues: deceived himself, the prophet has deceived others, and will be punished accordingly: *I will stretch forth my hand upon him, and destroy him from the midst of my people*, cp. v.<sup>8</sup> and 6<sup>14 n.</sup> Moreover, the lying prophet will be used for the further purpose of punishing Israel for their apostasy: *they shall undergo their punishment, enquirer and prophet alike*, v.<sup>10</sup>. The responsibility is mutual; both are equally to blame; lit. *they shall bear their iniquity*, see on 4<sup>4</sup>.—11. This extirpation of idolatry and false prophecy is designed for a twofold purpose: to prevent Israel from leaving the path of loyalty, and to secure its right relationship with God. *For go astray from following me* cp. 44<sup>10</sup> 48<sup>11</sup>; *nor make themselves unclean by all their transgressions* cp. 37<sup>23</sup> and 20<sup>7, 18</sup>, Lev. 18<sup>24, 30</sup> H 11<sup>43</sup> P; *and they shall become to me a people* see 11<sup>20 n.</sup>

Vv. 12-23. The absolute justice of Jerusalem's punishment.—First of all a general principle is laid down, vv. 12-20: when God punishes a guilty people, though the men most eminent for righteousness were living among them, the judgement will not be averted; the righteous men will be delivered, but no one else. Then the principle is applied to Jerusalem, vv. 21-23: God is about to inflict His judgements on the city; and since there are no righteous in it, no one will escape. Moreover, a miserable remnant will make their way to Babylonia, only to serve as specimens of the people of Jerusalem, and to shew how richly they merited their fate. The prophet is so keen to insist upon the divine justice, that he does not pause to consider how there would be any survivors at all. Vv. 13-20 may be compared with Gen. 18<sup>22b-33</sup>; underlying both is a plea against indiscriminate judgement, but in this case the verdict is more severe. Jer. 7<sup>16</sup> 15<sup>1-4</sup> affords a closer parallel: not even Moses and Samuel, famous for their intercessions, would obtain a hearing if they prayed for mercy! No doubt

the present passage suggests inferences on the responsibility of the individual and the merits of the fathers; but such matters do not seem to be in the prophet's mind; his concern is to vindicate the justice of Jerusalem's punishment (so Höl.). Some think that the passage must have been written after the catastrophe of 586. Yet there is evidence that in the earlier period of his ministry, 593-588, Ez. contemplated the entire destruction of Jerusalem and its inhabitants, e.g. 5<sup>12</sup> 9<sup>5-10</sup> 10<sup>3.7</sup> 11<sup>7ff.</sup>, and this seems to have been his settled conviction, though he varied the details from time to time; cp. 9<sup>4</sup> with 21<sup>3f. 8f.</sup> [20<sup>47f.</sup> 21<sup>3f.</sup>]. 13. *A land, when it sins against me*] The case is stated with legal formality, cp. v. 9 phil. n.—*in committing transgression*] A phrase current in priestly circles, 15<sup>8</sup> 17<sup>20</sup> 18<sup>24</sup> 20<sup>27</sup> 39<sup>26</sup>; ten times in P, e.g. Lev. 5<sup>15. 21</sup> [6<sup>2</sup>]; here probably for the first time. The four plagues enumerated in vv. 13-19 have already been threatened, 5<sup>16f.</sup>; for *break the staff of bread* see 4<sup>16</sup> n.—*and cut off from it man and beast*] So vv. 17. 19. 21 25<sup>13</sup> 29<sup>8</sup> cp. 21<sup>8</sup> [3] 35<sup>7</sup>; an expression which may go back to Zeph. 1<sup>3</sup>, not long before Josiah's reformation.—14. The prophet names three typically righteous men, who, on account of their righteousness, were enabled to achieve a work of deliverance: Noah delivered his family, Gen. 6<sup>8</sup> 7<sup>1</sup> J; Daniel, his companions, Dan. 1<sup>6-20</sup>; Job, his friends, Job 42<sup>7-10</sup>; but the righteousness of all three together could not deliver the present generation. Ez. is not teaching any doctrine about the merits of the fathers, or the efficacy of their prayers, or the responsibility of the individual; he is simply heightening the picture of Jerusalem's guilt. His allusions must have been readily understood. Noah, of course, was familiar to readers of J's narrative of the patriarchs; the stories of the other two were current, so far as we know, not in writing but on the lips of the people. Daniel, we may suppose, was a Jew who, by his integrity and wisdom (28<sup>3</sup> see note), rose to a high position at the Babylonian court; he may have lived near the time of Ezekiel; some features of his story were used by the author of *Daniel* to edify a later age. Similarly the author of *Job* made use of a popular tradition to provide a setting for his subject; in the Prologue and Epilogue he kept to the outlines of the story closely enough for us to understand Ez.'s allusion.—15. *'Or if' I cause evil beasts to pass through*] A second case is put. With a slight correction the text conforms to the type of vv. 17. 19.—*and 'I' bereave it*] So 2 MSS G<sup>1</sup> L<sup>1</sup> V; and they (sing. coll. in Hebr.) bereave it. The remainder of the v. echoes the language of Jer. 9<sup>9. 11</sup>; cp. Zeph. 3<sup>6</sup>, Is. 34<sup>10</sup>, 60<sup>15</sup> and ch. 33<sup>28</sup>.—16. *'though' these three men*] The conjunction is wanted, and found in many MSS G<sup>2</sup> L<sup>2</sup>.—*they alone shall be delivered*] In ch. 18 Ez. works out his doctrine of individual

responsibility, and logically it may be inferred from his words here; but the passage as a whole is concerned with something else.—17. *Or if I bring a sword . . . man and beast*] So 29<sup>8</sup>; for the sword cp. 6<sup>3</sup> 11<sup>8</sup> 33<sup>2</sup>.—19. *Or if I send a pestilence . . . with blood*] The two together in 5<sup>17</sup>, and both are recognized by the Vrs.; but *with blood* comes late in the sentence, and may be an after-thought; it does not occur in the recapitulation v.<sup>21</sup>.—*to cut off from it*] Cp. v.<sup>21</sup> 17<sup>17</sup>; the phrase and the position of it recall Jer. 9<sup>20</sup> 44<sup>7</sup> 47<sup>4</sup>.—21. *How much more when I send*] The argument is *a fortiori*: even if any righteous could be found in the city, they would not save it; as there are none, the sterner will be its punishment!—*my four sore acts of judgement*] Mentioned as hypothetical in vv.<sup>13-20</sup>, now declared to be imminent. Perhaps Jeremiah was the first to draw up the list, Jer. 15<sup>21</sup>; it is repeated with variations in Lev. 26<sup>22-26</sup>, and incorporated, it would seem from here, in the secondary passage ch. 5<sup>17</sup>. The number *four* implies completeness, with a hint at the four quarters of the earth; cp. Job 1<sup>15-19</sup>, Zech. 2<sup>1f.</sup> [1<sup>18f.</sup>], Rev. 9<sup>13-15</sup>. Haupt compares the Lion, Wolf, Famine, Pestilence in the Gilgamesh Epic xi. 4, 20-24. For *acts of judgement* see 5<sup>10</sup> n.—22. Strictly speaking the prophet is inconsistent. Here and elsewhere he prophesies the slaughter of the ungodly in Jerusalem (v.<sup>21</sup> 5<sup>1-4</sup> 9<sup>17f.</sup>). At this point it occurs to him to add a drastic touch: some might escape, but it would be only to exhibit themselves as object-lessons to their countrymen in exile. *And behold, should there be left in it survivors who 'lead out' sons and daughters*] So Vrs., [H] *who are led out, (even) sons and daughters*. Some would omit *who lead out* as superfluous before *who come out*. If the word be retained, the meaning is that *the survivors*, lit. *the company escaping*, will bring their children with them into Babylonia; if omitted, the children *are* the survivors, the elders having been put to death.—*ye shall see their way and their doings*] In Ez. *doings* always has a bad sense, and, except in 21<sup>29</sup> [24<sup>1</sup>], is always accompanied by *way(s)*, v.<sup>23</sup> 20<sup>43f.</sup> 24<sup>14</sup> 36<sup>17</sup>. 19. The phrase comes from Jeremiah, Jer. 4<sup>18</sup> 7<sup>3</sup>. 5 18<sup>11</sup> 26<sup>13</sup>.—*and ye shall be consoled*] i.e. be satisfied in your own minds that the punishment was just; cp. 31<sup>16</sup> 32<sup>31</sup>.—*even all that I have brought upon her*] Co. would om. as tautologous; but the repetition is impressive, and the Vrs. recognize it.—23. *And they shall console you*] The fugitives will convince the exiles of Jahveh's justice; this is the point to which the prophet has been leading up. It was due to Ez., more than to any one else, that the best religious thought in the times which followed held firmly to a conviction of Jahveh's righteousness in spite of all trials to faith: however much Israel might suffer, Jahveh

was not to be blamed. This comes out in such confessions of national sin as Lam. 1<sup>18</sup>, Ezr. 9<sup>15</sup>, Neh. 9<sup>33</sup>, Dan. 9<sup>7</sup>, 14, Baruch 1<sup>15</sup> 2<sup>6</sup>, Pss. of Sol. 2<sup>15f</sup>. 8<sup>7ff</sup>. 9<sup>2-4</sup>.

**Ch. 14, 1.** אנשים . . . ירבו . . . For the sing. cp. Num. 9<sup>6</sup>, 1 K. 11<sup>3</sup>; but prob. a scribal error for ירבו 6 MSS Vrs., cp. כוונתי—20<sup>1</sup>. Cp. Jer. 26<sup>17</sup>.—3. גלולים In vv. 3-7  $\mathfrak{E}$  reads. *διασώματα* vv. 3-4, *ἐνθυμήματα* vv. 5-7, *ἐπιτηδεύματα* v. 6; see 6<sup>4</sup> n.—הארור אררש להם For תהרש, perhaps due to the influence of the following form. Kim. in loc. thinks that א was written for ה to make the pronunciation easier; see also B-L. 323 n. But a scribe may have copied the word twice, and we should read only תהרש (Ro.). For the Niph. tolerativum cp. 20<sup>3</sup>. 31 36<sup>37</sup>; ל of the agent is idiomatic after a pass. vb., e.g. Gen. 25<sup>21b</sup>, Is. 65<sup>1</sup>. ש' and I will exact punishment from them,' to avoid applying the Niph. of רש to God; cp. v. 7 n. and  $\mathfrak{S}$  in 20<sup>3</sup>. 21 36<sup>37</sup>.—4. לכן דבר אותם. see 20<sup>3</sup> n.—איש איש every one, each severally; Kōn. iii. § 90. אל לבו so v. 7, על לב v. 3,  $\mathfrak{E}$  *ἐπὶ* each time.—אל הנביא Engl. uses the indef. art., but Hebr. the def. art., because the person is present to the writer's mind; G-K. § 126 g.  $\mathfrak{S}$  add interrogans per eum me=י ב from v. 7.—Niph. v. 7 with a reflexive sense, suggesting internal action, like the Gk. Middle, followed by the dat. incommodi. The pf. denotes a resolve, which will take effect in the future; Dr. § 13. Kt. קה is prob. intended to refer collectively to the idols, by them lit. *ii*; the Q. קא ptcp.= *when he comes with the multitude of his idols*, so  $\mathfrak{T}$  קאח 'as he comes', Kōn. iii. § 412 i; an improb. construction. Read ב' v. 7, reinforcing the reflexive element in נעניתי 'by my word.'  $\mathfrak{E}$  renders ברב גלולים *ἐν οἷς ἐνέχεται ἡ διάνοια αὐτοῦ*, and similarly in v. 7; perhaps *διάνοια* is a mistake for *διασώματα*=גלולים. In ברב the prep.= 'according to,' of measure, cp. במשקל 4<sup>10</sup>; but ברב ברב looks like an explanatory addition, Co., Kōn. iii. § 340 n.—5. למען תפס The use of למען with inf. constr. is characteristic of Ez. (ten times, e.g. 21<sup>15</sup> 22<sup>6</sup>. 9. 12. 27 etc.) and of Jer. (ten times, e.g. 7<sup>10</sup>. 18 etc.).  $\mathfrak{E}$  *ὅπως πλῆγῶσιν* 'that he may turn aside,' wrongly.—נזירי קעלי From וור= 'be a stranger'; the Niph. only again Is. 1<sup>4</sup> (?). קעלי is more expressive than סמני Job 19<sup>13</sup>. Co. Be. Kr. point נזירי Niph. of נזר= 'dedicate,' in v. 7 followed by כאחרי; and  $\mathfrak{E}$  render by the same vb. in both places. The punctuation of  $\mathfrak{M}$ , however, agrees better with the prep. קעלי. See 11<sup>15</sup> n.  $\mathfrak{E}$  om. בלם.—6. והשיבו פניהם An inwardly trans. or intensive Hiph., G-K. § 53 d; in השיבו פניהם cl. ב the Hiph. has its usual trans. sense.—7. ויפתח יתק ויפתח יתק and the rel. clause is introduced by אשר, e.g. Lev. 17<sup>10</sup>. 13 etc.; here, however, the usual sequence has been diverted by the rel. clause אשר יתק; to follow this immediately with יתק would be clumsy (but see Lev. 17<sup>8</sup>) so ויפתח יתק was written instead; it was meant no doubt to express a relative, as  $\mathfrak{E}$  perceived, though strictly it can do nothing of the kind. Co.'s alteration to ויפתח יתק is unnecessary.—ויפתח יתק Niph. of יתק; for יתק= aloof from cp. Lev. 22<sup>2</sup>.—ויפתח יתק Dr. §§ 62, 172. The subj. of the inf. is the prophet, לו refers to the client. For יתק when the reference is to Jahveh cp. 1 C. 10<sup>14</sup>, 2 C. 34<sup>26</sup>. ש' to consult him' i.e. the prophet, and om. ב' v. 4; cp. v. 3 n.  $\mathfrak{E}$  *ἐν ᾧ ἐνέχεται ἐν αὐτῷ*=ב, cp. v. 4 n.—27<sup>3</sup>. See on v. 4; for the ptcp. in apod. cp. Is. 1<sup>15</sup>, Jer. 2<sup>22</sup>, Ps. 27<sup>3</sup>.—8. ונחתי פני  $\mathfrak{T}$  paraphrases 'my wrath,' similarly  $\mathfrak{S}$ ; cp. 15<sup>7</sup>, 23<sup>35</sup> n.—והשחיתיהו The Hiph. of שח only again 21<sup>21</sup>, Job 4<sup>20</sup> (? text). Many edd. point והשחיתיהו from שח, but the meaning is unsuitable.  $\mathfrak{E}$  κ. *θήσονται αὐτόν*=והשחיתיהו, so Vrs.—לנאח ולשלים Pl, intensive, G-K. § 124 e; but l. ולמשל.  $\mathfrak{E}$  *εἰς ἔρημον καὶ εἰς ἀφανισμόν*=לשחיתיהו, apparently from

6<sup>14</sup> 35<sup>3</sup>.—9. [והנביא כי יפחה] For the order cp. v. 13 18<sup>5</sup>. 18 33<sup>2</sup>. 6. 9; it is characteristic of the legal phraseology, e.g. Lev. 1<sup>3</sup> 4<sup>3</sup>, Num. 6<sup>2</sup> 9<sup>10</sup>; Davidson *Syn.* § 130, 5.  $\text{Ἐ}^B$  πλανήση=פָּתַח, and om. פָּתַח. [אני י' פתיחתי.—י. כען . . . כען] Usually in this idiom the first is like the second, e.g. Gen. 44<sup>18</sup>, Dt. 1<sup>17</sup>; here the second is like the first, cp. Jud. 8<sup>18</sup>, Is. 24<sup>2</sup>.—11. [למען לא] 19<sup>9</sup> 25<sup>10</sup> 26<sup>20</sup>; outside Ez. only Zech. 12<sup>7</sup>, Ps. 119<sup>11</sup>. 80 125<sup>3</sup>. Elsewhere אשר לא למען 31<sup>14</sup> 36<sup>30</sup> 46<sup>18</sup>; outside Ez. only Num. 17<sup>5</sup>, Dt. 20<sup>18</sup>.—13. [אֲרֵן כִּי תחמא] The protasis begins with these words, and is resumed with וְהִי v. 14; the apodosis comes at יצילי v. 14. For the construction cp. 33<sup>2-4</sup>, Num. 9<sup>10f.</sup>.—14. [ינעלו] The Pi.=strip off, spoil, Ex. 3<sup>22</sup> 12<sup>36</sup>; the Hiph.=deliver. Either with  $\text{Ἐ}$  point יצלי: σωθήσονται, or better l. יצילי, as in vv. 16. 18.—15. [לו] Read ו=or if, cp. 1 S. 26<sup>10</sup>, Dr. § 143. [ושכלחה] Read ושמלחה  $\text{Ἐ}$  κ. τιμαρῆσμαι αὐτήν.—16. [שלש] Read 'ש, as in vv. 18. 20. [יצילי]  $\text{Ἐ}$  σωθήσονται=יצילי, cp. v. 14. [החם.—החם] ונצלו=יצילי, as in v. 18.—19. [אל הארץ]  $\text{Ἐ}$  על ה'  $\text{Ἐ}$  ἐπὶ.—20. [אם הזה]  $\text{Ḥ}$ +כי, as in v. 16.—בת. . . בן. . . בנים, as in v. 18.—[יצילי . . . יצילי]  $\text{Ἐ}$  ὑπολειφθῶσιν . . . ῥύσονται.—21. [כי כה]  $\text{Ἐ}$  om. כי.—When  $\eta\kappa$  refers to a preceding sentence it denotes (a) *yea, when* i.e. *how much more when*, as here and 15<sup>5</sup>, 2 S. 4<sup>10f.</sup> Pr. 21<sup>27</sup>; (b) *yea, that* i.e. *how much more or less*, e.g. 1 S. 14<sup>30</sup>, 1 K. 8<sup>27</sup>, Pr. 11<sup>31</sup>. In the former case כי has a temporal sense, in the latter, it strengthens אף.—22. [הונה נותר] For the hypoth. pf. see 13<sup>12</sup> n.; here it is followed by the ptcp. [הנפצאים]  $\text{Ἐ}$  οἱ ἐξάγουσιν ἐξ αὐτῆς (+מצנה) υἱοὺς κ.τ.λ.,  $\text{ḤḤ}$ , gives a better construction; the word, however, may be a gloss, Kōn. iii. § 411 d.—[הם]  $\text{Ḥ}$ =המה  $\text{Ḥ}$  אינו.—[אין]  $\text{Ḥ}$  om. the sentences between this and 'ע ואת in v. 23, by homoioteleuton.—[ונחמם]  $\text{Ḥ}$  κ. μεταμελήσεσθε.—[אח כל אשר הזה] A summary of the preceding thought, added loosely in the accus. of relation; Ew. *Syn.* § 277 (2), cps. Jud. 20<sup>44</sup>, 46, Jer. 45<sup>4</sup>.  $\text{Ḥ}$ =על הרעה אשר.—23. [נתחמו]  $\text{Ḥ}$  κ. παρακαλέσουσιν ὑμᾶς.—[חנם] Many MSS לא אל חנם, as 6<sup>10</sup>.

Ch. 15, 1-8. The Parable of the Vine.—Vv. 2-5 contain a little poem on the wild vine, which produces no wood of any value, and can be used only for fuel; similarly the inhabitants of Jerusalem are fit for nothing but to be thrown on the fire, vv. 6-8. Other prophets and poets compare Israel to a vine, but to the cultivated, fruit-bearing sort, and in order to shew how Israel has disappointed its early promise, Dt. 32<sup>32</sup>, Is. 5<sup>1ff.</sup>, Hos. 10<sup>1</sup>, Jer. 22<sup>1</sup> (Gen. 49<sup>23</sup>, Ps. 80<sup>9-16</sup> [8-15] are exceptions). But Ezekiel goes further: from the first Israel was worthless, and is now to be treated as it deserves. Characteristically he takes a despairing view of Israel's past and present, a view which he elaborates further in the next chapter. When freed from additions, vv. 2-5 seem to fall into a lyric of four stanzas, remarkable for the skill of its parallelism, with two beats in each line, except in v. 3<sup>b</sup> (so Hölscher). In vv. 6-8 no metrical form can be made out, though there is a certain rhythm in the language, due to the phrases taken up from vv. 2-5. As elsewhere, Ez. appears to have delivered an oracle in verse, and then to have used it as the starting-point or text for his moral; cp. 7<sup>10</sup>, ch. 17. 21<sup>14-22</sup> [9-17] 23<sup>32-34</sup> etc.

2. The first stanza may be thus restored :

*How does the wood  
Of the vine surpass  
All trees ' ' of the forest?*

The vine is in the forest, not in the vineyard ; we are to think, therefore, of the wild vine and its trailing stalks as compared with the trees that grow timber. After *All trees* (sing. coll.) there follows in ~~at~~ *the twig which it is among the trees*, evidently added to explain the nature of the vine ; the sentence is awkwardly expressed, and it spoils the metre. Gr<sup>3</sup> om. *the twig*.—

3. *Is wood from it taken  
To use for work?  
Can a peg from it be taken  
Whereon to hang any vessel?*

For the second line cp. 1 S. 8<sup>16</sup>, Ex. 38<sup>24</sup> ; for the *peg* cp. Is. 22<sup>23f.</sup>.

4. *Lo, if for the fire  
To devour it is given,  
Both of its ends  
The fire devours,  
And its mid-part is burned ;  
Can it serve for work?*

The wild vine is only good for fuel. Hölscher would cancel the first two lines ; but metrically they are sound, and *give* or *become for devouring* (or *food*) is a favourite expression in Ez., v. 6 21<sup>37</sup> 132<sup>1</sup> 23<sup>37</sup> 29<sup>5</sup> 34<sup>5.8.10</sup> 35<sup>12</sup> 39<sup>4</sup> ; similarly in H, Lev. 25<sup>6</sup> ; in P six times, Gen. 1<sup>29f.</sup> etc. *Both of its ends* is a touch to complete the picture, not a veiled allusion to N. and S. Israel, as some prosaically think. Cp. Is. 7<sup>4</sup>.—5. With trifling omissions, the v. runs :

*' ' When perfect, it was  
Of no use for work ;  
Much less, when devoured, ' '  
Is it useful for work.*

See phil. note.

6. The application of the parable. Jahveh Himself is the speaker : the inhabitants of Jerusalem are like the wood of the vine, *which I have appointed for the fire*, by a law of nature, as it were ; they shall be burned up, wholly destroyed. Such was the dreadful prospect which Ez. had constantly in his mind ;

though at times he hoped that the godly might be spared, e.g. 9<sup>4</sup>, and see 5<sup>10</sup> n., yet his prevailing view contemplated no relief: Jerusalem is doomed to perish in flames; cp. 10<sup>2-7</sup> 16<sup>38-42</sup> 22<sup>17-22</sup> 23<sup>47</sup> 24<sup>9-14</sup>.—7. *And I will put my face against them*] So 14<sup>8</sup>.—*Have they escaped from the fire? then the fire shall devour them*] i.e. if any shall have gone forth from the burning city, yet they shall be burned in the end; there will be no survivors; though some may escape for the moment, their fate will overtake them, as Ez. says elsewhere, 5<sup>4-12</sup> 23<sup>25</sup>. This gives a better sense to the whole v. than the rendering *from the fire they went forth, and the fire shall devour them*, which makes the first clause refer to the exile of 597 B.C., and the second to that of 586.—*And ye shall know*] Ez. here addresses his fellow-exiles, who will recognize the justice of Jahveh in the fate of the city.—*When I set my face against them*] Elsewhere always of the prophet, see 6<sup>2</sup> n.; in cl. a *put my face*.—8. *And I will make the land a desolation*] see 6<sup>14</sup> n.; and for committed transgression see 14<sup>13</sup> n.

Ch. 15, 2. ארם. טל+אלא היער.—[בן אדם] lit. 'how does the wood of the vine become more (useful) than all trees of the forest?' The particular to which *more* refers is not expressed, but is left to be supplied by the reader; cp. Is. 10<sup>10</sup> (in number), Job 11<sup>17</sup> (in brightness) 28<sup>18</sup> (in value). For the adverbial use of מה=*how*? cp. Gen. 44<sup>16</sup>, Ex. 10<sup>26</sup>, 2 K. 4<sup>43</sup>.—[הומרה אשר היה] The first word (cp. 81<sup>17</sup>, Num. 13<sup>23</sup>) must be in appos. to עץ הנפץ, and not the direct subj. of היה, which is mas. The pf. היה here seems unsuitable.—[עָקַהּ] עָקַחְתִּי as in cl. b.—4. נתן . . . נתן. See 13<sup>12</sup> n.—[לאכילה] See 23<sup>37</sup> n.—[את שני קצווי] אֶת שְׁנֵי קְצוֹתָיו *kátharous*, misunderstanding שני *two* as=*years*, cp. the converse in 4<sup>5</sup> *years* rendered *ràs d'ús*, and קצווי as though 'prunings.' AŠO tr. correctly. [נָקַר] Niph. of חָרַר, Jer. 6<sup>29</sup>; elsewhere נָקַר Ps. 69<sup>4</sup> 102<sup>4</sup>; Kōn. i. 368.—[הנה בהיותו] S implies 'וב'; neither S ὅδε nor ὅτι etiam recognizes הנה; and the metre favours its omission. The use of היות with a prep. is characteristic of Ez., e.g. בהיותו 6<sup>8</sup> 13 16<sup>22</sup> [cp. 30<sup>31</sup>] 37<sup>28</sup>; 17<sup>8</sup> 20<sup>12</sup> 27<sup>36</sup> 41<sup>6</sup> 44<sup>7</sup> (elsewhere frequent only in Chron.); אַף כִּי—22<sup>19</sup> 29<sup>6</sup> 34<sup>8</sup> 35<sup>5</sup>. For S's rendering *σὺν τὸν* see 9<sup>6</sup> n. כִּי—After a neg.= 'how much less when,' see 14<sup>21</sup> n.—[נִקְרָא] Pausal form, cp. 24<sup>10</sup>; the word is tautologous after אכלתהו, and is better removed. S *eis télos*, as in v.<sup>4</sup>. S's rendering of vv.<sup>4</sup> and <sup>5</sup> is noticeably free.—[ונעשה עוֹ] For the pf. c.w.c. involving a question see Dr. § 119 (γ), § 123 (β). S *ei éssai rú eis épyeclav*; S היכר S 'how is it fit for,' perhaps implying *בְּקִיָּה*, an easier construction, but not necessarily more correct. Neither S nor ὅτι recognizes עוֹ. עוֹ—6. לֵכֶן. [לֵכֶן] Some MSS S (+) (כל) ה'. But the sing. can be coll., as in v.<sup>2</sup> (restored), and need not be altered. [נתחיי] Co. prs. נָתַן as in v.<sup>4</sup>; unnecessary.—7. אֶת פִּי S *bis* 'my wrath,' so S on the second occasion.—[אֶת הָאֵשׁ הָאֵלֶּה] The form of the sentence as 11<sup>8</sup> אֵשׁ חֲרִיב יִרְאֶת חֲרִיב אֵבִי, Job 19<sup>4</sup>; cp. also ch. 35<sup>6</sup>. For the hypothetical pf. see Dr. § 154, and cp. the pf. with הנה v.<sup>4</sup> supr. S read יָצָא as יָצָא; easier, but not so forcible. S paraphrases 'and I will lay my punishment on them for the words of the law which were given from the midst of the fire' etc.—[וירעם] S וירעם; but how shall they know, if all are burned up?

Ch. 16. The Unfaithful Spouse: an allegory of Jerusalem.—The theme of ch. 15 is taken up and carried further.

(a) Vv.<sup>3-14</sup>, <sup>15-43</sup>. Again the prophet starts with a poem, vv.<sup>3-14</sup>, this time based on a popular story: a babe, exposed after birth, was found by a traveller, who saved her life, and then left her to grow up in the wilds; when he next passed by she had developed into maidenhood; thereupon he wedded her, and she became his queen, renowned for her beauty far and wide. Probably Ez. did not invent the story, for it is one of those tales which have always been popular favourites; moreover, some of the details hardly fit the application; but he used it for the purpose of his allegory. The foundling who becomes the king's bride is Jerusalem, i.e. Israel; though dowered with love and gifts, she proved unfaithful; her licentiousness passed all bounds; she deserves to be put to death as an adulteress. In other words, Israel throughout its history has shewn a vicious taste for the religion and morals of the Canaanites, and has forfeited its true position by seeking alliance with Egypt, Assyria, Babylon in turn. The hour of doom has arrived, vv.<sup>15-43</sup>. (b) Another discourse follows in vv.<sup>44-52</sup>. The allegory changes. Jerusalem is now taunted as the 'sister' of Samaria and Sodom; all three had broken their 'marriage' vows, and sunk to the level of the Canaanites, but Jerusalem to a degree which made her 'sisters' appear righteous in comparison. (c) When the time of restoration comes, the shame of Jerusalem will be all the deeper, for she will see her 'sisters,' whom she used to despise, reinstated before her, vv.<sup>53-58</sup>. (d) Yet, such is Jahveh's mercy, in spite of ingratitude and breach of faith, the ancient covenant will be renewed; the 'sisters' will become 'daughters,' and Jerusalem, penitent and forgiven, will be bound to God for ever, vv.<sup>59-63</sup>.

With regard to the date of these discourses (a) belongs to the period before the catastrophe of 586 B.C., because the punishment is still in the future; the same may be said of (b). The last two sections, which hold out the prospect of a restoration, agree with Ez.'s altered tone after the city had fallen, and especially with ch. 37.

Prophets before Ez. had used the figure of marriage to represent Israel's relation to Jahveh, e.g. Hos. 2<sup>4-25</sup> [2-23]. Jer. 2<sup>2</sup> 3<sup>1ff.</sup>, cp. Is. 54<sup>5</sup>, and that of adultery for Israel's unfaithfulness, e.g. Is. 1<sup>21</sup>, Jer. 3<sup>1-8</sup>. The first discourse is, in fact, an expansion of the theme of Is. 1<sup>21</sup> and Hos. 2; we can scarcely doubt that Jeremiah's allegory, Jer. 3<sup>6-25</sup>, was in Ez.'s mind; but the passion with which he elaborates the argument is all his own. Jeremiah indeed confessed that Israel had been a sinner from its youth, 3<sup>25</sup> 32<sup>30</sup>; yet Ez. goes beyond his pre-



deceutors : while they looked back to a purer, happier age in the past, e.g. Is. 1<sup>26</sup>, Hos. 2<sup>15</sup> 9<sup>10</sup> 11<sup>1</sup>, Jer. 2<sup>21</sup>, he can see nothing in Israel's history but an inbred bias towards heathenism ; what else is to be expected from one whose very origin was heathen, vv.<sup>3</sup> 45 ? This conviction of the nation's sinfulness marked out the prophets from other men ; herein lay their originality ; and among the prophets none went so far or so deep as Ezekiel (see on 14<sup>9</sup> and cp. Mic. 3<sup>8</sup>). He returns to the subject again in ch. 20, and in the allegory of the Two Sisters, ch. 23.

There is much in this ch. which is repulsive to our taste. In the case of the poem, vv.<sup>3-14</sup>, it must be remembered that Oriental story-tellers, both ancient and modern, observe no sort of reticence about physical details which, in the West, are considered unsuitable for a place in literature.

Ch. 16, 2. *Make Jerusalem know her abominations.*] Especially the worship of Baal and the horrid rites of Moloch ; popular religion assimilated the service of Jahveh to these native cults : it was sheer apostasy in the eyes of the prophets, cp. Jer. 32<sup>30-35</sup>. —3. Here begins the poem, composed, it would seem, in distichs or tristichs with four beats in each line, though lines with three beats occur in vv.<sup>5-7</sup>. As elsewhere, e.g. ch. 15, owing to later additions and changes, the recovery of the original form of the text must be largely a matter of experiment. To Gunkel *Das Märchen im A.T.* 1921, 113 ff. and to Hans Schmidt *Die grossen Propheten*<sup>2</sup> 1923, 428 f., belongs the credit of recognizing the origin of the poem in one of those romantic stories which never lose their interest, and in all ages have been the delight of young and old. Most likely Ez. himself turned the story into verse ; no popular source would have contained such a couplet as the first.

*Thy breed and thy birth were of Canaan's land :  
Thy father—an Amorite, and thy mother—a Hittite !*

From the religious point of view Jerusalem, i.e. Israel, had been heathen all along ; its infidelity was in the blood ; *father, mother*, stand for the stronger and weaker elements which produced this race of sinners. Literally there was enough truth in the prophet's language to give a sting to his sarcasm. For though the Hebrews came of an Aramaean stock (Dt. 26<sup>5</sup> cp. Gen. 10<sup>22</sup> P), and were immigrants into Canaan, yet they had a racial kinship with the natives, who were known as *Canaanites* (J's name, e.g. Gen. 10<sup>19</sup> 12<sup>8</sup>, Josh. 7<sup>9</sup>, Jud. 1<sup>18</sup>.) or *Amorites* (E's and D's name, e.g. Gen. 48<sup>22</sup>, Num. 21<sup>13</sup> 21. 31f., Josh. 7<sup>7</sup>, Jud. 6<sup>10</sup>), just as the land is called *Amurru* and *Kinahhi*, *Kinahna*, in the Amarna letters (Knudtzon *El-Am. Tafeln* 1132 ff.),

And the natives themselves were of mixed race. One of the non-Semitic elements which they had absorbed was the *Hittite*, according to Hebrew tradition, v.<sup>45</sup>, Gen. 27<sup>46</sup> 28<sup>1</sup>, Josh. 1<sup>4</sup> P. Of course the Hittites in the lists of the nations of Canaan (Gen. 15<sup>20</sup> etc.) cannot be identified directly with the great nation of Cappadocia, Carchemish and N. Syria, which had almost faded from Hebrew memory: they are generally supposed to have been settlements left behind in Canaan after Hittite invasions. But it cannot be proved that Hittite influences ever reached so far as Palestine; and the suggestion is now made that by *Hittite*, here and elsewhere in the O.T., we should understand a loose, unhistorical term for what was properly speaking *Subaraean*, the non-Semitic people of the land of Subartu, as it is called in ancient Bab. documents; a vast territory N. and N.W. of Babylonia, which included the lands of the Amurru, and extended into Palestine at least so far as to leave behind it traces which can still be followed (Ungnad *Die ältesten Völkerwanderungen Vorderasiens* 1923, 6 f.). With regard to Jerusalem itself Ez.'s taunt had a basis of literal fact. The earliest known governor, Abd-hiba or Arad-hiba, has a name which we ought apparently to call Subaraean rather than Hittite or Mitannian, for it implies that he was named after the Subaraean goddess *Hiba* or *Hepa*; perhaps the same designation should be given to Urijah the Hittite and Araunah (2 S. 11<sup>37</sup>. 23<sup>39</sup> 24<sup>18</sup>); on the other hand Malki-šedek (Gen. 14<sup>18</sup>), Adoni-šedek (Josh. 10<sup>3</sup>. 5, cp. Jud. 15<sup>5</sup>.)—all names traditionally connected with Jerusalem—are pure Semitic; moreover, there is reason to believe that for a long time Jebusites lived in the city side by side with Israelites. This shameful account of Jerusalem's origin led the older translators to tone down the language; for the word rendered *breed*, lit. *extraction* or *place of digging* (only again 21<sup>35</sup> [30] 29<sup>14</sup>), *𐤁𐤍𐤔𐤕* give *thy root*, *𐤁𐤍𐤔𐤕 ḥōōis [ou]*; *𐤁𐤍𐤔𐤕* transforms the entire sense, 'I will drive out the Amorites before you and bring the Hittites to nought.' According to R. Eliezer b. Hyrcanus in the Mishnâ the whole chapter was not to be read or translated in public, *Meg.* iii. 10 (Geiger *Urschrift* 346 f.).—4.

*And thy birth—on the day wherein thou wast born  
Uncut was thy navel, none washed thee with water,  
Nor rubbed thee with salt, nor swathed thee in bands.*

Heathen by parentage, the child received heathen treatment at its birth; it was denied the most elementary care, and left to perish out of doors. In the East, female infants are still sometimes exposed; the ancient Arabs even buried them alive, *Qur'an* 81, 8. In connexion with childbirth, Dr. Masterman

describes present-day customs in Palestine: 'As soon as the navel is cut the midwife rubs the child all over with salt, water, and oil, and tightly swathes it in clothes for seven days; at the end of that time she removes the dirty clothes, washes the child and anoints it, and then wraps it up again for seven days—and so on till the fortieth day,' *PEFQSt.* 1918, 118 f. Jerome in loc. writes, 'tenera infantium corpora dum adhuc uteri calorem tenent . . . solent ab obstetricibus sale contingi, ut sicciora sint, et restringantur.' This seems to be the common sense of the allusion to *being salted*, though Kr. discovers an act of dedication to the Deity by 'a covenant of salt' (Lev. 2<sup>13</sup>, Num. 18<sup>19</sup>, 2 C. 13<sup>5</sup>). Lit. the Hebr. runs, *with water thou wast not washed, nor salted at all, nor swathed at all*. After *thou wast not washed* *¶¶* adds a word, *l'mish'i*, of unknown meaning and dubious form; *¶* renders it 'for cleansing,' *ΑΘ εις σωτηριαν*, *¶* et aqua non es lota *in salutem*, which suggests to Jerome a reference to baptism. The word may be a gloss miswritten; *¶¶¶* omit it, and most modern scholars. As rendered above, the v. is a tristich, with four beats in each line; but this metrical form is secured only by retaining *And thy birth*, which some would strike out as a mistaken variation of the following words, and by omitting *l'mish'i*.—5.

No eye had compassion ' ' , or took pity upon thee ;  
Thou wast thrown on the ' ' field, so abhorred was thy person,  
On the day wherein thou wast born.

The child was cast *on the field* i.e. the open country, exposed to wild beasts and violence, cp. 33<sup>27</sup>, Ex. 22<sup>30</sup>, Dt. 21<sup>1</sup> etc. For *no eye had compassion* . . . *pity* see 5<sup>11</sup> n. ; more literally, *so as to take pity upon thee*, and l. 2 *in the loathing of* (i.e. felt for) *thy person* ; the noun *loathing* is found only here, but the verb occurs in v. 4<sup>5</sup> and repeatedly in Lev. 26, vv. 11. 15 etc. In *¶¶* there is another *upon thee* after *compassion*, and the prosaic addition *to do for thee one of these things, and on the face of the field* ; as restored, the v. contains two lines with four beats in each; and one line with three.—6. 7.

And I passed ' ' and beheld thee struggling in thy blood,  
And I said unto thee, ' In thy blood live, ' ' ,  
' And grow up ' like the herb of the field ' ' !  
So thou didst grow up and wax tall, and arrive at 'full maidenhood,'  
And 'thy' breasts were formed, and thy hair grew ;  
But thou wast unclothed and uncovered.

Gunkel suggests that in the story, as the people would tell it, the traveller was a magician ; his word gave life to the perishing babe. Having saved the child, he left it to grow up like the

flowers, in a state of nature. *In thy blood live* i.e. with thy blood upon thee continue in life; for *live* in this sense cp. 2 S. 12<sup>22</sup>. But *live* might also have the sense recover, revive, as from sickness or likelihood of death, e.g. Is. 38<sup>9, 21</sup>. The rendering *in spite of thy blood* (Dav.) is possible, e.g. Lev. 26<sup>27</sup>, Is. 47<sup>9</sup>, but less appropriate. Again there are obvious mistakes and enlargements in the existing text. In l. 1  $\mathfrak{f}\mathfrak{f}$  inserts *upon* (by) *thee*; and gives l. 2 twice over, a mistake which is not found in 5 MSS  $\mathfrak{G}\mathfrak{L}\mathfrak{S}$ .—7. In l. 3 the reading *and grow up* is based upon  $\mathfrak{G}\mathfrak{L}\mathfrak{S}$ ;  $\mathfrak{f}\mathfrak{f}$  has *and myriads* with the addition of *I made thee*; this spoils both sense and metre. The fourth line contains the meaningless words *and thou didst enter into an ornament of ornaments*; though the Vrs. imply the same text, it cannot be right; with a small correction read *thou didst enter into the time of menstruation*, or better, with  $\mathfrak{S}$ , *into the menses*. With *unclothed and uncovered*, lit. *nakedness and nudity*, cp. vv. 22. 39 23<sup>29</sup>; there is a paranomasia in the Hebr., cp. 6<sup>14</sup>. The third and sixth lines contain three beats, the rest four.—8. Omitting later additions, we may render:

*And I passed ' ' and beheld thee, and 'twas thy time for love.  
So I spread out my skirt ' ', and covered thy nakedness,  
And I sware unto thee ' ', and thou becamest my own.*

When the traveller passed that way again, he found the child a lovesome maid, and, with the customary symbolic act, he claimed her as his bride. For the symbol cp. Ruth 3<sup>9</sup>, and see W. R. Smith *Kinship* etc. 87; *Rel. of Sem.* 3 674; Sale's transln. of the Koran (Warne) 56 and note; *Ruth* (Cambr. B.) 11. After *sware unto thee* some prosaic editor added *and I entered into a covenant with thee, saith the Lord Jahveh*; marriage as based upon mutual pledges could be described as a *covenant*, cp. Mal. 2<sup>14</sup>, Pr. 2<sup>17</sup>. But apart from metrical considerations, it is too soon to reveal the identity of the Traveller Unknown; that does not come out till the end, v. 14<sup>b</sup>, and the reader is meanwhile kept in suspense. In l. 1 the Hebr. phrase is lit. *thy time was the time of loves*, the plur. denoting an abstract idea, as in 23<sup>17</sup>, Prov. 7<sup>18</sup>; with the end of l. 3 cp. 23<sup>4</sup>.—9. 10.

*' ' And I washed off thy blood ' ', and anointed thee with oil,  
Clothed thee with broidered-work, and shod thee with leather,  
Gave thee a turban of linen and a robe of silk.*

There was blood again (cp. v. 6), for by this time the babe had grown to maturity. She had lived as a wild thing in a state of nature; now she enters civilized life, and her deliverer prepares her for the bridal. In  $\mathfrak{f}\mathfrak{f}$  the first line begins with

*And I washed thee (raḥaṣ) with water*, probably an addition based on v.<sup>4</sup>; the true text has *I washed off (shataph)*, a word used for *rinsing* the hands or a vessel, e.g. Lev. 15<sup>11f.</sup>, 1 K. 22<sup>38</sup>, not of bathing the body. For *anointing* at the toilet cp. Ru. 3<sup>3</sup>. *Broidered-work* or variegated cloth was highly prized, v.<sup>13</sup> 26<sup>16</sup>, Jud. 5<sup>30</sup>, Ps. 45<sup>15</sup> [14]. The exact meaning of *tahash*, rendered *leather* above, is uncertain; the word may be identical with the Arabic *tūhas*, the dugong or sea-cow, a kind of porpoise common in the Red Sea, the skin of which is used by the Bedouin for sandals; or it may be a loan-word, and represent the Egypt. *thš*=‘leather.’ Delitzsch connects it with the Akk. *tahšu*?=‘sheep,’ used for the inflated skins underneath a raft; but the form and meaning of the Akk. word are questioned. The outer covering of the tabernacle was made of *tahash*, Ex. 25<sup>5</sup> 26<sup>14</sup> etc., rendered *sealskins* in RV., with the marg. *porpoise-skins*; the AV. *badgers’ skins* comes from the mediaeval Jews, who probably took over this sense from the Talmud, where the word is explained as meaning a ferret or squirrel, *Shabb.* 28a. The third line lit. runs *And I wound thee about with linen*, referring to head-gear; see the vb. in Ex. 29<sup>9</sup>, Lev. 8<sup>13</sup>. The word for *linen*, *shēsh*, v.<sup>13</sup> 27<sup>7</sup>, Ex. 25<sup>4</sup> 28<sup>5</sup>. 39, seems to be borrowed from the old Egyptian š(e)s, which has this meaning; linen was worn in Egypt by persons of rank (Wilkinson *Anc. Egypt.* 1854, ii. 73), as in Israel by the high priest, Ex. 28<sup>39</sup>. *Ḳ* renders βύσσος, and similarly *š*, i.e. linen or cotton, a word which was adopted into Hebrew in the form *būs* as a later equivalent of the more ancient *shēsh*, Est. 1<sup>6</sup> etc.; see further Dillmann *Exodus* 274 ff. The rest of the line is lit. *and I covered thee with silk*. So Rashi explains the Hebr. *mēshi*, only again v.<sup>13</sup>; it corresponds to the French *soie*. If *silk* is right, the material was not known before Ez.’s time; among Gk. writers σιρικός σηρικός (cp. Rev. 18<sup>12</sup>) does not make its appearance before the Macedonian conquest. The Vrs. were evidently uncertain: *Ḳ* τρίχαπρον=‘made of hair’ or ‘fine as hair,’ *℣* ‘coloured garments,’ *š* ‘fine linen,’ *Ḳ* subtilia, in v.<sup>13</sup> polymitum.—11. 12.

*And I decked thee with ornaments: ‘ ‘ bands on thy wrists,  
And a chain round thy throat, a ring on thy nostrils,  
And hoops in thy ears, and a crown ‘ ‘ on thy head.*

She was given everything that could gratify desire and excite admiration; see Judith 10<sup>4</sup>. For *decked* (lit. *ornamented*) with ornaments cp. 23<sup>40</sup>, Is. 61<sup>10</sup>. The *bracelets*, the *nose-ring*, the *crown* made up the bridal jewellery, cp. Gen. 24<sup>22</sup>. 30. 47; according to Cant. 3<sup>11</sup> it was the bridegroom who received a *crown* for his wedding, here it is the bride; cp. also Rev. 21<sup>2</sup>. *Ḳ* has a crown of splendour, as in 23<sup>42</sup>, Is. 62<sup>3</sup>, Prov. 16<sup>31</sup> cp.

Jer. 13<sup>18</sup>; the descriptive term may be merely a convention; it overweights the verse.—13.

' ' *Fine-flour and honey and oil were thy food:  
Surpassing in beauty, thou didst rise to be queen!*

The bride was not only richly adorned, but nourished on the three typical gifts of the divine beneficence, see Dt. 32<sup>13f.</sup>, Hos. 2<sup>10</sup>. *Fine-flour*, *sōleth*, *Σεμίδαλις*, *Ἰ* simila, was the pure wheat separated from husk and bran, and as a rule provided for guests and the king's household, Gen. 18<sup>8</sup>, 1 K. 5<sup>2</sup>; it was offered in the *minhâ*, 46<sup>14</sup>, Ex. 29<sup>2. 40</sup> etc.\* Moreover, since her deliverer turned out to be a prince, the bride was advanced to royal estate, lit. *thou didst prosper to royalty*. Though the words are not found in *Σ* (see 7<sup>27</sup> n.), and in *Σ*<sup>a</sup> are marked with an asterisk, there is no reason for omitting them; indeed they are wanted to bring the story to its climax. Jerome in loc. explains that *Σ* left out the words for fear of offending the king of Egypt by alluding to the royalty conferred by God on Jerusalem! He interprets *honey* as the mystical gift of the Spirit, and in this connexion quotes the famous line from the Gospel according to the Hebrews, 'Even now has my mother the Holy Spirit seized me,' cp. 8<sup>3</sup> n. At the beginning of the v. *ff* has *and thou didst deck thee with gold and silver, and thy clothing was of linen and silk and broidered-work*. Though recognized by the Vrs., this sentence only repeats with variation the text of vv.<sup>10. 11</sup>; there the adorning is the work of the princely lover, but this makes it the work of the bride herself; the former alone is consistent with the rest of the story (so Gunkel, HÖ.).—14.

*And thy fame went forth among the nations for thy beauty:  
Perfect it was through my adornment which I laid upon thee—  
'Tis Jahveh's oracle.*

So far all is well. The foundling has become a queen, renowned for beauty and splendour; from first to last she has owed everything to her deliverer, now her husband, who is none other than Jahveh Himself! In vv.<sup>15-34</sup> the unhappy sequel is unfolded, still keeping to the outlines of the story, and adapting it to Israel's career. As a woman famed for her beauty Jerusalem is spoken of in Lam. 2<sup>15</sup>, and Tyre in ch. 27<sup>3</sup>

\* See the careful investigation by Dalman in *Alttest. Studien für R. Kittel* 1913, 61-69, *Die Mehlartern im A.T.* From reff. in the Talm. and modern Palestinian usage he shews that *sōleth* was the pure inner substance of the corn, ground either coarse or fine, as distinct from the meal which contained the outer and darker skins of the wheat-berry.

28<sup>12</sup>. Similar expressions, *beauty, adornment, prosper* (v.<sup>13</sup>), are used of the young king in Ps. 45.

Ch. 16, 2. הָרַע  $\text{\textcircled{E}}$  διαμάρτυραι =  $\text{\textcircled{E}}$ , wrongly.—3. כְּלִמְתָּךְ [As the sing. is כְּלִמְתָּךְ 29<sup>14</sup>, it might be expected in the pl., e.g. כְּלִמְתָּךְ, כְּלִמְתָּךְ; the pl. of a process, as in כְּלִמְתָּךְ Mic. 5<sup>1</sup>, תְּרַמֵּם Ps. 68<sup>21</sup>. The root כָּרַח prob. = *dig, bore*, Akk. *kāru* = 'fell' (trees).—[כְּלִמְתָּךְ] = *kindred* Gen. 12<sup>1</sup>, or *offspring* ib. 48<sup>8</sup>.—For הִכְנִיעַ l. כְּנָעַן with Vrs., and for הִכְנִיעַ l. אֲמָרִי as  $\text{\textcircled{E}}$ , as in v.<sup>46</sup>.—4. [וְכִסְיוֹתָיִךְ] A casus pendens resumed by a synonym, cp. 1<sup>10</sup> 10<sup>10</sup> 33<sup>2</sup>; Kōn. iii. § 341 f.—[וְהִלֵּיתָ] Kt., הִלֵּיתָ Q. v.<sup>5</sup>, Hoph. inf.; for the acc. after a pass. cp. Gen. 40<sup>20</sup>, Ex. 27<sup>7</sup>; G-K. § 121 δ.—[לֹא כָרַח שָׂרִיךְ] כָּרַח is best taken as a pass. of  $\text{\textcircled{K}}$ , cp. קָרַח 10<sup>13</sup> n. For the doubled  $\text{\textcircled{K}}$  see Kim. *Mikkhol* 57 a; Driver *Sam.*<sup>2</sup> Addenda xix. f. gives a more complete list. The doubling of  $\text{\textcircled{K}}$  is usually not indicated in  $\text{\textcircled{M}}$ ; it must have been suppressed later than  $\text{\textcircled{E}}$ , which still writes *Σάρρα, Χάρραν, Γόμορρα* etc.  $\text{\textcircled{E}}$ <sup>B</sup> οὐκ ἔδρασας τοὺς μαστοὺς σου (= שָׂרִיךְ cp. 3<sup>9</sup> n.), but  $\text{\textcircled{A}}$ <sup>1</sup> ἔδρασας, which is supported by Orig. non alligaverunt ubera tua. The transl. in some codd. οὐκ ἐτήρησεν ὁ θυμὸς σου is a late correction of  $\text{\textcircled{E}}$  by  $\text{\textcircled{H}}$ ; Deissmann *Bibl. Stud.* 151 f.—[לִכְסֹעַ] The  $\text{\textcircled{A}}$  שָׁעָה = 'to behold'; and Kōn. ii. 111 n. defends for my beholding. Others explain the last syll. as a Hebr. form of the Aram. nominal ending  $\text{\textcircled{N}}$ — $\text{\textcircled{E}}$ 's לִאֲהַנְקָרָא for being cleansed is prob. a guess; and this transl. has been maintained by connecting the word with the Akk. *misu* = 'to wash'; but the Hebr. equivalent of *misu* is מָסַח Ps. 6<sup>7</sup>, in Hiph. Josh. 14<sup>8</sup>, not כָּסַח. The curious rend. of  $\text{\textcircled{E}}$ <sup>A</sup> τοῦ χριστοῦ μου = שִׁיחַ may be due to a Christian interpolator.—[וְהִתְלַח] Hoph. and Pu.; G-K. § 113 w. The vb. only here; the noun in 30<sup>21</sup>, Job 38<sup>9</sup>.—5. For  $\text{\textcircled{E}}$   $\text{\textcircled{S}}$  read  $\text{\textcircled{L}}$ . The first עֵלִיךְ is superfluous.—[וְהִתְלַח] Inf. constr. cp. הִתְלַח Hos. 7<sup>4</sup>; G-K. § 45 d.—[אֵל פְּנֵי הַשָּׂדֶה] l. פְּנֵי הַשָּׂדֶה, though it is recognized by  $\text{\textcircled{E}}$ .—[בְּנִעַל נַפְשִׁי] Objective gen., cp. Is. 23<sup>5</sup>, Ob. 10.—6. [כְּתוֹבֹסֶת] The Pil. = 'tread down', Is. 63<sup>18</sup>, Jer. 12<sup>10</sup>; the Hithpal., only again v.<sup>22</sup>, makes the action reflexive, and denotes the blind movements of the infant's limbs (Oxf. Lex.);  $\text{\textcircled{E}}$  πεφουρίμενη = 'disordered, mingled'.—[בְּרִיךְ] l. בְּרִיךְ  $\text{\textcircled{E}}$   $\text{\textcircled{L}}$   $\text{\textcircled{S}}$   $\text{\textcircled{F}}$  and v.<sup>22</sup>.—[בְּרִיךְ חַיִּי] Again read the sing.  $\text{\textcircled{E}}$  ἐκ τοῦ αἵματος σου ζῶῃ, i.e. בְּרִיךְ, בְּרִיךְ and בְּרִיךְ being confused, cp. 12<sup>19</sup> n. The second חַיִּי . . . ואֲמַר is a dittograph;  $\text{\textcircled{E}}$  ingeniously finds a significance in the repetition: 'I said to you, By the blood of circumcision I will take pity on you; and I said to you, By the blood of the passover I will deliver you'; cp.  $\text{\textcircled{E}}$  v.<sup>23</sup> 21<sup>14</sup>.—7. [רַבְּבָה]  $\text{\textcircled{E}}$ <sup>B</sup> πληθύνου,  $\text{\textcircled{E}}$ <sup>A</sup>  $\text{\textcircled{S}}$  prefix *and*; so l. רַבְּבָה or רַבְּבָה, continuing the speech. Then תָּחִיךְ must be om. with  $\text{\textcircled{S}}$ , though  $\text{\textcircled{E}}$  has it.—[כְּבִדִּי עֵינַיִם] i.e. the finest ornament,  $\text{\textcircled{F}}$  ad mundum muliebrem. But עֵינַיִם is used of jewels, e.g. v.<sup>11</sup> 7<sup>20</sup>, not of bodily beauty. Read עֵינַיִם, though this gives one beat too much; so better with  $\text{\textcircled{S}}$  עֵינַיִם, cp. Is. 64<sup>5</sup>, lit. *times*.  $\text{\textcircled{E}}$  eis πάλαις πάλαις, so  $\text{\textcircled{S}}$  and prob.  $\text{\textcircled{E}}$ , confusing  $\text{\textcircled{K}}$  and  $\text{\textcircled{R}}$ ; cp. 7<sup>25</sup> n.—[שָׂרִיךְ] l. שָׂרִיךְ  $\text{\textcircled{E}}$   $\text{\textcircled{L}}$   $\text{\textcircled{S}}$   $\text{\textcircled{F}}$ .—[עָרִים וְעִירָה] Two abstr. nouns, forming the predicate; Dr. § 189(2).—8. [עַל דִּמְיָם] For the pl. cp. עָרִים 33<sup>21</sup>, אֲהִיבֵם Hos. 8<sup>9</sup>, Dr. 5<sup>19</sup>.  $\text{\textcircled{E}}$  καὶ καιρὸς καταλύοντων =  $\text{\textcircled{E}}$  cp. v.<sup>7</sup> n. 'A καιρὸς συναλλαγῆς i.e. sponsalia,'  $\text{\textcircled{E}}$  κ. μαστῶν, Σ κ. ἀγάπης.—[כְּנִפִּי]  $\text{\textcircled{S}}$  'my hand,' perhaps as less unbecoming,  $\text{\textcircled{E}}$  'and I let down my word upon thee'.—9. [כְּלִמְתָּךְ] Prob. an addition, like עֵלִיךְ in vv.<sup>5</sup> 6.<sup>8</sup>—[רָפָה] The raphē implies that dag. f. is omitted, i.e. that the  $\text{\textcircled{V}}$  vb. is treated as  $\text{\textcircled{V}}$ , cp. 10<sup>15</sup>. 17.—10. [וְאֶנְעַל] Denom. from נָעַל *sandal*; the Hiph. in 2 C. 28<sup>18</sup>.—[וְאֶנְכִּיךְ] Kim. in loc. notes the exceptional  $\text{\textcircled{K}}$  with the impf. i sing., and cps. 2 S. 1<sup>10</sup> וְאֶנְחִיךְ see Dr. § 66 n. 2.—For שָׂרִיךְ Del. *Ex.* xiv. proposes an Akk. etymology, *mašu* = 'become bright, glisten'.—11. [וְאֶנְעַל עֵינַיִם] For this type of constr. cp. 1 S. 17<sup>25</sup> 20<sup>17</sup>, Jer. 31<sup>3</sup>; Kōn. iii. § 329 e.—[וְאֶנְחִיךְ] Explanatory, as וְאֶנְחִיךְ v.<sup>7</sup> and וְאֶנְחִיךְ v.<sup>12</sup>.  $\text{\textcircled{E}}$  περιέθηκα =  $\text{\textcircled{E}}$  Gen. 24<sup>47</sup>, but

in v.<sup>12</sup> אַאֶשֶׁל.—For צִמְדִּים cp. also Num. 31<sup>50</sup>; רִבִּיר only again Gen. 41<sup>42</sup>.—12. [נוֹס] nose-ring Is. 3<sup>21</sup>; but also ear-ring Gen. 35<sup>4</sup>, Ex. 32<sup>2</sup>, prob. Jud. 8<sup>24f</sup>, and so נִס here 'rings of gold in thy ears, substituting 'beryls on thy forehead' for hoops (Num. 31<sup>50</sup>) in thy ears.—[נֶסְקָה] י. [נֶסְקָה תַּפְאֶרֶת].—13. שֵׁשׁ Kt., an error for שֶׁשׁ Q.—[שֶׁשׁ] This form of the pf. 2 f.s., with the old fem. ending, cp. אָשָׁה Kt. 36<sup>13</sup>, is used throughout this ch., e.g. vv. 18. 22. 31. 43. 47. 51, side by side with הָיִיתָ v. 22, שָׁבַתָּ v. 28f.; so often in Jeremiah, e.g. 2<sup>20</sup>. 33. 34. 5 etc. The Mass. alters it as a rule to the ordinary form. The final *i* was generally unaccented, and therefore dropped; but sometimes it was lengthened, and retained, perhaps as a dialectal peculiarity; G-K. § 44 h; B-L. 310.—[וּפָרִי] With the tone drawn back under the influence of waw consec.; Kim. *Mikhlol* 124 a; *Rad. Lib.* 144. Cp. וּפָרִי.—[בְּמִכְרָם בָּאָר] See 9<sup>8</sup> n. The doubling overloads the line, l. בָּאָר. [וּמִלְכֻהָ לְמִלְכֻהָ] For the l after ל cp. 15<sup>4</sup>, Jer. 13<sup>7</sup>. 10 (in the sense 'to be good for').—14. [בְּהִירֵי] ִ has a double rend. ἐν εὐπρεπείᾳ ἐν ᾗ ὁρατοῦρηται. Cp. in ִ vv. 30. 31 (בְּנוֹמֶךְ) 38 cod.<sup>4</sup>, 49; and 13<sup>5</sup>. 11f. phil. n. שֵׁ 'because of the crown (בִּלְיָא) of thy beauty.'

Vv. 15-34. The story applied.—15. It is hard to tell whether the poem originally ended at v.<sup>14</sup>, or went on to describe the degradation of the 'queen'; so far as the measure goes, the present v., a couplet with four beats in each line, continues the rhythm of the preceding vv.; but the formula at the end of v.<sup>14</sup> seems to mark the conclusion of the poem, and v.<sup>15</sup> the beginning of the application. *Thou didst wax confident in thy beauty and go a-whoring on account of thy fame.* In this figurative way the prophet alludes to the time when Israel settled in Canaan, and took to frequenting the Canaanite sanctuaries, cp. 20<sup>28</sup>. Jeremiah dates the national decline from the same period, Jer. 2<sup>5-7</sup>; elsewhere Ez. carries it further back, to the days of the wandering 20<sup>23f</sup>, and even to the 'youth' of the nation in Egypt, 23<sup>2f</sup>. Pride led to Israel's fall, as it led to the fall of the king of Tyre, 28<sup>17</sup>; in each case the gifts which nourished pride were not the reward of merit, but wholly due to the divine bounty.—*to every passer-by*] ἐπὶ πάντα πάροδον, in ִ only again v.<sup>25</sup>, 2 S. 12<sup>4</sup>; in שֵׁ Jer. 14<sup>8</sup> ὡς πάροδος=ִ ὡς αὐρόχθων. The use of πάροδος, properly 'a passage, a passing-by,' in the sense of 'a wayfarer,' is unknown to literary Greek, and found only in sepulchral inscriptions on the W. coast of Asia Minor and the adjacent islands; it is so remarkable as to raise a doubt whether the Gk. version of ch. 16 can be Alexandrian work. Dr. Thackeray believes that the original translators passed over this chapter, for the reason which induced them to omit the Uriah episode in 2 S. 11<sup>2f</sup>; *Sept. and Jewish Worship* 26 ff.; see also Deissmann *Light from the Anc. East* 296.—At the end of the v. occur the words *that it might become his* (?); ִ S om.; they are suspiciously like the end of v.<sup>16</sup>, and prob. no part of the original text.—16. A more explicit allusion to the seats of idolatry and



unchastity: the *garments* bestowed by the divine Lover, vv.<sup>10, 13</sup>, were used for base purposes; *thou didst make for thee high places decked with various colours*, referring to the *variegated* curtains of the tents set up on the high places,  $\Theta$  εἰδωλα ῥαπτά; see 2 K. 23<sup>7</sup> 'houses for the 'Ashērâ,' and cp. Is. 57<sup>71</sup>.—Nothing can be made of the last words of the v.: ?(the like things) shall not come, neither shall it be (so). The Vrs. imply more or less the reading of  $\mathfrak{M}$ ,  $\Theta$  καὶ οὐ μὴ εἰσέλθῃ οὐδὲ μὴ γένηται,  $\Psi$  sicut non est factum neque futurum est. The words may represent a partly illegible note on the last words of v.<sup>15</sup>.—17. The ornaments lavished by the Spouse, vv.<sup>11-13</sup>, were used to make idols; cp. Ex. 32<sup>24</sup>. E, Jud. 8<sup>24-27</sup>; here, no doubt, images of the Baals.—18. Similarly the choice raiment, v.<sup>10</sup>, was turned to an unworthy use, cp. v.<sup>16</sup>. On festal occasions the heathen Semites dressed up their idols and the sacred poles; cp. Jer. 10<sup>9</sup>.—*and my oil and my perfume thou didst set before them*] In 23<sup>41</sup> these are set on the table for the anointing of guests at a luxurious banquet, cp. Pr. 27<sup>9</sup>; so here, they were set before the idols with a view to anointing them. Oil was used in this way, e.g. Gen. 28<sup>18</sup> 35<sup>14</sup>; see *Rel. of Sem.*<sup>3</sup> 232 f., 582 f. The word rendered *perfume* generally means *incense*, 8<sup>11</sup> n., except in the passages just quoted.—19. The same perverted use was made of the food mentioned in v.<sup>13</sup>; cp. Hos. 27<sup>10</sup> [5. 8]. The clause *fine flour and oil and honey I gave thee to eat*, though recognized by the Vrs., seems to be an insertion from v.<sup>13</sup>; it does not fit into the structure of the sentence. Read *And my food which I gave thee thou didst set before them for a soothing odour*; cp. 6<sup>13</sup> n.  $\mathfrak{M}$  adds *and (so) it was*,  $\Theta\Psi$ ; but the Hebr. word is prob. a faulty repetition of the preceding letters;  $\Sigma$  om.—20. *which thou didst bear to me*]  $\Theta$  gets rid of the anthropomorphism by om. *to me*,  $\mathfrak{U}$  by paraphrasing 'from whom a holy race was destined to come forth before me.'—*and thou didst sacrifice them unto them (the idols) to be devoured*] Cp. 23<sup>37</sup>.—The last words of the v. may be taken in connexion with v.<sup>21</sup>, and rendered, *Was it of thy whoredoms a small matter* <sup>21</sup> *that thou shouldst slay my children?* But the construction is awkward, and a *small thing of thy whoredoms* may be a query from the margin. Here and in the next v. Ez. deals with the sacrifice of children, as he does again in 20<sup>26, 31</sup> 23<sup>37-39</sup>. This barbarous rite, though known to the primitive Semites, as we may infer from Ex. 22<sup>28</sup> [29], and occasionally practised in the historical period (e.g. Jud. 11<sup>39</sup>, 2 K. 3<sup>27</sup>, Mic. 6<sup>7</sup>), was really an abuse of later times, revived or introduced by Manasseh, 2 K. 21<sup>6, 16</sup> 24<sup>4</sup>, and stamped out by Josiah, 2 K. 23<sup>10</sup>. But the allusions in Jeremiah (7<sup>31</sup> 19<sup>5</sup> 32<sup>35</sup>—the authorship of the last two passages is doubtful) and Ezekiel seem to shew that,

in the desperate days before the capture of Jerusalem, a revival of deep-seated superstitions took place; ordinary sacrifices were unavailing; the only hope seemed to lie in a more powerful and costly kind of offering. It was presented to Jahveh as king, *mélekh*, pronounced in  $\mathfrak{A}$  with the vowels of *bôsheth*, 'shame.' The technical phrase is *to make to pass over* to the Deity, v.<sup>21</sup>, cp. Ex. 13<sup>12</sup> J, generally with the addition *by fire*, ch. 20<sup>31</sup>, 2 K. 16<sup>3</sup>; that is to say, the victim was first slain and then burnt, ch. 23<sup>39</sup>, Gen. 22<sup>10</sup>; not in the temple, however, but outside, in the ravine below, at the place called *the tôpheth*, 2 K. 23<sup>10</sup>, Jer. 7<sup>32</sup>. The object of the burning was to get rid entirely of what was too sacred to be left unconsumed. Such a victim was not burnt on the altar, for it could not be thought of as the food of the Deity; by a 'false logic,' as W. R. Smith says, the gift-theory of sacrifice was strained to cover rites to which it had no legitimate application. These sacrifices are expressly forbidden in Dt. 12<sup>31</sup> 18<sup>10</sup>, Lev. 18<sup>21</sup> 20<sup>2</sup>. See *Rel. of Sem.*<sup>3</sup> 375, 394 f., 630 f.; Moore *Enc. Bibl.* col. 3184; Burney *Judg.* 331. Torrey *Pseudo-Ez.* ch. iii. argues that the allusions in Jer. and Ez. refer to the time of Manasseh, not to a revival in the latter days of Jerusalem.—21. *And thou didst slaughter my sons and give them up*] 8 MSS and  $\mathfrak{E}$  *thy sons*, perhaps to soften the expression, as in v.<sup>20</sup>; *give them up* i.e. to the idols, v.<sup>20</sup>.—*in making them to pass over*] Usually *by fire* is added, 20<sup>31</sup>, 2 K. 16<sup>3</sup> 17<sup>17</sup> 21<sup>6</sup> 23<sup>10</sup>.—22. '*This in addition to all* *thy whoredoms* !]  $\mathfrak{A}$  *and among* (?) *all thine abominations and whoredoms*; but the use of the prep. *among* is unprecedented; *all thine abominations* may come from v.<sup>43</sup>, which repeats some of the language here.  $\mathfrak{E}$ <sup>B</sup> implies a better text, τοῦτο παρὰ πᾶσαν τὴν πορνείαν σου. Then continue with  $\mathfrak{E}$  '*and* *thou didst not remember*. The rest of the v. alludes to the poem, vv.<sup>6-7</sup>.—23. *And it came to pass, after all thine evil—woe, woe to thee! saith Jahveh—*<sup>24</sup> *that thou didst build*] A parenthesis of this kind is unusual in Hebr., and  $\mathfrak{E}$ <sup>B</sup> om. *woe, woe to thee*. Apparently *after all thine evil* refers to the adoption of Canaanite rites described under figures in vv.<sup>15-22</sup>; the prophet now turns to alliances with Egypt and Assyria, and gives them the same ugly colouring; vv.<sup>24f.</sup> will therefore represent, under the figure of harlotry, the overtures made by faithless Israel to these foreign powers.—24. *that thou didst build thee a mound* (?) *and make thee a raised height* (?) *in every street*] The word rendered *mound* (*gabh*) occurs again in vv.<sup>31. 39</sup>, and each time in parallelism with *a raised height* (*râmâ*). By etymology and usage *gabh* ought to mean a rounded protuberance, see 1<sup>18</sup> phil. n.; *râmâ* occurs only in this ch., for 1 S. 22<sup>6</sup> is doubtful; both words have been taken to refer to some kind of erections for purposes

of unlawful worship, e.g.  $\mathfrak{C}$  'heathen altars,'  $\mathfrak{S}$  'altars' vv.<sup>24. 31</sup>, 'idol shrines' vv.<sup>25. 39</sup>. The other Vrs. understand the words differently; thus  $\mathfrak{E}$  renders *gabh* οἶκημα πορνικόν v.<sup>24</sup>, τὸ πορνεῖον vv.<sup>31. 39</sup> (so  $\mathfrak{S}$  v.<sup>24</sup>),  $\mathfrak{S}$  'brothel,'  $\mathfrak{U}$  lupanar; and *râmâ*, ἐκθεμα = 'a sign' v.<sup>24</sup>, τὰ πορνεία v.<sup>25</sup>, βάσιν vv.<sup>31. 39</sup>,  $\mathfrak{U}$  prostibulum vv.<sup>24. 39</sup>, signum prostitutionis v.<sup>25</sup>, excelsum v.<sup>31</sup>. Jerome in loc. explains both words on the lines of  $\mathfrak{E}$ . These renderings may be only an inference from the context; on the other hand, they may preserve the sense given to *gabh* and *râmâ* in popular speech; and without forcing the etymology *gabh* could mean 'a vaulted chamber,' and *râmâ* 'an erection, booth,' possibly 'a raised sign.'—25. at 'the head of' every road]  $\mathfrak{E}\mathfrak{C}$ , as in v.<sup>31</sup>, cp. 21<sup>24. 26</sup> [19. 21];  $\mathfrak{ff}$  at every head of a road.—thy beauty] Cp. vv.<sup>13. 14</sup>.—The repulsive figure for Israel's alliances with foreign nations is used again in 23<sup>8. 17. 30. 40</sup>; in Hos. 2<sup>4ff.</sup> [2ff.] 4<sup>13</sup>, Jer. 2<sup>20</sup> 3<sup>2</sup> 5<sup>7f.</sup> 13<sup>27</sup>, Is. 57<sup>7f.</sup> it is applied to Israel's intercourse with the Baalim; in Assumptn. Moses 5<sup>3</sup> to the Maccabean agreements with Rome.—26. And thou didst go a-whoring to the sons of Egypt] The policy of seeking help from Egypt had a natural attraction for the small states of Palestine, especially when they were threatened by Assyria and Babylon. Thus in Isaiah's time it was the policy both of the N. Kingdom (2 K. 17<sup>4</sup>) and of Judah (2 K. 18<sup>21</sup>; Sennacherib, Taylor Cyl. col. ii. ll. 73 ff.), in spite of the opposition of the prophets on religious as well as political grounds, Is. 20<sup>6</sup> 30<sup>1-5</sup> 31<sup>1-3</sup>, Hos. 7<sup>11</sup> 12<sup>2</sup> [1]. The futility of expecting any advantage from an alliance with Egypt had been proved so often that it passed into a proverb, Is. 30<sup>7</sup> 36<sup>6</sup>, 2 K. 18<sup>21</sup>, Ez. 29<sup>6f.</sup>. Yet when the Babylonian army appeared, Jerusalem turned once more to Egypt, and this time Pharaoh did march to the rescue, but only created a temporary diversion, 17<sup>15-17</sup>, Jer. 37<sup>5-7</sup>.—gross in flesh] Cp. 23<sup>20</sup>, also of the Egyptians: a coarse fling at the power of Egypt, cp. 17<sup>9. 17</sup>.—to provoke me to anger] The word and rhythm recall the Dtc. style, cp. Dt. 4<sup>25</sup> 9<sup>18</sup>, Jer. 7<sup>18</sup> 32<sup>29</sup>, 2 K. 17<sup>17</sup> 21<sup>6</sup>.—27. The prophet has spoken of overtures to Egypt; he turns next to the Philistines, and shews how Jahveh had used them to chastise Jerusalem by diminishing her portion (strictly, her allowance of food, cp. Gen. 47<sup>22</sup>, Pr. 30<sup>8</sup> 31<sup>15</sup>), i.e. by occupying her territory. The Philistine raids in the time of the Judges and Saul cannot be meant, for they took place long before Judah began appealing to Egypt for help; we must come down later in the history. It may well be that the prophet refers to what happened in 701 B.C., at the time of the Assyrian invasion, as Sennacherib records it: 'his [Hezekiah's] cities which I had plundered I separated from his land, and gave them to Mitinti king of Ashdod, Padi

king of Ekron, and Šilbel king of Gaza, and diminished his land' (Taylor Cyl. col. iii. ll. 22 ff., *KB.* ii. 95); cp. Is. 17<sup>8</sup>, 2 K. 18<sup>13</sup> and 2 C. 28<sup>18</sup>. There could hardly be a better comment on Ez.'s language; it removes all doubts as to the historical accuracy of his allusion. The bearing of this piece of evidence upon the present v. has been pointed out by Eissfeldt in *Palästina-Jahrbuch* xxvii. (1931) 58 ff. Jerusalem was delivered to the greed of the daughters of the Philistines, and even those heathen were put to shame by Israel's infidelity; for *greed* lit. *soul* cp. Ps. 27<sup>12</sup> 41<sup>3</sup> [2]; and for *daughters of the Philistines* cp. 2 S. 1<sup>30</sup>, or, if the word denotes *cities*, as is probable, cp. Is. 16<sup>2</sup>, Ps. 48<sup>12</sup> [11].—by reason of thy disgraceful conduct] lit. *thy way in lewdness*. The word *zimmâ* is specially used of unchastity, and most often in Ez., vv. 43. 58 22<sup>9</sup>. 11 23<sup>21</sup>. 27. 29; in H Lev. 18<sup>17</sup> 19<sup>29</sup> 20<sup>14</sup>, and occasionally elsewhere.—28. Under the same figure Ez. denounces past overtures to Assyria, such as were made in the days of Ahaz, 2 K. 16<sup>7ff.</sup>, 2 C. 28<sup>16</sup>, and by the N. Kingdom also, 2 K. 15<sup>19f.</sup>, Hos. 5<sup>13</sup> 7<sup>11</sup> 8<sup>9</sup> 12<sup>2</sup> [1]; cp. ch. 23<sup>12</sup>. The first half of the v. is repeated in the second, as though alternative forms of the sentence had been copied into the text. Read therefore, *And thou didst go a-whoring to the sons of A., nevertheless thou wast not satisfied, omitting and thou didst commit whoredom with them without being satisfied*. § often om. repetitions, and does so here; E=ff.—29. *And thou didst multiply thy whoredom's' (and go) to a land of commerce, to Chaldaea]* The reference is to intercourse with the Babylonians; cp. 23<sup>14ff.</sup>. One such attempt is mentioned in the time of Hezekiah, 2 K. 20<sup>12-19</sup>=Is. 39<sup>1-8</sup>, 2 C. 32<sup>31</sup>; but it was not the only one. Instead of *whoredom* ff, E<sup>3</sup> with many Hebr. MSS and edns. reads the plur., and tr. τὰς διαθήκας σου: the translation is wrong, but the allusion is rightly understood. The word for *commerce* is *Canaan*, used not in the geographical sense, but as an appellative noun; cp. 17<sup>4</sup>, Hos. 12<sup>8</sup>, Zeph. 1<sup>11</sup> and Is. 23<sup>8</sup>; Pr. 31<sup>24</sup>, Job 40<sup>30</sup> ('the Canaanite'). This usage grew up from the fact the Canaanites, i.e. the Phoenicians in particular, were traders; and so were the Babylonians, who are referred to here. From the earliest times they had a wide reputation for business and the organization of commerce; the great merchants lived in Babylon, and employed traders to distribute their goods abroad by caravan. See King *Hist. of Bab.* 181 f.; Jastrow *Civilizn. of Bab. and Ass.* ch. vi.; Meissner *Bab. und Ass.* i. 358 ff.—in spite of this thou wast not satisfied] For this meaning of the prep. cp. Lev. 26<sup>27</sup>, Ps. 27<sup>3</sup>.—30. Apparently ff intends the opening words to be understood *How weak is thy heart!*; the Vrs. read them in a different way. Adopting the sense which the phrase

would have in Aram. and Akk., we may render *How am I filled with wrath against thee*, and continue *because of thy doing all these things*; see crit. note.—*the work or conduct of a headstrong harlot*] The adj. lit.=domineering; perhaps as in Arab. it means here *clamorous, foul-tongued*, so  $\Sigma$  'insolent.'—31. Cp. vv.<sup>241</sup>.—*and thou didst not become like a harlot in 'gathering' wages*] A deeper degradation: instead of taking pay from her 'lovers,' Jerusalem actually paid them; this is enlarged upon in the vv. which follow.  $\text{fl}$  reads *in mocking*, an error for *in collecting*,  $\text{Gr}$   $\Sigma$  συναγορεύσα,  $\Sigma$ .—32. Tr. *The wife who commits adultery against her husband takes 'wages'*; so  $\text{Gr}$  μισθώματα,  $\text{fl}$  takes strangers (!). The v. appears to be of secondary origin; it does not agree with the context, which is in the form of an address.—33. Jerusalem reversed the common practice; the gift came from her side; she had sunk so low as to *bribe her lovers*, and spend her *marriage-gifts* on them. A reminiscence of Hosea, who had used the same metaphor for N. Israel's unfaithfulness in purchasing the support of foreign nations, Hos. 8<sup>9</sup> cp. Is. 57<sup>9</sup>; with *lovers* cp. Hos. 27. 9. 12. 14 [5. 7. 10. 12], Jer. 22<sup>20</sup>. 22 30<sup>14</sup>, Lam. 1<sup>19</sup>. The words for *gift* and *marriage-gifts* occur nowhere else in the O.T.; they are borrowed from Akk.—*in thy whoredoms*] Om., as an intrusion from the next v. or from the margin (Kr. He.).—34. *And in thee has taken place the contrary from (other) woman in thy whoredoms, 'that thou gavest hire, and hire was not given to thee'* Enlarging on the previous v., in Ez.'s manner; but he need not be made responsible for the further repetitions, which look like alternative forms of the text, and *after thee no such whoredoms have been committed, and . . . and thou art become the contrary*;  $\Sigma$  om. both these sentences, cp. v.<sup>28</sup> n.

Ch. 16, 15. על שכל [על שכל] For the prep. cp. 28<sup>17</sup> יפתחך על, Gen. 24<sup>9</sup>, Num. 6<sup>21</sup>—[ונוחך] The pl. suff. is added to the sing. by false analogy, as though נ' = נו'; similarly vv.<sup>20</sup>. 22. 25. 33<sup>1</sup>. 36 23<sup>71</sup>. etc.; cp. 6<sup>8</sup> n.—[ולו יהי] To express purpose the juss. requires a preceding *waw*, which is rarely dispensed with, Dr. § 64 Obs.; here, however, the construction is impossibly harsh.  $\text{Gr}$   $\alpha$  οὐκ ἔσται = לא יהיה Hex.  $\alpha$  αὐτῶν ἐγίνοντο = לו היה. Kr. suggests לו להיות cp. v.<sup>8</sup>. Co. transposes the end of v.<sup>16</sup> to this place, and reads לו קאח ולו קיח; but לו קאח is not used of the woman.—16. מלאה [ב'] Only again Gen. 30<sup>32</sup> = spotted, Josh. 9<sup>6</sup> = patched.—עליהם Mas., though the antecedent is fem.; cp. 37<sup>2</sup>. 4, G-K. § 135 o.—18. נחתי Kt., see note on אנלי v.<sup>13</sup>.—19. ונחתי . . . ונחתי Cas. pend. resumed by pf. c.w.c. in a frequentative sense, Dr. §§ 129, 197(1); Kōn. iii. 367 h. But such a construction is so unexpected here, that it is better to read נחתי, or simply נחתי as in v.<sup>18</sup>;  $\Sigma$  om. the 'י, though  $\text{Gr}$  has καὶ ἐθῆκας αὐτά.—20. לאכול] for *devouring* i.e. to be devoured; the active inf., here with the subj. suppressed, is equivalent to a pass.; cf. 13<sup>6</sup> n., מה לעשׂה Is. 5<sup>4</sup>, 2 K. 4<sup>14</sup>, Ex. 29<sup>29</sup>, Num. 24<sup>22</sup>, Josh. 2<sup>6</sup>; Kōn. iii. § 399 a; G-K. § 114 h. Followed by ונחתי v.<sup>21</sup>, cp. Josh. 22<sup>17</sup>, Dr. § 76 (a). The כן is partitive rather than comparative; Kōn. iii. § 406 m renders it *because of*, unsuitably.  $\text{Gr}$   $\omega$  s

μῦρα ἐξέπορεύσας.—21. [בהעביר אותם להם] *Ἐν τῷ ἀποτροπιάζεσθαι σε αὐτὰς αὐτοῖς*, led astray by the omission of באש; similarly *Σ*, om. להם.—22. [ואת כל ח' חונותיו] *ואת על כל חונותיו* l. [ואת כל ח' חונותיו] and the confusion between ואת and ואתה cp. 43<sup>12</sup> ואת חורה ואת *καὶ τῇ διαγραφῇ*, 47<sup>18</sup> and *καὶ ταῦτα, τοῦτο*, 17 ואת *καὶ τὰ*, 24 ואת=ואת.—l. [ואת=ואת] Here and in v. 43 *Σ*<sup>B</sup> om. ימי.—*ימי* is superfluous after בהיות, *Σ* om. rightly. *Ἐξήσας*=חיי, which will then be repeated incorrectly from חיי v. 6.—23. [ויהי] *Σ* om. ימי, perhaps implying יהיה ויהי [ויעתך] i MS and *Σ*<sup>S</sup> read as pl.—[אני איר לך] *Σ* interprets the repetition as involving a double sense; *י* ויבין v. 13<sup>10</sup> *Σ*; Co. 121 f.—24. [ורם] Some would alter to ברה in each case, cp. v. 16; but this is unnecessary.—25. [ורמתך] i MS and *Σ*<sup>S</sup> read the pl.—26. [גדלי בשר] For the genit. cp. 3<sup>5</sup> n.; G-K. § 128 γ. גדל from גדל properly 'becoming great' Gen. 26<sup>13</sup>, i S. 2<sup>26</sup>; perhaps intentionally varied from גדל to convey the idea of 'swollen'.—27. [והנה נמתי] *Ἐάν δὲ ἐκρείω*. *Σ* om. [מדרוך ומה].—28. [בנפש שנאותך] *Σ*<sup>S</sup> om. ההנה. Cp. 24<sup>13</sup> and Dr. § 193; the second word, as the Ar. idiom shews, is in the accus. *Ἐ*, not understanding the construction, renders *ἐκ τῆς ὁδοῦ σου, ἡσέβησας*. There is no need to strike out והנה as a gloss (Toy Kr.), or to read מורד חונותיו (Ro.).—29. [בני א' ו] *Ἐ τὰς θυγατέρας*, corrected to τῶν υἱῶν *Q*<sup>eto</sup>, cp. v. 26. בני מ'—[בנפשי שבחתה ותומי] Omit [בנפשי] with the inf. occurs only again in Num. 14<sup>16</sup>, though Dt. 9<sup>28</sup>, Is. 5<sup>13</sup> (כבלי) are similar. ותומי with an accus. suff. instead of לא or אחי is most unusual; again in Jer. 3<sup>1</sup>. *Ἐ* imply ותומי. All three words are om. by *Σ*, whose evidence, however, must be received with caution, for it is the habit of *Σ* to om. synonymous expressions, e.g. v. 34 *Σ*; see Co. 150.—For nevertheless, connecting two sentences which imply a contradiction, cp. 20<sup>15</sup>, Neh. 5<sup>8</sup>, Koh. 6<sup>7</sup>.—29. [ואל ארץ כנען בשביה] *Ἐ πρὸς γῆν Χαλδαίων, ἄπρὸς γῆν Χαναανίων* [*Ἐ Χαναάν*] *καὶ Χαλδαίων* (Hexapl. addn.) *Ἐ*. Some om. כנען with *Σ*<sup>B</sup>; but it is difficult to see why the word should have been inserted in *Σ*, whereas *Ἐ* may have left it out as unintelligible. The Mass. Or. gives ארץ Kt., א' אל Q.—כנען Cp. ב כלל ואת Is. 9<sup>11</sup> etc., 32<sup>7</sup> וברבו, 47<sup>8</sup> ברב, 30. מה אכלה—30. [למה] *Ἐ τί διαθῶ τῇ θυγατέρα σου*, taking אכלה as impf. i sg., and pointing למה, so *Σ* 'why should I judge thy daughter?'; *Σ* *ἐν τῷ καθαρῷ τῇ καρδίᾳ σου* *Ἐ* in quo mundabo cor tuum *Ἐ* 'how strong was the wickedness of thy heart!' But *Ἐ* אכלה למה G-K. § 75 qq) may be used in the sense found in Aram., e.g. אכלה לבחמך 'full of wrath against you, thee', Cowley *Aram. Pap.* Nos. 37, 11, 41, 4; אכלה 'full of wrath,' אכלה לבחמך 'why is he full of wrath against me,' Lidzbarski *Altaram. Urkunden aus Assur* No. 1, 19, 20; this meaning goes back to the Akk. *libbātu* (pl.) 'wrath,' *anaku libbāti ša ahiya amlā* 'I am filled with wrath against my brother,' Muss-Arnolt *Ass. Dict.* 476; the suff. in לבחך will have the force of an obj. genit. G. R. Driver *JTS*. xxix. 393, and xxxii. 366. אשה ואתה שליח—For אשה cp. Jud. 4<sup>4</sup>, 2 S. 15<sup>16</sup> 20<sup>8</sup>. The Ar. *salīḥat* is used of a lout-tongued woman; *Σ* misunderstanding, *καὶ ἐξέπορεύσας τρισῶς*=שלוש תונות, which *Σ*<sup>B</sup> asterisks.—31. [בבנותי] By false analogy the n' of the inf. constr. is treated as fem. pl., cp. 6<sup>8</sup> n.; but some MSS and *Σ*<sup>S</sup> l. בבנותי. *Ἐ* has a double rendering *ἐν τῇ θυγατρὶ σου . . . ὥσπερ ὁδμήσας*, cp. v. 14 n., and trs. בן πορεύων, see v. 24 n.—[ורמתך] *Ἐ κ.τ. βάσειν σου*, so v. 30; ct. *ἐκθεμα* v. 24.—[עשיתי] Pf. continuing inf. constr., cp. v. 38 25<sup>6</sup>; Dr. § 118. But *Σ* om. עשיתי, perhaps rightly.—[למה] *Ἐ* misses the point, and om. the negative.—[למה] The vb.=to mock, and is used only in the Hithp. 22<sup>8</sup>, 2 K. 2<sup>23</sup>, Hab. 1<sup>10</sup>. Read למה *Σ*.—32. [הכנאפת] *Ἐ* adds *ὁμοία σοι*, as noted in *Σ*<sup>B</sup>.—[ואת ורים] In most cases where ואת stands before an indeterminate accus. there is doubt about the text, G-K. § 117 d. *Ἐ*=אתים, which in *Σ* has been incorrectly copied. *Σ* ἀλλοτρίους.—33. [ויהי] So Mass., Kim., Baer, Ginsb.;

other edd. נָדָה; see 2<sup>10</sup> n. The word is found in Ar. *naday* = 'rain,' then 'gift,' Lane *Lex.* 3030, but goes back to the Akk. *nidnu*, *nidintu* = 'gift.'—נָתַן is the Akk. *nudunnu* = 'gift,' but specially the gift of husband to bride at marriage, e.g. Code of Ham. col. 28, 82, 29, 7, 37; see S. A. Cook *Moses and Ham.* 82; Delitzsch *Ez.* xiv. The Talm. נָתַן is a bride's outfit given by her father. The Akk. *nadānu* = 'give' is a form of נָתַן.—[וְנָתַן] With rare *o* vowel in impf., G-K. § 64 c; ct. וְנָתַן v.<sup>21</sup>.—[וְנָתַן] 1 MS and 6S read sing. here and in next v.—34. [וְנָתַן] Only again Is. 29<sup>18</sup> (?).—[וְנָתַן] The art. denotes the whole of the class, G-K. § 126 l.m.—[וְנָתַן] The pass. used impersonally, cp. קָרָא *it was called* 10<sup>13</sup>, Dt. 21<sup>3-4</sup>, Is. 16<sup>10</sup>; G-K. § 121 a. For the pass. form. וְנָתַן cp. קָרָא v.<sup>4</sup> n. S om. the clause, and 6 om. לֹא, perh. not understanding the sense.—[וְנָתַן] S om.

Vv. 35-43. The judgement on the harlot.—35. For the address cp. 6<sup>3</sup>.—36. *Because thine excess (?) was poured out*] Again Ez. seems to have borrowed an Akk. word *nūḫṣu* = 'abundance,' 'overflowing' of the Tigris, rain etc., but to have given it a bad sense, *extravagance, prodigality*; cp. 23<sup>40-42</sup> for luxurious expenditure out of the wages of iniquity. In form the word *nūḫṣu* is identical with the ordinary Hebr. for *bronze*, hence 6 ἐξέχεας τὸν χαλκόν σου. 7, however, interprets 'thou didst uncover thy shame,' parallel to the following clause; and most scholars (Kim., Rashi etc.) adopted this sense before the Bab. derivation was suggested by Delitzsch *Ez.* xiv. f.—*and on account of all the idols of thine abominations, and 'by reason of' the blood of thy children which thou gavest to them*] i.e. to the idols, cp. vv.<sup>20-21</sup>: an insertion, but an early one, for it is represented by the Vrs. The direct mention of idolatry does not suit the allegorical treatment which is maintained throughout the passage; moreover, the context deals with foreign alliances, not with false gods.—37. By way of punishment, all the nations with whom Jerusalem has made friends will be gathered to look upon her humiliation and assist in carrying out her doom, cp. Lam. 1<sup>8</sup>; they are to be the executioners of the divine judgement. In ch. 25, however, Ammon, Moab, Edom and the Philistines are denounced for the part they took in the overthrow of Judah; similarly at an earlier time, Isaiah hails Assyria as the rod of Jahveh's anger, and then denounces the arrogance and savagery of the instrument, Is. 10<sup>5-17</sup>.—*with whom thou hast been pleasant*] Cp. Ps. 104<sup>34</sup>; but a stronger expression is wanted, and with a slight change we may read *on whom thou hast doted*, the word which Ez. uses in this connexion, 23<sup>5-7-9</sup>.—*in addition to those whom thou hast hated*] i.e. become wearied of, as in Dt. 22<sup>13-16</sup>, 2 S. 13<sup>15</sup>.—38. *And I will pass on thee sentences due to women who commit adultery and shed blood*] On each crime the sentence would be pronounced, hence the plur. (lit. 'judge thee with the judgements of'); but in the parallel 23<sup>45</sup> the word is sing.,

though repeated in each case; perhaps it is simpler to read the sing., with the Vrs. Death would be the penalty for fornication and child-murder, Lev. 20<sup>10</sup>, Dt. 22<sup>22</sup> and Gen. 9<sup>6</sup>. In 23<sup>45</sup> the judgement is given, not by Jahveh, but by 'righteous men.'—*and 'I will lay on thee' wrath and jealousy]* The text gives *and I will appoint thee blood of wrath and jealousy*, which cannot be right. The suggested emendation involves a minimum of change, and is supported by 23<sup>25</sup> 'and I will lay my jealousy on thee,' cp. v. 42 below.  $\mathfrak{E}$  recognizes *blood*, but betrays uncertainty about the reading.—39. *give thee into their hand]* Cp. 11<sup>9</sup> 23<sup>9, 28</sup>. For *thy mound* (?) . . . *thy 'raised place'* (?) see v. 24 n.—*they shall strip thee]* So 23<sup>26</sup>; the punishment threatened in Hos. 2<sup>5</sup> [3]. For *unclothed and uncovered* cp. v. 7.—40. *they shall bring up a company against thee]* The word *kāhāl* occurs fifteen times in Ez., especially in the sense of a multitude gathered for hostile purposes, e.g. 23<sup>24, 46f.</sup>; the ecclesiastical sense of the word is later.—*they shall stone thee with stones]* The punishment of an adulteress, 23<sup>47</sup>, Dt. 22<sup>21</sup>.—*and cut thy limbs in pieces]* The word only here, but found in Akk. and Arab. in this sense, cp. διχοτομεῖν Mt. 24<sup>51</sup>, Lk. 12<sup>46</sup>;  $\mathfrak{E}$  κατασφάξουσίν σε.—41. *acts of judgement]* See 5<sup>10</sup> n.—*before the eyes of many women]* who look on at the punishment, and take warning, cp. 23<sup>10, 48</sup>. Ez. lays emphasis on this feature of Jahveh's judgements: they take place *before the eyes* of the world, by way of a public example; see 5<sup>8</sup> n.—42. *I will wreak my fury on thee]* Cp. v. 38 and 5<sup>13</sup>. The passion of Jahveh's anger is described in strangely human terms: He will only feel relief when He has given full vent to it.—43. Cp. v. 22.—*and thou didst 'enrage me']* So Vrs.;  $\mathfrak{f}$  *rage at me.—therefore also, behold, I have (or will) set thy way on 'thy' head]* i.e. I will lay on thee a recompense for thy deeds; see 9<sup>10</sup> n. 3 MSS and  $\mathfrak{E}$   $\mathfrak{S}$   $\mathfrak{H}$  supply the required *thy*.—Apparently the Hebr. text is intended to mean *And I will not do* (proph. pf.) *wickedness on account of all thine abominations* i.e. I will not incur blame by allowing Jerusalem to go unpunished, a most unnatural expression. The Hebr. marg. gives *and thou hast not done wickedness in addition to all thine abominations*, which can only make sense by being read interrogatively.  $\mathfrak{E}$   $\mathfrak{S}$  omit *not*. The whole sentence may be an addition, incorrectly worded.

Ch. 16, 36. יען השפן נחשת Akk. *nūḫṣu* from vb. *naḫāṣu* = 'abound, luxuriate.' Both  $\mathfrak{T}$  (ed. Lag.) חלקך וריתגלית בהחית and  $\mathfrak{S}$  'because thou didst give thy divination' perceived that נחשת here has not its usual significance. Kim. tries to establish  $\mathfrak{T}$ 's rendering from Talmudic usage, and Geiger *Urschrift* 391 ff. carries the attempt further; but the applications of נחשת in Talm. throw no light on its meaning here. Geiger for נחשת pres. to read תחשת 'thou didst strip,' cp.  $\mathfrak{T}$ , and for ותקלה to read ותקלי



with  $\Sigma$ , supposing that the original text has been deliberately softened by  $\mathfrak{M}$ ; the alterations are accepted by Co. Ro. He., but seem to be hardly necessary. For  $\text{נחשת ונחשת}$  Orelli, Ro. prs.  $\text{נחשת}=\mathfrak{C}$ .— $\text{וְנָחֶשֶׁת עִוָּה}$  v. 37<sup>22</sup> 10 23<sup>10</sup>. 18. 29. Is. 47<sup>3</sup> and frequently in H, Lev. 18 and 20.— $\text{מִן}$  with  $\mathfrak{C}$ , the prep. after  $\text{וְנָחֶשֶׁת}$  vv. 26. 28f.—Many MSS and  $\mathfrak{C}\mathfrak{T}\mathfrak{F}$  יוֹדֵשׁ, which is preferable. Co. prs.  $\text{יוֹדֵשׁ}$  cp. v. 33, but the (inserted) sentence refers to idols, not to the 'lovers'.—37.  $\text{בְּמִקְנֵי}$   $\mathfrak{C}^B$   $\text{ἐπισυναγάω}$ , but  $\Delta$   $\text{ἐπὶ σὲ συναγάω}$ , adding  $\text{עלֶיךָ}$ , perhaps rightly.  $\mathfrak{C}$   $\text{ἐπεμίλησ$ , but perhaps l. עִוָּה.  $\text{עַל כֵּל אֲשֶׁר}$ —For the prep. cp. v. 43 end, 25<sup>10</sup>, Is. 32<sup>10</sup> etc.— $\mathfrak{C}$   $\text{ἀποκαλύψω τὰς κακίας σου}$ = $\text{רְעוּתֶיךָ}$ , perhaps for decency; the change is actually made in  $\mathfrak{M}$  v. 57.—38.  $\text{וְשִׁפְטִיךָ מִשְׁפָּטִי נִי}$  The cognate acc. with a following gen., as in 23<sup>45</sup>, Davidson Syn. § 67 b. For  $\text{מִשְׁפָּטִי}$  l.  $\text{מִשְׁפָּטִי}$ ,  $\mathfrak{C}$   $\text{ἐκδικήσῃ}$   $\mathfrak{C}\mathfrak{T}\mathfrak{F}$ .— $\text{וְנִתְחַתֵּךְ דָּם חֶמֶד}$  l.  $\text{וְנִתְחַתֵּךְ בֶּן חֶמֶד}$  Toy, Ro.; Co.  $\text{שִׁפְטִי עֲלֶיךָ חֶמֶד}$ , om.  $\text{וְשִׁפְטִיךָ}$  as a corrupt form of  $\text{וְשִׁפְטִיךָ}$  and  $\text{וְשִׁפְטִיךָ}$  v. 39.  $\mathfrak{C}^B$   $\kappa$ .  $\text{θῆσω σε ἐν αἵματι θύμου}$   $\Delta$   $\kappa$ .  $\text{θῆσω σε ἐν τῷ αἵματι σου}$   $\kappa$ .  $\text{δώσω σε εἰς αἷμα θύμου}$ .—39. 4 MSS and  $\mathfrak{C}$  read sing., as in v. 31.—40.  $\text{וְיִרְאֶה}$  in H, Lev. 20<sup>2</sup>. 27 24<sup>14</sup>. 16. 23 and P, Num. 14<sup>10</sup> 15<sup>35f</sup>, Josh. 7<sup>25</sup>; D uses  $\text{שָׁקַל}$ , Dt. 22<sup>21</sup>, Josh. 7<sup>25</sup>.— $\text{וְנִתְחַתֵּךְ}$  Akk.  $\text{batāḫu}$ = 'cut through, off'; hence  $\text{bitihātu}$  'cutting off, damage,' Code of Ham. 13, 45; Arab.  $\text{bataka}$ = 'cut'.—41.  $\text{וְנִתְחַתֵּךְ מוֹנֶה}$  For  $\text{כֵּן}$  with a noun instead of an inf. (ביהיותו, e.g. Jer. 31<sup>38</sup>) cp. Jer. 42<sup>2</sup> 48<sup>2</sup>, Ps. 83<sup>5</sup>;  $\mathfrak{C}$   $\text{ἀποστρέψω σε}$ = $\text{וְנִתְחַתֵּךְ}$ , see 7<sup>24</sup> n.—42. Co. Siegfr. Toy om. from  $\text{וְנִתְחַתֵּךְ}$  to the end, on the ground that the pacification of the divine anger comes too soon before the promise in vv. 59<sup>2</sup>. But this is to misunderstand the strong anthropomorphism: Jahveh's fury is such that He will not be pacified until it has run its course. 43.  $\text{וְנִתְחַתֵּךְ}$  . . .  $\text{אֲשֶׁר}$  Proph. pf. instead of pf. c.w.c.; ct. 5<sup>11</sup>; Dr. § 124.—For  $\text{וְנִתְחַתֵּךְ}$  see 5<sup>11</sup> 20<sup>24f</sup> n.— $\text{וְנִתְחַתֵּךְ}$  l.  $\text{וְנִתְחַתֵּךְ}$  Hiph., cp. Jer. 50<sup>34</sup>, Job 12<sup>6</sup>.—In Hebr. only again Gen. 47<sup>23</sup> ]=Aram.  $\text{וְנִתְחַתֵּךְ}$  for the usual  $\text{וְנִתְחַתֵּךְ}$ , קָן. On understood by  $\mathfrak{C}\mathfrak{T}\mathfrak{F}$  om.— $\text{וְנִתְחַתֵּךְ}$  Kt.;  $\text{וְנִתְחַתֵּךְ}$  Q  $\mathfrak{C}$ . To make the sentence interrogative  $\text{וְנִתְחַתֵּךְ}$  altered to  $\text{וְנִתְחַתֵּךְ}$ .  $\mathfrak{C}$   $\text{καὶ οὐτως}$ = $\text{וְכֵן}$ ;  $\Sigma$ = $\text{אֲשֶׁר}$ , a free rendering; both om.  $\text{וְנִתְחַתֵּךְ}$  as they do in 32<sup>27</sup>.

Vv. 44–58. The Allegory of the Sisters.—To humiliate her further Jerusalem is classed with Sodom and Samaria, all related together by a like career of guilt, worshipping the Baals and sacrificing children to Moloch, though Jerusalem is more guilty than the others. The allegory occurs again in ch. 23, but with two sisters, Samaria and Israel, instead of three.

44. *Every one who speaks in proverbs shall use a proverb of thee* The noun *māshāl* has various meanings (see 12<sup>22</sup> n., 17<sup>2</sup> n.), which are reflected in the vb. derived from it. Here the vb. is used in a contemptuous sense, as the noun in 14<sup>8</sup>, Mic. 2<sup>4</sup>, Hab. 2<sup>6</sup>, Is. 14<sup>4</sup>.—*Like her mother is her daughter!* The short but pithy by-word is expanded by the prophet in the next v.—45. *that loatheth her husband and her children . . . who loathed their husbands and their children* Who can the husband and children be? asks Co., and strikes out both clauses; it may be answered that they are introduced to fill out the figure.—*the sister of thy sister's* The plur. is given by the Vrs.—*a Hittite . . . an Amorite* Taking up the damaging account of Israel's origin in v. 3.  $\mathfrak{C}$  again has a long paraphrase attempting to get rid of the accusation.—46. Samaria is the *elder sister*, as representing

the N. Kingdom, larger and more powerful than Judah, cp. 23<sup>4.33</sup>; Sodom the *younger*, as being a less important place; the *daughters* are the dependent towns.—*on thy left*] i.e. the north, Gen. 14<sup>15</sup>, Josh. 19<sup>27</sup>; *on thy right* i.e. the south, 1 S. 23<sup>19</sup>, Ps. 89<sup>13</sup> [12].—The N. Kingdom was looked upon by Ez. and others as having largely succumbed to Canaanite influences; while Sodom, after its overthrow (Am. 4<sup>11</sup>, Is. 1<sup>9</sup> etc.), remained only a name of notorious wickedness.—47. Jerusalem has outdone her 'sisters' in guilt; for the thought cp. vv. 48. 51<sup>f</sup>. 5<sup>6</sup> 23<sup>11</sup>, Jer. 3<sup>11</sup> 23<sup>14</sup>, 2 K. 21<sup>9</sup> || 2 C. 33<sup>9</sup>; also Mt. 11<sup>23</sup>, Lk. 10<sup>12</sup>.—*and according to their abominations thou hast (not) done*] The influence of the negative in the preceding clause extends to this.—*within a little* 'thou hadst dealt more corruptly than they'] Such seems to be the meaning of the Hebr., though it does not suit the context, which insists that Jerusalem was not *almost* as bad as Sodom, but worse, v. 48. After *within a little* follows an unintelligible word, perhaps merely a faulty repetition of the letters which precede. See phil. note. The original form of the text at this point is uncertain.—49. The particulars of Sodom's guilt seem to be inferred from Jerusalem's, rather than from the tradition in Gen. 19. The reference to *pride* in Ecclus. 16<sup>8</sup> is probably derived from here; *fullness of bread and prosperous ease* may be based upon the description of the Circle of Jordan in Gen. 13<sup>10</sup>; for *prosperity* cp. Pr. 1<sup>32</sup>. G<sup>B</sup>'s rendering of the latter phrase, ἐν εὐθηνίᾳ [+οἶνον<sup>A</sup>] ἐσπατάλων serves to illustrate the language of Ecclus. 21<sup>15</sup>, 1 Tim. 5<sup>6</sup>, Jas. 5<sup>5</sup>. With *strengthened not the hand* cp. Zech. 14<sup>13</sup>.—50. *and I removed them as soon as I saw it*] Cp. Gen. 18<sup>21</sup> 'I will go down now and see.' So G<sup>B</sup> 5; but the anthropomorphism gave offence, and the vb. was taken to be 2 fem. sing. by 1 Hebr. MS and G<sup>a</sup> ἈΣΘ καθὼς εἶδες, Ὡςicut vidisti.—51. Samaria's sins are not enumerated, but, grievous as they were, Jerusalem is said to have doubled them, and *made Samaria to appear righteous*, relatively speaking, in comparison; cp. v. 52, Jer. 3<sup>11</sup> 23<sup>14</sup>.—52. *bear thy shame*] when thou seest how much better thy 'sisters' are; the phrase is peculiar to Ez., v. 54 32<sup>24f. 30</sup> etc. (ten times).—*in that thou hast decided in favour of thy sister's*] i.e. passed a favourable verdict on them as being righteous compared with thyself. The vb. *pillēl* means strictly 'to intervene,' e.g. 1 S. 2<sup>25</sup>, Ps. 106<sup>30</sup>. For the sing. l. *thy sisters*, Vrs.—Possibly cl. b, which merely repeats cl. a, is a variant text; Co. om., so He.—53. A further humiliation for Jerusalem: when the restoration comes, she will find herself treated in the same way as Sodom and Samaria, whom she had formerly despised, even standing in the third place after them. The prophet so far mitigates his severity as to speak of a coming restoration; but he lays no stress on it, and

mentions it only to add another drop to the bitter cup. There is no real parallel between this passage and 11<sup>14-20</sup>.—*and I will turn their fortunes*] Lit. *turn their captivity*, as in Ps. 147 85<sup>2</sup> 11<sup>1</sup> 126<sup>1</sup>; but the phrase had acquired a figurative sense in Jeremiah (e.g. 29<sup>14</sup>—eleven times, Dt. 30<sup>3</sup>, Hos. 6<sup>11</sup>, Am. 9<sup>14</sup>), before Ez. used it (six times).—54. *when thou comfortest them*] Ironically meant, as in 14<sup>22f.</sup> 32<sup>31</sup> cp. 31<sup>16</sup>. Jerusalem will be ashamed (v.<sup>52</sup>) to find Sodom and Samaria restored with her, and they will take comfort from the fact that Jerusalem, who had treated them with scorn, has been restored only in their restoration.—55. *your former estate*] Cp. 36<sup>11</sup>.—56. *And Sodom was not mentioned in thy mouth*] The sense is suitable, but the Hebr. word, lit. *report, tidings*, never means ‘a thing mentioned.’ Sometimes it is used in a bad sense, ‘an evil report,’ e.g. 7<sup>26</sup> 21<sup>12</sup>; and if such is the case here, we may render *Was not S. ill-famed in thy mouth?*, treating the sentence interrogatively, for which there is some support in  $\text{Et}$  καὶ εἰ μὴ. Jerusalem in the days of her pride spoke of Sodom as a by-word for wickedness.—57. *before thy nakedness was uncovered*] i.e. before thy time of humiliation; continuing v.<sup>56</sup>.  $\text{Et}$  *thy wickedness*,  $\text{Et}$  τὰς κακίας σου, an intentional alteration, see v.<sup>37</sup>; Geiger *Urschr.* 390.—‘*as now thou art become*’ a reproach to the daughters of ‘Edom’] So perhaps the first words are to be restored with the help of  $\text{Et}$  ὁν τρόπον νῦν ὀνειδος εἶ.  $\text{Et}$  reads *as at the time of the reproach of the daughters of Aram*. Apart from the doubtful grammar, the historical allusion can hardly be correct; the time of Aram’s (Syria’s) hostility was much too ancient to be mentioned in this connexion. No doubt for *Aram* we must read *Edom*, with many MSS and  $\text{S}$ ; the two names are apt to be confused, e.g. 27<sup>16</sup>, 2 S. 8<sup>12</sup>, 2 K. 16<sup>6</sup> 24<sup>2</sup> etc.—*and (to) all round about her, the daughters of the Philistines, who do despite unto thee*] The daughters will be the five Philistine cities (v.<sup>27</sup>); they were, of course, far from the neighbourhood of Edom, so probably *all round about her* has crept in by mistake;  $\text{S}$  om. Ezekiel uses *despite* to stigmatize the attitude of Edom and of the Philistines at the time of Jerusalem’s fall, 25<sup>6. 15</sup> 36<sup>5</sup>; the word is peculiar to him, 28<sup>24. 26</sup>. It appears, therefore, that Jerusalem had shared the fate of Sodom and Samaria; her nearest neighbours were exulting over her ruin, cp. 25<sup>12-14. 15-17</sup> 35<sup>1-36</sup>; we may conclude that vv.<sup>44-58</sup> were composed after 586 B.C., and attached later to the Poem and Allegory, vv.<sup>1-14. 15-43</sup>.—58. *thou shalt bear them*] i.e. suffer punishment for them, see 4<sup>4 n.</sup>; pf. of future certainty.

Ch. 16, 44.  $\text{Et}$  renders freely ταῦτά ἐστιν πάντα ὅσα εἶπαν κατὰ σοῦ ἐν παραβολῇ, but does not imply a different reading.— $\text{פאפ פאפ}$ ] So Baer’s text, with the Mass. note that the first *n* has raphē, i.e. that it is the 3 f.

suff.; cp. 24<sup>a</sup> before א' ב', 47<sup>10</sup> before א' ה'; G-K. § 91 e. א does not recognize the suff. in כְּאֵמֶה.—46. הָיָה Kt.<sup>or</sup> הוּא Q. הָיָה אֵל עַל שְׂבָאוֹר—הָיָה אֵל עַל שְׂבָאוֹר σου perh.=שָׁמַע, so S, corresponding to מִיָּסִין אֵל om.; it is not written after the previous הָיָה.—47. וְכִתְּבוּהֶם i MS and אֲשֶׁר ב' unnecessarily; G-K. § 152 z. [כְּטַעַם קֵץ מִזְחָח] For the impf. c.w.c. after an advb. cp. Ex. 16<sup>34</sup>, i S. 15<sup>23</sup> (after a conjn.); Dr. § 127 (γ). Elsewhere where כְּטַעַם like a little, almost is followed by a pf., e.g. Gen. 26<sup>10</sup>, Ps. 94<sup>17</sup> 119<sup>87</sup>. כְּטַעַם cannot be derived from כָּטַע='loathe,' 6<sup>a</sup>; some would treat it as a particle strengthening כְּטַעַם, so Kim., and compare the Ar. ḥat='ever' (but see Wright *Ar. Gr.* i. 286); Eitan thinks it is a genuine form from כָּטַע syn. with כָּן, cp. Ethiopic *ḥatiṭi*= 'thin,' *Journ. Pal. Or Soc.* iii. 137 f.—[כָּן] with the 3 f. pl. suff. only, as it happens, again in v.<sup>52</sup>.—48. אֲחוּךְ C<sup>B</sup> om.—49. הָנָה זֶה הִיא אֵל πλὴν τούτο? =אָן זה. Neither א nor S trs. הִיא. Inf. abs. as a noun in gen., cp. Is. 14<sup>23</sup>, Pr. 1<sup>3</sup>; G-K. § 113 e. הִיא לֹה לְבוֹנוֹת—A gives a double rend., cp. v.<sup>14</sup> n.—[חֲחוּקָה] In Vrs. plur.—50. [חֲחוּקָה] Ba. Ginsb., [חֲחוּקָה] other edd. and Kim. *Mikhl.* 19<sup>b</sup>, who notes the form as irregular for חֲחוּקָה; it is assimilated to חֲחוּקָה, G-K. § 47 l; Kön.i. 288.—[חֲחוּקָה] The normal form, cp. אָן v.<sup>54</sup>.—51. חֲחוּקָה So 42<sup>a</sup>; cp. לְחָה v.<sup>23</sup> 42<sup>a</sup>. 2 MSS חֲחוּקָה.—[חֲחוּקָה] Kt., חֲחוּקָה Q. There is some confusion about the plur. of חֲחוּקָה with suffixes. From the form חֲחוּקָה Q. here and vv.<sup>55</sup>, <sup>61</sup> it may be inferred that the plur. was חֲחוּקָה, cp. Akk. *ahāte*, Eth. *'ahāth*, with the original third radical entirely lost; but since this form was identical with the sing. it was generally avoided, and חֲחוּקָה used instead, with the third radical restored, cp. Ar. *'ahawāth*, Syr. *'ahawōthō*, following the analogy of nouns in -ātu, pl. -ayātu; with suff. חֲחוּקָה (incorrectly חֲחוּקָה v.<sup>53</sup>); see B-L. 616. 52. [חֲחוּקָה] Vrs. =חֲחוּקָה.—[חֲחוּקָה] Cp. Co. He. [חֲחוּקָה] from חֲחוּקָה inf. constr. with fem. ending; G-K. § 52 p. [חֲחוּקָה] Incorrectly written for חֲחוּקָה 3 MSS; see on v.<sup>51</sup>.—53. [חֲחוּקָה] שְׂבוּחָן, so א treating the word as pl.; but in the rest of the v. שְׂבוּחָן Kt., שְׂבוּחָן Q.; the latter form should be preferred throughout.—[חֲחוּקָה] A mistake for חֲחוּקָה אֲשֶׁר חֲחוּקָה, S=חֲחוּקָה; see 6<sup>a</sup> n.—[חֲחוּקָה] Cp. i K. 7<sup>37</sup> לְקַחְתָּ also in pause, the only other instance of this form of 3 f. pl. suff. for [חֲחוּקָה]; cp. נִירְחָה v.<sup>11</sup> n.—54. [חֲחוּקָה] לִשְׁמֹעַ חֲחוּקָה; see 4<sup>17</sup> n.—[חֲחוּקָה] אָן only here, ct. חֲחוּקָה v.<sup>50</sup>, חֲחוּקָה 23<sup>47</sup>, חֲחוּקָה 34<sup>21</sup>. Α ἐν τῷ παρηγορεῖν σε αὐτὰς Σ παρηγοροῦσα αὐτάς, but C<sup>B</sup> ἐν τῷ [A se] παρηγορεῖν με, probably, as Co. thinks, a corrupted form of Α Σ and an attempt to make sense of it. S follows א.—55. [חֲחוּקָה] See v.<sup>51</sup> n.; 17 MSS and C<sup>B</sup> read the sing. חֲחוּקָה.—Curiously the two forms חֲחוּקָה bis (cp. 35<sup>9</sup> Q.) and חֲחוּקָה occur in the same v., G-K. § 72 k.—C<sup>B</sup> om. לקַחְתָּ . . . לשְׂבוּחָן by homoioteleuton, א supply the missing clause.—56. For הָלוֹא, or אֵל, as א perhaps implies.—[חֲחוּקָה] בְּיָד נֶאֱמַר אֵל ἐν ταῖς ἡμέραις ὑπερηφανίας σου=בְּיָד נֶאֱמַר. Several MSS i אָן; cp. the similar mistake in הָיוּ 27<sup>38</sup>. The plur. of אָן does not occur in Hebr., though it was used in Phoen., Plautus *Poenulus* ii. 67 Gune balsamem נֶאֱמַר גֻּלְגֻלְמִים (exclamatory).—57. [חֲחוּקָה] l. [חֲחוּקָה]. But it must be allowed that אָן is poetical and open to question; for אָן l. אָן, as the Mass. itself proposes in 23<sup>43</sup>, Ps. 74<sup>8</sup>; אָן is required to complete the sense. א follows א.—[חֲחוּקָה] Ptcp. from ע' root, as Aram. שֹׁמ='hold in contempt' proves, e.g. Ct. Gen. 25<sup>34</sup> בְּרוּחָהּ רָשָׁע עָשָׂה לָהּ בְּרוּחָהּ; the ש is not radical, but a vowel letter; Kön.i. 346, G-K. § 72 p. The noun חֲחוּקָה 25<sup>15</sup> 36<sup>8</sup> (but חֲחוּקָה 25<sup>8</sup>) shews that the strengthened form חֲחוּקָה was taken incorrectly as the root.—[חֲחוּקָה] Om. with most mods.; S=חֲחוּקָה, om. חֲחוּקָה.—58. [חֲחוּקָה] Suff. mas., though referring to fem. antecedent; see 13<sup>19</sup> n.—

Vv. 59-63. Encouragement for the future. — The promise of *an everlasting covenant* (v.<sup>60</sup>) links this section to

such passages as 34<sup>25</sup> 37<sup>26</sup>, which give expression to Ezekiel's change of view after the fall of Jerusalem; the vv. must have been appended later than vv. 44-58.—59. *For thus saith Jahveh: And I will do with thee as thou hast done*] So  $\text{ffl}$ ; but this agrees neither with the preceding vv., which imply that Jerusalem had suffered for her guilt, nor with the promise of God's mercy which follows. Hence Co. proposes, *Thus saith Jahveh: When I have done with thee . . . then will I remember* (v. 60). The alteration is slight, and  $\text{E}$  does not recognize *For* at the beginning.—*in that thou didst despise the curse in breaking the covenant*] There is no art. in the Hebr., but clearly the words refer to the *covenant* between Jahveh and Israel, and to the *curse* attached to it, e.g. Dt. 28<sup>15-68</sup>, Lev. 26<sup>14-43</sup>; cp. Lam. 2<sup>17</sup>, Mal. 2<sup>3</sup>, Dan. 9<sup>11</sup>. In 17<sup>16. 18</sup> the language is similar, but the allusion different. If Israel fails to keep the terms, *the covenant is broken* on each side, e.g. 44<sup>7</sup>, Gen. 17<sup>14</sup> P, Lev. 26<sup>15</sup> H, Dt. 31<sup>16. 20</sup>, Jer. 11<sup>10</sup> 31<sup>32</sup> (Israel) and Jer. 14<sup>21</sup>, Lev. 26<sup>44</sup> (Jahveh).—60. *then will I remember my covenant*] The first pers. is emphatic, as in v. 62 'and I will establish.' For the promise cp. Gen. 9<sup>15</sup> P, Lev. 26<sup>42. 45</sup>, also Ex. 6<sup>5</sup> P.—*in the days of thy youth*] See vv. 8. 22. 43.—*and I will establish for thee an everlasting covenant*] The conception goes back to the teaching of Deuteronomy and the prophets of the exile period. They interpreted in a spiritual sense the traditional belief as to the relation between Jahveh and Israel: the sole condition of fellowship with God lay in Israel's observance of the moral law. And they looked forwards to a deepening of the relation; to what Jeremiah calls a *new covenant* (31<sup>31</sup>), and Ezekiel (37<sup>26</sup>) and the second part of Isaiah (55<sup>3</sup> 59<sup>21</sup> 61<sup>8</sup>) an *everlasting covenant*, the outcome of Jahveh's faithfulness, nothing less than the indwelling of God and of God's law in the hearts of the faithful. This lofty conception may be said to mark the climax of the religion of the O.T. Outside the prophets, and except 2 S. 23<sup>5</sup>, an *everlasting covenant* is a term which belongs to P; it sealed the promise to all flesh (Gen. 9<sup>16</sup>), and to the family of Abraham (Gen. 17<sup>7. 19</sup>, Ps. 105<sup>10</sup>=1 C. 16<sup>17</sup>); it prescribed the ordinances of circumcision, sabbath, and priestly dues (Gen. 17<sup>13</sup>, Ex. 31<sup>16</sup>, Lev. 24<sup>8</sup>, Num. 18<sup>19</sup>). Characteristic of P also is the verb *to establish* (so v. 62) in connexion with a covenant, e.g. Gen. 6<sup>18</sup> 9<sup>9. 11. 17</sup> etc., while Ezekiel uses the older phrase *to make lit. to cut*, 17<sup>13</sup> 34<sup>25</sup> 37<sup>26</sup>. In fact there is much in the language and thought of vv. 59-63 which recalls a later idiom, and suggests the probability that they are an appendix added after Ez.'s time.—61. Jerusalem will be moved to shame when, at the restoration, she recovers her pre-eminence, and the 'sisters' become her 'daughters.' She

will then be the centre of a new community, which will include Sodom and Samaria; cp. for the thought 39<sup>26</sup>.—*when thou receivest thine elder sisters together with thy younger ones*]  $\Sigma$  = 'when I receive,' which some prefer; but  $\text{פח}$ 's reading gives a suitable sense.—*though it be not on account of thy covenant*] The phrase is ambiguous: it may mean 'not on account of thy covenant with me,' Jahveh, but of my grace; or '... with them,' the daughters, who had not been before in such a close relation to Jerusalem. The latter meaning seems more in keeping with the context.—63. *that thou mayest remember and be ashamed*] The emphasis on *remember* is impressive, cp. vv.<sup>60. 61</sup>. Reflexion on the divine ordering of their history is to produce a marked effect upon the people; the idea and language are similar in 20<sup>42-44</sup> 36<sup>31. 32</sup> 39<sup>26ff</sup>.—*an opening of the mouth*] to confess thy shame; in 29<sup>21</sup> to utter praise and thanks to God; in 24<sup>27</sup> 33<sup>22</sup> the phrase has its primary, natural sense.—*when I purge thee of all that thou hast done*] Here *kipper* refers to Jahveh's action, cp. Dt. 21<sup>8</sup>, Jer. 18<sup>23</sup>, Ps. 78<sup>38</sup>. When the subject of the verb is God (cp. further Dt. 32<sup>43</sup>, Ps. 65<sup>4</sup> [379<sup>9</sup>]), the purgation will be carried out by Him, without any ritual act on man's part; otherwise the word means 'to make expiation' by a ceremony of purification. See 43<sup>20</sup> n.

Ch. 16, 59.  $\text{וְנָשִׂיתִי}$  Kt., erroneously for  $\text{וְנָשִׂיתִי}$  Q. Vrs. The pf. c.w.c. at the beginning of a sentence, after a solemn adjuration, is certainly in Ez.'s manner; see 17<sup>22</sup> n.; but here prob. l.  $\text{נָשִׂיתִי}$ . As in v.<sup>60</sup>  $\text{אָמַרְךָ אֶתְּךָ}$ .— $\text{אָמַרְךָ}$ , cp. vv.<sup>30. 61</sup>  $\text{אָמַרְךָ}$  and 5<sup>6</sup> n.; also Ps. Sol. 8<sup>11</sup>  $\text{μετὰ ὅρκου}$  for  $\text{περὶ ῥούτων}$ , conversely.— $\text{בְּרִית}$ — $\text{בְּרִיתִי}$ .—60.  $\text{וְיִחְזַק אֲנִי}$  Cp. v.<sup>62</sup>, and see Dr. p. 202 n.—61.  $\text{וְיִחְזַק עִמָּךְ שֶׁסּוּסֶיךָ עִמָּךְ}$  See v.<sup>51</sup> n.— $\text{אֶל הַקָּטָנוֹת}$   $\text{עַל אֵל}$  = *together with*, cp.  $\text{עַל הָהֵם}$  33<sup>25</sup>,  $\text{אֶל עַל בָּנִים}$  Gen. 32<sup>12</sup>.— $\text{לְקָנוֹת}$   $\text{אֶל}$   $\text{eis olkodomenē}$  = *to acquire*, cp. v.<sup>59</sup> n., 17<sup>9</sup> n.— $\text{בְּכִרְיָתְךָ}$  For  $\text{עַל חֶשֶׁב}$  = *on account of* cp. Josh. 22<sup>24</sup>  $\text{מִדְּאִנָּה}$ , 2 S. 23<sup>4</sup>  $\text{בְּכִנָּה}$  etc.—63.  $\text{וְכָל־לֵב}$   $\text{אֶל}$  = *all*,  $\text{כָּל־לֵב}$  = *all*. For  $\text{עַל}$   $\text{ἐν τῷ ἐξέλθασθαι μέ σοι}$  = *in coming out to thee* see Dodd JTS. xxxiii. 357.

Ch. 17, 1-21. A parable and its explanation, vv. 1-10 and 11-21.—The parable, like the *ḥinâ* in ch. 19, sets out the course of recent events under a disguise. By 'the great vulture' is meant the king of Babylon, who carried off Jehoiachin in 597, and placed Zedekiah on the throne with the status of a dependent chief; the position was intended to be humiliating, but it secured the safety of the Judæan kingdom. Zedekiah, however, grew restive, and broke his pledge to Nebuchadrezzar; he had lately sent an appeal to Egypt, the 'other great vulture'; his conduct is denounced as a breach of faith, certain to bring down the vengeance of Babylon.

The prophet repeats the method of ch. 16; he starts with a poem containing the parable, vv.<sup>3-10</sup>, and then proceeds to drive home the application, vv.<sup>11-21</sup>. The poem may be divided

into six stanzas, with couplets or single lines in the 2 : 2 : 2 measure (vv.<sup>3. 6. 7. 8</sup>), more often in the 3 : 3 (vv.<sup>4. 5. 6. 7. 9. 10</sup>) ; but any attempt to recover the original form can be little more than guess-work. The explanation of the parable, vv.<sup>11-21</sup>, is also in verse, with a prose passage introduced (vv.<sup>16-18</sup>). Hölscher regards vv.<sup>11-21</sup> as secondary on the ground that the events are not given in historical order, and that the meaning of the parable is too transparent to need a clue. The last objection might be brought against Mark 4<sup>13-20</sup>, and is largely a matter of taste ; it seems more reasonable to treat vv.<sup>1-21</sup> as a whole.

The political common-sense of the prophets deserves notice. In relation to the Babylonian power Ez. takes the same line as Jeremiah (ch. 27) : it is useless to dream of independence ; the only wise course is to accept the situation and to interpret it as revealing the divine purpose. Ez. sympathizes with the lot of Jehoiachin (v.<sup>4</sup> 19<sup>81</sup>), but he does not chafe under alien rule ; on the contrary, he recognizes the leniency with which the Jews had been treated (vv.<sup>5-7</sup>), and the justice of the punishment which will follow any breach of faith (vv.<sup>9. 10</sup> 21<sup>14ff. 19ff.</sup> 20<sup>25</sup>). Zedekiah must have taken his oath of allegiance before Jahveh, for the prophet lays emphasis on the sacredness of the act : it is 'my oath,' 'my covenant.' He invests international agreements with high moral sanctions, which are binding upon nations as much as individuals.

The revolt of Zedekiah took place c. 588 B.C., and the present discourse may be dated in that year, since it alludes to negotiations with Egypt, vv.<sup>7. 15. 18</sup> ; cp. ch. 21 introdn. The date given in 8<sup>1</sup> does not, therefore, cover all the contents of the section till the next date is mentioned, 20<sup>1</sup> ; ch. 17 is later than 592-I B.C.

At the end, vv.<sup>22-24</sup>, a short passage of Messianic character has been added. It is based upon the foregoing poem, but the style and ideas point to a later time than Ezekiel's.

17, 2. *propound a riddle and utter a parable*] For the combination cp. Ps. 49<sup>5</sup> [4], 78<sup>2</sup>. The word *hîdhâ*, *riddle*, here means a figurative speech, charged with a significance beyond that of the actual language ; in Jud. 14<sup>12</sup> it has the sense of a 'conundrum' ; elsewhere it is used of 'hard questions' 1 K. 10<sup>1</sup>, or of an 'ethical problem' Ps. 49<sup>5</sup> [4], Pr. 1<sup>6</sup>. The other word, *māshāl* denotes a 'similitude,' 'allegory,' as in 24<sup>3</sup>, Is. 14<sup>4</sup> ; it also means a 'by-word' ch. 16<sup>44</sup>, a 'popular saying' 12<sup>22</sup>, and technically a 'sentence of ethical wisdom' Pr. 10<sup>1</sup>.—3.

<i>The great vulture,</i>	<i>with great wings,</i>	<i>long pinions,</i>
<i>Thick feathered,</i>	<i>parti-coloured,</i>	<i>came to Lebanon.</i>

The *great vulture* is Nebuchadrezzar; Jeremiah uses the figure in speaking of the Babylonian armies, Jer. 4<sup>18</sup> cp. 48<sup>40</sup> 49<sup>22</sup>. The Hebr. *nêsher*, in vulgar Arab. *nîsr*, means the griffon vulture, not the eagle, to judge from the descriptions in Mic. 1<sup>16</sup>, Job 39<sup>30</sup>, Mt. 24<sup>28</sup>. It is doubtful whether the *great vulture* should be taken as a play upon the *great king*, for the title is Assyrian (cp. Is. 36<sup>4</sup>) rather than Babylonian; at any rate it does not occur in the inscriptions of Nebuchadrezzar.—*Thick feathered*] lit. *full of plumage*, cp. v. 7, Job 39<sup>13</sup>.—*parti-coloured*] lit. *to whom (belongs) the variegated work*, usually embroidered or woven cloth (e.g. 16<sup>10</sup>); but the primary sense of the root seems to refer to colour; hence the noun could be applied to a bird's feathers, and even to marble 1 C. 29<sup>2</sup>. Perhaps Ez. was thinking of the coloured reliefs on the walls of Babylonian temples and gates rather than of the natural vulture (Herrm.).—*Lebanon*] A figure for the hill country of Judah, just as the *cedar* denotes the house of David:

*And took the crest of the cedar,  
 4 Plucked off the top of its shoots,  
 And brought it to a land of commerce,  
 Planting it in a city of merchants.*

The last line of v. 3 belongs to v. 4.—*the crest of the cedar*] i.e. Jehoiachin, 2 K. 24<sup>10-16</sup>. The word for *crest* occurs only again in v. 22 and in the allegory on Pharaoh, 3r<sup>3</sup>. 10. 14, which has several points of contact with the present poem. Dante applies the figure of the eagle stripping the cedar to the Roman emperors who persecuted the Church, *Purg.* xxxii. 112 ff.—4. For *shoots* lit. *suckers* cp. v. 22, Hos. 14<sup>7</sup>, Ps. 80<sup>12</sup> [11], in the last two passages figuratively referring to Israel.—*a land of commerce*] lit. *land of Canaan*, see 16<sup>29</sup> n.; the allusion is to Babylonia. To take *Canaan* in the usual sense (Winckler *Altor. Forsch.* iii. 142) makes havoc of the interpretation.—*merchants*] Here, of Babylon; in 27<sup>13ff.</sup> those trading with Tyre.—5.

*Then he took of the seed of the land,  
 And put it in a seed plot,  
 ' ' beside many waters,  
 Planting it as a (?) willow.*

*the seed of the land*] A member of the royal family, cp. 1 K. 11<sup>14</sup>, 2 K. 11<sup>1</sup>. When Jehoiachin was carried into exile, his uncle Zedekiah, son of Josiah Jer. 37<sup>1</sup>, 1 C. 3<sup>15</sup>, was made king by Nebuchadrezzar 2 K. 24<sup>17</sup>, 2 C. 36<sup>10</sup>. The metaphor of the cedar-sprig is dropped, that of a vine now takes its place.—*a seed plot*] lit. *a field*, or *soil*, of seed i.e. suitable for sowing;



cp. Num. 20<sup>5</sup> 'a place of seed.'—At the beginning of the third line the text must have become illegible in early times, for  $\mathfrak{C}$  and  $\mathfrak{S}$  do not recognize any word there; in  $\mathfrak{M}$  only two letters are written. Some word like *and placed it* is required. —*beside many waters*] i.e. in Palestine, 'a land of brooks of water' Dt. 8<sup>7</sup> 11<sup>11</sup>; cp. *ch.* 19<sup>10</sup>.—The fourth line has suffered even more. Of the three words which the measure demands only two remain, and of these one is not found in biblical Hebrew; it comes from a root meaning to *chirp*, *rustle*, and in post-biblical Hebr., and in Arab., means *a willow* (? from its rustling sound). So Ra. Kim. RV. render here; but the context speaks of a vine.—6.

*'That it might' sprout and become a trailing vine of  
humble stature,  
That its branches might turn towards him,  
And its roots remain where it stood.  
So it became a vine, and yielded shoots, and put forth  
boughs.*

Nebuchadrezzar had an object in view when he made Zedekiah king, as the second and third lines imply. The first line also should express a purpose;  $\mathfrak{M}$ 's *and it sprouted and became* needs a slight change in the vowels.—*a trailing vine*] The same figure is applied to the royal house in the poem 19<sup>10r</sup>. For the epithet cp. 23<sup>15</sup> *overhanging*, Am. 6<sup>4.7</sup> *sprawling*.—*of humble stature*] Nebuchadrezzar's object was to keep Zedekiah in the position of a vassal, dependent and submissive.—*towards him*] i.e. the king of Babylon.—*where it stood*] lit. *underneath it*; the roots were not to seek other soil; there was to be no wavering of allegiance; so Kimhi etc. This rendering is more in accordance with Hebr. idiom than *underneath him* i.e. Nebuchadrezzar (Rashi etc.).—7. 8.

*And there came 'another' great vulture, with great wings,  
and well feathered.  
And behold this vine  
Strained (?) its roots towards him,  
And put forth to him its branches ' '  
From the bed ' ' where it was planted ' ' .  
That it might yield foliage, and bear fruit, become a  
glorious vine.*

The text of this stanza seems to have been filled out in two places, and can only be restored by conjecture. 7. '*another' great vulture*] i.e. Pharaoh Hophra' Jer. 44<sup>30</sup>, the Apries of Herod. ii. 161. He had just come to the throne, 588 B.C.,







*royalty*, again in 2 K. 25<sup>25</sup>=Jer. 41<sup>1</sup>, Dan. 1<sup>3</sup>. Though only the late source, 2 C. 36<sup>13</sup>, mentions it, a pledge of allegiance must have been given by Zedekiah when Nebuchadrezzar set him on the throne.—*enter into a treaty*] lit. *an oath*; the phrase in Neh. 10<sup>30</sup>; for *oath* || *covenant* cp. vv.<sup>16. 19</sup> 16<sup>59</sup>, Gen. 26<sup>28</sup> J, Sir. 41<sup>19</sup> (Hebr.), and for the verb cp. 16<sup>8</sup>, 2 C. 15<sup>12</sup>. Interpreted literally, the language implies the ancient ritual described in Gen. 15<sup>9-18</sup> JE, Jer. 34<sup>18f.</sup>: both parties had to pass between the pieces into which the sacrifice was *cut*, prob. to symbolize that they were taken within the mystical life of the victim. See W. R. Smith *Rel. of Sem.*<sup>3</sup> 480 f. 691 f. Whether there was a sacrifice or not, Zedekiah would have invoked the name of Jahveh as witness to the covenant, v.<sup>19</sup> n.—*the chiefs*] lit. *the rams*, in a fig. sense, cp. 31<sup>11</sup> 32<sup>21</sup> 34<sup>17</sup>; the *princes* of v.<sup>12</sup>. The line is perhaps dependent on 2 K. 24<sup>15</sup>.—14. *to humble the kingdom*] Lit. *that the k. should become humble*. Nebuchadrezzar was determined to put a stop to further revolts (2 K. 24<sup>1</sup>), and no doubt insisted upon humiliating terms v.<sup>6</sup>, which Zedekiah agreed to accept as a condition of being made king. For the language cp. 29<sup>14</sup> (of Egypt). At the end of the line a gloss on *humble* has found its way into the text, *that it should not raise itself*, perhaps from 29<sup>15</sup>, where the neighbouring words are similar.—*his covenant*] i.e. Zedekiah's.—*hold good*] lit. *stand*; cp. Is. 54<sup>10</sup>, Ps. 89<sup>29</sup> [28].—15.

*'But he sent' his messengers to Egypt,  
To grant him horses and legions.  
Shall he prosper, escape, who does this,  
And break (his) covenant, and escape?*

Hezekiah had appealed to Egypt when Jerusalem was threatened by the Assyrians, and Isaiah denounced his policy as faithless (Is. 30<sup>1-5</sup> 31<sup>1-3</sup>). Experience always proved how vain it was to look for help from Egypt (Is. 36<sup>6</sup>, Ez. 29<sup>6. 7</sup>); but when once more the situation became desperate, no other course seemed open, and again the prophet of the day declares it to be ruinous. Zedekiah's appeal, however, was so far successful that Pharaoh Hophra' sent an army to the relief of Jerusalem, and compelled the Babylonians to raise the siege (588 B.C.); but he had to give way when they arrived in force for the final assault (Jer. 37<sup>5-11</sup>). Egypt itself was not conquered by Nebuchadrezzar, 568 B.C., as the prophets expected, 29<sup>19</sup>, chs. 31-32, Jer. 43<sup>8-13</sup>, 44<sup>30</sup> 46<sup>20-28</sup>, though its ambitions received a check (Kittel *Gesch.* iii. 5).—*It has* *But he rebelled against him in sending*, a prosaic explanation from 2 K. 24<sup>20</sup>; '*But he sent*' may have been altered to *in sending* when the preceding verb was introduced



were under Jahveh's protection; to break them was to dishonour the sacred Name, cp. Hos. 10<sup>4</sup>. For illustrations see Gen. 21<sup>32f.</sup> E, 31<sup>46-49</sup> J, Ex. 34<sup>15</sup> JE, Josh. 9<sup>18f.</sup> P, Jud. 11<sup>11</sup>, 2 S. 5<sup>3</sup>. Outside Israel the same practice was observed; the treaty between the Hittites and Egyptians in the time of Ramses ii. invokes all the gods known to both races, and similarly the treaty between the Hittites and the Mitanni, and the Assyrian treaties (Müller *As. u. Eur.* 330; Cowley *Schweich Lects.* 1920, 44 f.; Meissner *Bab. u. Ass.* i. 139 f.). There was another occasion on which Zedekiah and his princes broke a covenant; it is described with indignation by Jeremiah, 34<sup>8-22</sup>.—*I will lay it on his head*] Usually *his* or *their way* is the object, see 9<sup>10</sup> n.; here *it* refers generally to the oath and covenant.—20. *And I will spread . . . snare*] The same words in 12<sup>13a</sup>, perhaps taken from here; at any rate the rhythmical form of the line suits this context and not the other.—The rest of the v. is in prose, and therefore no part of the original oracle; it is omitted by G<sup>B</sup>.—*And I will bring him to B.*] Probably based upon 12<sup>13b</sup>.—*and I will hold judgement with him there*] A conjugation of the verb *to judge* is used which suggests the examination and reply of the criminal; so 20<sup>35f.</sup> 38<sup>22</sup>, Jer. 2<sup>35</sup>. As a matter of fact, Zedekiah was judged at Riblah, and thence taken to Babylon, 2 K. 25<sup>6f.</sup>, Jer. 52<sup>9-11</sup>.—*'for' his transgression etc.*] See 14<sup>13</sup> n.—21. *ffl* reads at the beginning *And as for all his fugitives*; but the text is insecure. G<sup>B</sup> om. the words; U<sup>S</sup> imply *his choice ones*, which some scholars adopt, cp. 23<sup>7</sup> (sing.), Dan. 11<sup>15</sup> (plur.). It is probable that the words belong to the prose addition in v.<sup>20</sup>, and were incorrectly copied when moved into their present position. Originally the line began *All his troops*, omitting the prep. *with* which stands in *ffl*. Cp. 12<sup>14</sup> n.—*and the remnant be scattered*] *ffl* adds the conventional *to every wind*, cp. 12<sup>14</sup> 5<sup>10</sup> n.; the addition spoils the measure of the line.—The poem is closed with the solemn attestation *and ye shall know that I Jahveh have spoken (it)*; see 5<sup>13</sup> n.

Vv. 22-24. The promise of a future king.—It is conveyed in highly figurative language, drawn from the poem vv. 3-8, and from Ez.'s other writings. The prince of the future, a descendant of the royal line of David, will be brought back from exile to revive, on Israelite soil, the fallen kingdom of his ancestors (v.<sup>22</sup>), which will become strong enough to protect its subjects, and far wider in extent (vv.<sup>23. 24</sup>). Such a prospect Ez. certainly had in mind, for he alludes to it obscurely in 21<sup>32</sup> [27], and expressly, at a later period of his ministry, in 34<sup>23f.</sup> 37<sup>24f.</sup>; while in the final period, represented by chs. 40-48, a different ideal has taken the place of the Davidic king. The

present passage, however, can hardly be Ez.'s work; it seems to have been added by a later hand to mitigate the severity of vv.<sup>13-21</sup>, and implies, as Hölscher says, that a descendant of David was living at the time; see the genealogies in 1 C. 3<sup>19-22</sup>, Ezr. 8<sup>2-3</sup>, Zech. 12<sup>10-14</sup>. Some have thought of Zerubbabel (Zunz *ZDMG.* xxvii. 678; Winckler *Altor. Forsch.* iii. 142 f.), but his date would be too early. The text has been filled out in places, though not sufficiently to disguise its rhythmical character; three stanzas can be detected, with lines in the 3:3 measure, written in a poor, imitative style; note the repeated *mountain, plant, dwell*.—22. 23. The poem is introduced by the formula which Ez. uses: *Thus saith [the Lord] Jahveh.*

*And I will take of the crest of the cedar ' ' ,*  
*From the top of its shoots ' ' I will pluck (one),*  
*And I will plant (it) on a high ' ' mountain,*  
<sup>23</sup> *On the mountain-height of Israel will I plant it.*

The figures of vv.<sup>3-4</sup> are copied, but with a difference: what had been an act of violence will be turned into an act of grace; the pron. is emphatic, *I will take, I will plant*; Jahveh, instead of Nebuchadrezzar. After *cedar* *¶* has two words *the lofty, and I will put*; *¶* om. both, *§* the second. The epithet is conventional, and the verb needs an object and does not fit into the sentence.—*the top of its shoots* in v.<sup>4</sup> is Jehoiachin, but now a scion of David's house; cp. *the Righteous Shoot* of Jer. 23<sup>5f.</sup> 33<sup>15</sup>, Zech. 3<sup>8</sup> 6<sup>12</sup>.—*I will pluck (one)* The object is readily supplied from the previous words; *¶* gives *a tender (one)*, alluding no doubt to the depressed condition of the royal family, cp. Am. 9<sup>11</sup>, Is. 11<sup>1</sup>, Zech. 9<sup>9</sup>. But this is implied clearly enough in the context; the word was not recognized by *¶* *§*, and may have been written by mistake.—*on a high ' ' mountain*] i.e. mount Zion, cp. 40<sup>2</sup>, Is. 2<sup>2</sup>=Mic. 4<sup>1</sup>. *¶* has *on a high and heaped-up m.* The second word, found only here, adds one beat too many to the line, and is perhaps a corrupt repetition of *and I will plant*.—23. The first line of this v. forms a couplet with the last line of v.<sup>22</sup>. The *mountain-height of Isr.* is another designation of Zion, which occurs in 20<sup>40</sup> 34<sup>14</sup>; cp. Jer. 17<sup>12</sup> 31<sup>12</sup>.—

*And it shall bear foliage and be fruitful,*  
*And become a glorious cedar ;*  
*And all ' beasts ' shall dwell underneath it,*  
*' And ' all birds ' ' shall dwell in ' ' its branches.*

The language of the first two lines comes from v.<sup>8</sup> (*be fruitful* lit. *yield fruit*), but the *cedar* from v.<sup>3</sup>. The future revival of the Davidic family, at present living in obscurity and shorn of



its honours, is pictured similarly in Is. 11<sup>1</sup>.—all 'beasts'] lit. *every kind of beast*.  $\mathfrak{M}$  reads *bird*; but birds are mentioned in the next line, moreover, they do not dwell underneath trees. The correction is suggested by  $\text{Gr}^A$   $\pi\alpha\nu \theta\acute{\eta}\rho\iota\omicron\nu$ , and adopted by Gr. Co. Kr. In the fourth line  $\mathfrak{M}$  reads *every bird of every wing*, cp. Gen. 7<sup>14</sup> P, and with slight variations ch. 39<sup>4. 17</sup>, Dt. 4<sup>17</sup> (so  $\mathfrak{S}$  here), Ps. 148<sup>10</sup>. The rhythm makes it probable that *of every wing* is an addition from Gen. 1.c.  $\mathfrak{M}$  further adds *in the shade of* before *its branches*, perhaps on the basis of 31<sup>6. 12</sup>. The beasts and birds represent the subjects of the Israelite king, and the wide-spreading branches, the extent and security of his rule. For the image cp. 31<sup>6. 12</sup>, Dan. 4<sup>9. 18</sup> [12. 21], Mk. 4<sup>32</sup>, and the following sentence from Nebuchadrezzar's inscription No. 9, col. iii. 'in its (Babylon's) eternal shadow gathered all men for their welfare' (Langdon *Nebab. Königsinschr.* 94); cp. Baruch 1<sup>12</sup>.—24.

*And all the trees of the field shall know  
That I am Jahveh:  
I have made humble the lofty tree,  
Made lofty the humble tree,  
Have withered the sappy tree,  
Have ripened the withered tree.*

*all the trees of the field*] See 31<sup>4. 5. 15</sup>; they stand for the heathen in contrast to Israel; the kingdom of the future will tower over other kingdoms, as the cedar over other trees. Ez.'s customary phrase (5<sup>13</sup> n.) is modified to suit the figure: *the trees . . . shall know*; the heathen shall be convinced of Jahveh's divinity and power by the change in Israel's fortunes. There is no thought of conversion to the true religion.—*that I am Jahveh*] So the words are to be rendered, to suit the rhythm; not as  $\mathfrak{M}$  punctuates, *that I, Jahveh, have made humble*. Israel's restoration will lead the world to recognize Jahveh as He truly is, the only Lord of human life and the Controller of Israel's destiny; cp. Is. 45<sup>3. 5. 6</sup> and Jer. 16<sup>21</sup>. Here, perhaps, this little appendix ended. The last four lines seem to be a still later addition, marked off by a group of artificial antitheses, which are based on the language of vv. 6. 10. 14; for the *sappy tree* as opposed to *the withered* cp. 21<sup>3</sup> [20<sup>47</sup>] and Luke 23<sup>31</sup>. Contrast the superior style of 36<sup>36</sup>.—*I Jahveh have spoken, and I will do (it)*] One of Ez.'s formulae, 22<sup>14</sup> 36<sup>36</sup> 37<sup>14</sup>; similarly 24<sup>14</sup>. Cp. v. 21 above.

Ch. 17, 13.  $\text{אֶתְּךָ אִתִּי}$  Kr. would point  $\text{אֶתְּךָ אִתִּי}$ , as 16<sup>8</sup>, to secure the customary *with him*, 1 S. 20<sup>8</sup>, 2 C. 23<sup>1</sup>; but  $\mathfrak{M}$  is preferable.— $\text{אִלֵּי}$  Cp. Ex. 15<sup>16</sup> and in Phoen. *NSI.* No. 10, 2. 150, 5(?).—14.  $\text{לְשָׁמֶר אֶת בְּרִיתוֹ}$  lit. *that [he] should keep his covenant*. The inf. with an unnamed subj. may be rendered by

a pass., cp. 13<sup>6</sup> 16<sup>20</sup> notes.—[לעמוד] *that it should stand*, with a change of subj. The Bab. school gives לעמוד Q. ט=לעמוד; & *καὶ ἰστανεὺν αὐτὸν*=לעמוד. The suff. must refer to בריהו (so & Σ), not to סמולה (RV.).—[לחמיה] For the inf. in a pass.-reflexive sense after 'לב' cp. 20<sup>8</sup> 24<sup>8</sup>. S places these words before 'ש' להיות מ' ש'.—[ויסר בו לשלח] For the constr. cp. v. 18. But perhaps י. ושלח (Ro.).—[תעשה] with irregular šērē, G-K § 93 rr; the vocalization may be meant to imitate the constr. st. in עשה אלה Dt. 18<sup>12</sup> etc. & freely ὁ ποιεῖν ἐναντία.—[ויהפך בריה ומלם] might be tr. *if he break covenant, shall he escape?* Dr. § 149; but the context suggests that the words are parallel to the preceding interrog. sentence, Kōn. iii. § 415 v. For 'q extending over a second clause cp. 13<sup>18b</sup> 20<sup>30</sup> etc. S om. the words; & render as though the text read ויפך, and הפך (so V).—16. אמו . . . [במקום הפך] As in 1<sup>13</sup> (?) 10<sup>10</sup>. 22 the resumption of the casus pendens is not exact; Kōn. iii. § 341 i. Ehrl. He. would ignore the accents, and read ובריתו אמו *and his covenant with him*; but the form of the sentence, which is clumsy, requires a resumptive pron. at this point.—[המכיר אותו] Ptcp. referring to the past, cp. Gen. 27<sup>33</sup> 35<sup>3</sup>, Ps. 137<sup>7</sup>.—17. במלחמה. Vrs. om. the ב, perhaps because they did not understand how עשה could have a friendly sense; אמו=אמו. It is hardly necessary to emend the text, but יושע for יעשה would remove all ambiguity.—[בשפך ג'] S 'but with ambushes and towers,' inserting 'but,' and thus changing the sense; S sometimes indulges in free translations, Co. 148. [נשחוט רבות] & om. ר'.—18. להפך . . . [בוה] Cp. v. 18; for the pf. with weak *was* see 13<sup>8</sup> n. & *καὶ ἡγίμωσεν*, but ἡ ὄρε. S 'because' = & *δέδωκε* ΔQMS *δέδωκε*.—[עשה] & + αὐτῷ, perh. explanatory.—19. [לכן] & [הפך] So Ps. 33<sup>10</sup>; a slip, הפך comes from פיר, G-K. § 67 v.—[ונתחיי] For the constr. cp. 44<sup>10</sup>, Is. 56<sup>61</sup>, Jer. 27<sup>11</sup>; Dr. § 123 (a). & α. δάσω αὐτὸν S=ונתחיי, which is preferable.—20. מעלי אלו שם מעלי is not the direct obj., but an accus. specifying the sphere in which the action takes place, cp. 1 S. 12<sup>7</sup> (?) text. The constr., however, is harsh, and 9 MSS read מעלי, 1 MS על מעלי so S; either would be better than M. V in praevaricatione. & <sup>ΔQ</sup> supply a translation of the second half of the v. omitted by & B.—21. [ואם כל כבודו] Kt., the plur. כבודיו Q. and many MSS. G-K. § 117 m includes this among the cases in which *ואם* stands before a *nominative*, to give emphasis. Undoubtedly it became common in Mishnaic Hebr. to use *ואם* as a demonstrative before a noun not necessarily in the accus., Segal *Mishn. Hebr. Gr.* § 75; and 43<sup>7</sup>, Neh. 9<sup>19</sup>, 34, Dan. 9<sup>13</sup> seem to be clear instances of the usage in the O.T. But many of the supposed occurrences given in *Lex.* 85 No. 3 rest upon doubtful texts; e.g. in 20<sup>18</sup> 35<sup>10</sup> 44<sup>3</sup>. M is not supported by the Vrs. Kōn. iii. § 270 c.d. prefers to explain *ואם* in all these instances as marking the accus. of the sphere. Not only is the grammar questionable, but the form כבודו was read כבודיו by TS. The whole phrase, in fact, is corrupt; it belongs to v. 20, which perhaps ended with כבודו, or something similar.—[בכל אנפיו] Cp. 12<sup>14</sup> n. The prep. is perhaps part of the corrupt words which precede. & <sup>B</sup> ἐν πάσῃ παρατάξει αὐτοῦ ΔQ *καὶ πάσας φυγαθείας αὐτοῦ* (so Σ, =וכל כבודיו) ἐν πάσῃ τῇ παρατάξει αὐτοῦ.—22. אמו אמו. & <sup>B</sup> לכן & <sup>A</sup> διὰ τοῦτο εἶπον. Cp. v. 9 n.—[ולקח] The pf. c.w.c. at the beginning of a sentence, without any preceding incpf. to determine its meaning is rather frequent in Ez., cp. 25<sup>13</sup> 30<sup>6</sup>. 10 32<sup>3</sup>; similarly after a divine oath or its equivalent, 5<sup>8</sup> 21<sup>8</sup> 34<sup>11</sup>. 20 35<sup>11</sup> 44<sup>12</sup>. Cp. Dr. § 119 (a).—[אני] S om. both times.—[כבודו] & <sup>B</sup> ἐκ τῶν ἐκλεκτῶν ΔQ *ἐπιλεκτῶν* S 'from its choice one'; see v. 3 n.—[והוא נתחיי] & om., S om. ג'; in v. 3 האיו has no epithet. To read ונתחיי (Gr. Be.) anticipates the unwritten form of the beginning of אקף. Co. insists on the originality of the word, which ἈΣΘ render ἀπαλόν; if retained, it must be hyphenated

with קָרַע to count as one beat.  $\text{Ἐκ ἐκ κορυφῆς καρδίας αὐτῶν ἀποκνῶ}$  § 'and from its top I will pluck its heart.' Co. suggests that  $\kappaαρδίας αὐτῶν$  may be a hexaplaric corruption; he notes that  $\Sigma$  renders  $\text{בְּצֶמֶר}$  by  $\text{ἐγκάρδιον}$  in v.<sup>3</sup> 31<sup>10</sup> and by  $\text{τὰς καρδίας αὐτῶν}$  in 31<sup>14</sup>; if  $\Sigma$  rendered  $\text{בְּצֶמֶר}$  here in the same way, a hexaplaric conflation may have produced the curious version of  $\text{Ἐκ}$ . After  $\text{ἐκ κορυφῆς}$  supr.,  $\text{Ἐκ}^{\text{AQ}}$  insert  $\text{καὶ δῶσω ἀπὸ κεφαλῆς παραφυάδων αὐτῆς}$  from  $\Theta$  in the Hexapla; Co. 73.—[חֹלִי] Pass. ptc. of  $\text{חָלַה}$ , whence  $\text{חָלַה}$  e.g. 3<sup>15</sup>.  $\text{Ἐκ καὶ κρεμάσω αὐτόν}$  =  $\text{וְחָלִיתִיו}$ , which may be a dittogr. of  $\text{וְחָלִיתִי}$ —23.  $\text{בְּהַר סִיּוֹן}$  § om.  $\text{בְּרֹם}$ ; but then  $\text{הַר יִשׁ}$  will mean 'the hill-country of Isr.' Josh. 11<sup>16</sup>. 21. Ro. would om.  $\text{הַר}$ ; but then the phrase will not correspond with 20<sup>40</sup> 34<sup>14</sup>.—[וְעֵשָׂה בָרִי] So  $\text{Ἐκ}$ ; altered to  $\text{בְּאֶרֶץ}$  *boughs* v.<sup>6</sup> by Co. Be. Kr. Ro. on the rather prosaic ground that the cedar is not a fruit-tree.—[לֵאמֹר אֵינִי]  $\text{Ἐκ}^{\text{A}} = \text{נִלֵּא}$ , cp. v.<sup>8</sup> n.—After  $\text{וְשָׁבוּ וְחָתוּ}$  read  $\text{כִּי הָיָה}$  (Gr. Co. Kr.), and continue  $\text{בְּרִלְיוֹתַי}$   $\text{καὶ τὰ πετεινά}$ , not understanding the Hebr. Om.  $\text{כִּי בָנָה}$  Ro.—[בְּצֶל רִלְיוֹתַי חֲשֵׁנָה] In  $\text{חֲשֵׁנָה}$  the 3rd cons. of the root coincides with the  $n$  of the termination; cp. 32<sup>16</sup>, Gen. 4<sup>23</sup> etc.  $\text{Ἐκ}$  has a double rendering,  $\text{ὅτι καὶ ἡ σκιά αὐτοῦ ἀναπαύσεται}$   $\text{τὰ κλήματα αὐτοῦ ἀποκατασταθήσεται}$  (=  $\text{וְחֲשֵׁנָה}$ ) cp. 13<sup>11</sup> 16<sup>14</sup> n.—24.  $\text{וְיָבוֹרַי וְעֵשִׂי}$  The pf. c.w.c. with no determining antecedent; it has assumed the functions of an impf., Dr. § 119 (a).

Ch. 18. The absolute justice of God, shewn in His treatment of the individual.—The popular view is wrong; national misfortunes are not to be explained by the sins of the fathers, vv.<sup>1-4</sup>. There can be no question of the divine justice. Each man will be treated exactly as he deserves; he is responsible for himself, and no one else can take his place, vv.<sup>5-20</sup>. Each is free to determine his conduct, unfettered by his own actions in the past; he can make what change he pleases, vv.<sup>21-29</sup>. And God wants men to repent; He has no desire to punish; for He is benevolent as well as just, vv.<sup>30-32</sup>. The chapter forms a connected whole. Some regard vv.<sup>26-29</sup> as a parallel text to vv.<sup>21-25</sup> (Kr. He. Steuern.); but this may be only one more of the repetitions which occur throughout (Hö.).

In a style which reflects the labour of his thought, the prophet is feeling his way towards a general principle. He starts from a saying which was current in Jerusalem (Jer. 31<sup>29</sup>), and had reached Tel Abīb: 'The fathers used to eat sour grapes, and the children's teeth are blunted.' So the people were accounting for the disasters of the times: the present generation were not to blame; they were paying the penalty for the sins of Manasseh and the rest; for they took it for granted, as most men did, in spite of recent protests (Dt. 24<sup>16</sup>, 2 K. 14<sup>6</sup>), that guilt could be transmitted from father to son. If we are being punished for the sins of the fathers, what avails the moral struggle? And is it just? A note of self-acquittal, fatalism, despair, can be heard in the people's voice, and something deeper still, a question of God's justice. Ez. detects the point at once, and argues it out.

God deals with men as individuals responsible for their conduct; neither the sins nor the righteousness of others can affect the issue; the bad will 'die,' the good will 'live,' that is, forfeit or enjoy God's favour, as each deserves. And similarly in the case of each man's life: there is no such thing as a bondage which cannot be broken; each is free to renounce his past, whether for good or for evil. And the sinner can always repent; the door is open; God is ready to welcome the sinner who turns to Him. How, then, can God's justice be questioned?

It is not easy at once to reconcile this treatment of the individual with Ez.'s teaching elsewhere, his sweeping condemnation of the entire people in chs. 16, 20, 23, his forecast of a judgement which will fall on good and bad alike (21<sup>8-9</sup> 13. 41), and permit of no escape (5<sup>12</sup> 7<sup>10-27</sup> 9<sup>5-10</sup> 11<sup>7-12</sup> 14<sup>12f.</sup>). Yet against this picture of wholesale punishment may be set a few passages which anticipate the teaching of ch. 18; thus the righteous are to be marked out by a sign (9<sup>4</sup>); they would at any rate deliver themselves (14<sup>14. 16. 18. 20</sup>); repentance was still possible (14<sup>6. 11</sup>). Thoughts on the divine justice had already dawned upon the prophet's mind, and now, at the instigation of the popular saying, he proceeds to develop them. In so far as the people were laying the blame on others, they were grievously mistaken; as for their being better than their fathers, they were worse (cp. ch. 8); Ez. had no good word to say of the reigning prince (chs. 15, 17). Yet he recognized a measure of right in the protest against indiscriminate punishment which underlay the common talk; and he argues that only the guilty will be punished, only the righteous will be spared; the judgement will fall upon each man as it finds him. To vindicate God's justice is the prophet's chief concern; but incidentally his argument gives a new value to the individual, shewn by the treatment which each receives at the hands of a righteous God. The subject is taken up again in 33<sup>10-20</sup>; cp. 3<sup>16-21</sup>.

This line of teaching was not entirely strange. Jeremiah had seen that the old tribal conceptions must give way to a more spiritual religion, based upon personal relation to God (Jer. 14, 15, 17<sup>10</sup> 31<sup>31-34</sup>). Both prophets quote the saying about the sins of the fathers; but whereas Jeremiah declares that it will cease to be uttered in the ideal future, Ez. says *now*.\* The nation was on the verge of ruin. According to popular beliefs,

\* Hölscher *Die Profeten* (1914) 414 f. is surely right when he maintains that in vv. 1-20 the prophet is not laying down an abstract dogma, but dealing with an actual situation. See also Kessler *Die innere Einheitlichkeit d. B. Ez.* (1926) 71 f.

if the nation fell to pieces, the national religion would perish too; it was urgent, therefore, to insist that each man, however much involved in the general ruin, could enter into direct fellowship with God. Yet neither prophet dreamt of teaching a purely individualist type of religion; their aim was to build up a nation out of converted individuals.

Ch. 18 attempts to clear the air at a time of crisis, rather than to formulate a doctrine: from the latter point of view it is hardly successful. The problem has not been thought out in all its bearings. For instance, as Smend observes, the prophet thinks of the judgement as overtaking men unawares; it would therefore leave them no time to repent. Moreover, Ez. states his case without the qualifications which the facts of life suggest: obviously the individual is affected, for good or evil, by the society to which he belongs (see 16<sup>2. 3</sup>); obviously, too, he has to pay the penalty for his own wrongdoing in the past. But it is not true that he is submerged in the mass, or held in the grip of a fate from which there is no escape. The responsibility and freedom of the individual lie at the root of all moral living; to have proclaimed this as the outcome of God's justice and desire for man's recovery was Ez.'s great achievement. He makes a distinct advance upon his predecessors, Jeremiah (as above) and Habakkuk (see Hab. 1<sup>2. 3. 13 24</sup>), who had asked how the righteousness of God was to be reconciled with the sufferings of God's people.\* After Ezekiel, the author of Job takes up the problem, which in the meantime has become even more urgent. It is worth while to compare the two. Both start from a deep conviction of God's justice, both try to reconcile their creed with the sufferings of their times, both dispute the current explanations. But Ez., though he secures one valuable position, hardly realizes the complexity of the problem; Job pushes his search much further. To the question, Why do the righteous suffer? Ez. would reply, God discriminates between the good man and the bad; that is exactly what Job's friends maintain (Job 4<sup>7</sup> 8<sup>20</sup>), and it is shewn to be pitifully beside the mark! Incidentally some important considerations are suggested (Job 1<sup>9. 12</sup> 2<sup>6. 10</sup> 5<sup>17ff.</sup> 36<sup>8-11</sup>); and in the end Job finds, not a solution of the problem, but satisfaction in a new vision of God (Job 42<sup>5f.</sup>). Similarly Ez. closes his argument with a call to turn and enter a new life of union with God's will (vv. 31. 32; cp. 24<sup>24</sup>).

Ch. 18, 2. *What mean ye by repeating this proverb*] See 8<sup>12 n.</sup> 12<sup>22 n.</sup>—*in the country of I.*] Cp. 12<sup>22</sup>. The saying, current in Palestine (Jer. 31<sup>29</sup>), had reached Babylonia, and it seems that

\* See Oesterley and Robinson *Hebr. Religion* (1930), 221 f.

the exiles were quoting it, v.<sup>25</sup>. *¶* has *among the sons of I.*, cp. v.<sup>3</sup> *in I.*—*The fathers used to eat*] The verb is impf.; in Jer. perf.; in both places *¶* imply a perf.—*the children's teeth are blunted*] Cp. Koh. 10<sup>10</sup>. *¶* paraphrases, without reproducing the proverb, 'the fathers sinned, the children have been smitten.' Compared with the evil days of Manasseh, the age of Josiah and Zedekiah seemed vastly better, and the people imagined that they themselves were not to blame for the disasters of the times. They held to the traditional belief in the transmission of guilt, for which high authority could be invoked (Ex. 34<sup>7</sup>, Num. 14<sup>18</sup> JE); at the same time they insinuated a protest against it, and in this respect Ez. took their side, as indeed Jeremiah had already done. The old idea was too firmly planted to be easily dislodged; it was still recognized officially even when it was being modified by the advance of religious thought, cp. Ex. 20<sup>5</sup> R<sup>D</sup>, Dt. 5<sup>9</sup>, Jer. 32<sup>18</sup> with Dt. 24<sup>16</sup>, 2 K. 14<sup>6</sup>. The author of Job repudiated the idea altogether, Job 21<sup>19-20</sup>.—3. *No more shall this proverb be repeated* ' ' ] *¶* adds *by you*, *¶* om. Jeremiah had prophesied that the proverb would cease in the great Hereafter (Jer. 31<sup>27-30</sup>); he may have thought that the popular belief (above) was too deeply rooted to be given up before that time. Meanwhile the crisis had become graver, and Ez., on divine authority (5<sup>11</sup> n.), declares that the proverb must be dropped at once. The judgement is about to fall on the existing generation; they are not to throw the blame on the fathers; but no one will suffer without just reason.—4. *all persons are mine . . . the person of the father as well as the person of the son*] So, rather than souls . . . soul; for the reference is not to the spiritual part of man, but merely to a man as such. 'Every individual person stands in immediate relation to God, all belonging to Him alike . . . each is treated by Him independently,' Driver *Ideals of the Prophs.* 66. For the plur. in this sense see 13<sup>18</sup> n.—*it is the person that sins who shall die*] Jer. 31<sup>30</sup> 'each shall die in his iniquity.' *Die* (vv.<sup>13-18</sup> etc.), like its converse *live* (vv.<sup>9-17-19</sup> etc.), has a mystical sense in this ch. The physical event of death comes to godly and ungodly alike; but only the former *live* to enjoy the future restoration; the latter *die*, they have no share in it.—5. Ez. now proceeds to illustrate the principle laid down in v.<sup>4</sup>. He takes three cases: the righteous man who perseveres in the ways of virtue (vv.<sup>5-9</sup>); this righteous man's son, who does not follow in his father's steps (vv.<sup>10-13</sup>); his son again, who renounces the father's wickedness (vv.<sup>14-17</sup>). In each case it is affirmed that the individual, and no one else, bears the responsibility for his conduct and for the treatment which he receives. Possibly

Ez. had in his mind the three generations represented by Hezekiah, Manasseh, and Josiah; or Josiah, his sons, and his grandson the exiled Jehoiachin. Two points may be noted. The sins enumerated are moral, rather than ceremonial offences, unless we alter the text in vv.<sup>6. 11. 15</sup>; and the appeal is made to a familiar standard of right and wrong. The prophets always take for granted a tradition of morals, such as is found in the early Codes. Here the influence of Deuteronomy is marked (e.g. vv.<sup>7. 8. 9. 16</sup>), and affinities with H appear, as elsewhere in Ez. (e.g. vv.<sup>5. 7. 12. 16</sup>). Similar lists of sins and virtues are given in 22<sup>6-12</sup> 23<sup>37. 39</sup>, Is. 33<sup>15f.</sup>, Ps. 15 24<sup>3-8</sup>; add the striking catalogue in the Babylonian *Shurpu* series, where the exorcist questions his client about the moral and ritual offences he may have committed when possessed by demons; see Rogers *Cun. Parallels* 170 ff.; Gressmann *T. u. B.*<sup>2</sup> i. 324 ff.—*Now a man, if he be righteous, and do justice and righteousness*] A general statement, coming before the analysis. The form of the sentence is characteristic of the regulations in H (e.g. Lev. 19<sup>20</sup> 22<sup>14. 21</sup> 24<sup>17. 19</sup> 25<sup>26. 29</sup>) and in P (e.g. Lev. 13<sup>40</sup> 15<sup>16</sup> 27<sup>2. 14</sup>, Num. 27<sup>8</sup> 30<sup>8</sup>). Ez. adopts a phrase, *do justice and righteousness*, vv.<sup>19. 21. 27</sup> 33<sup>14. 16. 19</sup> 45<sup>9</sup>, used by Jeremiah and his school (Jer. 22<sup>3. 15</sup> 23<sup>5</sup> 33<sup>15</sup>, 2 S. 8<sup>15</sup>, 1 K. 10<sup>9</sup>). & here δικαιοσύνην alone, but in vv.<sup>19. 21</sup> δικ. καὶ ἔλεος, in v.<sup>27</sup> κρίμα καὶ δικ.—6. *hath not eaten upon the mountains*] vv.<sup>11. 15</sup> 22<sup>9</sup>; i.e. taken part in sacrificial meals at the high places. Though the offence is not alluded to elsewhere in these terms, and at an earlier stage would not have been regarded as an offence at all, yet Ez. denounces the semi-idolatrous worship on the mountains, 63<sup>f. 13</sup> 16<sup>16</sup> etc., cp. Hos. 4<sup>13</sup>, Jer. 2<sup>20</sup>. W. R. Smith suggested that *eating upon the mountains* should be read, with a slight change, *eating with the blood*, in accordance with 33<sup>25</sup>, where the context is much like the present one (*R. of S.*<sup>3</sup> 343). This act is forbidden in Lev. 7<sup>27</sup> 19<sup>26</sup> cp. Zech. 9<sup>7</sup>, and no doubt would be looked upon with horror by Ez. But the correction, though widely accepted, is not necessary; it introduces a ceremonial transgression into a list which is chiefly, if not entirely, made up of moral offences; and it requires us to suppose either that the text has been intentionally softened, or that a copyist has written the word incorrectly, on four separate occasions.—*the idols of the house of I.*] For the *gillûlîm* see 6<sup>4</sup> n.; the worship of images is forbidden in Ex. 20<sup>4. 23</sup> E 34<sup>17</sup> J, Dt. 4<sup>15ff.</sup> 5<sup>8f.</sup> 7<sup>25</sup> 27<sup>15</sup>, Lev. 19<sup>4</sup> 26<sup>1</sup>. The sin of *adultery*, vv.<sup>11. 15</sup> 22<sup>11</sup> 33<sup>26</sup> is forbidden in Ex. 20<sup>14</sup> E, Dt. 5<sup>17</sup> 22<sup>22</sup>, Lev. 18<sup>20</sup> 20<sup>10</sup>, also by implication in the stories of J, Gen. 12<sup>14-19</sup> 26<sup>8-11</sup> 39<sup>7-12</sup> and E, Gen. 20<sup>5-18</sup>. The *impurity* mentioned next, cp. 22<sup>10</sup> 36<sup>17</sup>, is more of a ceremonial nature, and may be an

addition, as it does not occur when the list is repeated vv.<sup>11f.</sup>; for the law see Lev. 18<sup>19</sup> 20<sup>18</sup> H, 15<sup>19-30</sup> P.—7. *Oppression*, vv.<sup>12. 16</sup> 22<sup>7. 29</sup> 45<sup>8</sup> 46<sup>18</sup>; a different word for the same thing occurs in v.<sup>18</sup> *practise extortion*, and both are used in the earlier legislation, Ex. 22<sup>20f.</sup> [21f.] cp. 23<sup>9</sup>, Dt. 23<sup>17</sup> [16] 24<sup>14</sup> cp. Jer. 7<sup>6</sup> 22<sup>3</sup>; the connexion with H is specially close, Lev. 19<sup>13. 33</sup> 25<sup>14. 17</sup>. *U* et hominem non constrictaverit, a rendering which suggested to Jerome in loc. a reference to the Gospel according to the Hebrews (see 16<sup>13</sup> n.), in which, he says, it is placed among the greatest sins 'if a man have grieved the spirit of his brother.'—*his pledge* 'he restores' vv.<sup>12. 16</sup> 33<sup>15</sup>. The duty of restoring pledges, e.g. a poor man's garment, is insisted upon in Ex. 22<sup>25f.</sup> [26f.], Dt. 24<sup>10-13. 17</sup>. *His pledge (which is for) debt*, a difficult piece of grammar; *debt* is better omitted as a gloss or dittograph.—*Robbery with violence*, vv.<sup>12. 16</sup> 22<sup>29</sup> 33<sup>15</sup> cp. Jer. 22<sup>3</sup>; this is forbidden, Lev. 19<sup>13</sup> in H, and Lev. 5<sup>23</sup> in P; cp. Ex. 20<sup>15</sup>, Dt. 5<sup>17</sup> (theft).—*Humanity* towards the needy v.<sup>16</sup> is ordered in Dt. 15<sup>7-11</sup> cp. Dt. 14<sup>29</sup> 24<sup>19-22</sup>, Lev. 19<sup>9f.</sup> 23<sup>22</sup>, Is. 58<sup>7</sup>, Job 31<sup>13f.</sup>.—8. *interest . . . increase* vv.<sup>13. 17</sup> 22<sup>12</sup>, Ps. 15<sup>5</sup>, Prov. 28<sup>8</sup>; forbidden in Ex. 22<sup>24</sup> [25], Dt. 23<sup>20</sup> [19], Lev. 25<sup>35-37</sup>. The reference is to interest on charitable loans; D allows this in dealings with a foreigner, Dt. 23<sup>21</sup> [20]; but Ez. condemns it altogether. Interest in the modern sense, i.e. on money lent for commercial purposes, is an entirely different thing; see Driver *Exod.* 232 f.—*true justice* Cp. Jer. 7<sup>5</sup>, Zech. 7<sup>9</sup>; commanded in E, Ex. 23<sup>1-3. 6-8</sup>, in D, Dt. 16<sup>18-20</sup> 24<sup>17</sup> 25<sup>1</sup> 27<sup>19</sup>; in H, Lev. 19<sup>15. 35</sup>.—9. *in my statutes 'he has walked'* v.<sup>17</sup>; see 5<sup>6</sup> n. *He walks*; but the pf. (Vrs.) agrees better with the next cl.—*he has kept my judgements to do 'them'*] So *Ex* and 20<sup>21</sup>; *He to do truth*. A Dtc. expression, Dt. 5<sup>1</sup> 7<sup>11</sup> 11<sup>32</sup> 12<sup>1</sup> cp. 2 K. 17<sup>37</sup>.—*he shall surely live*] vv.<sup>17. 19. 21</sup> 20<sup>11</sup> 33<sup>15</sup> cp. Am. 5<sup>4</sup>; *live* not merely in the physical sense, but *live* to enjoy the better time coming; cp. *die*, v.<sup>4</sup> n. The ideal of the righteous man given in vv.<sup>5-9</sup> is expressed in terms of practical conduct. 'The ancient mind fastened on the outward acts as revealing the inward state, while the modern mind goes directly to the internal condition,' Davidson in loc.; see also W. R. Smith *R. of S.* 3 676.—Vv. 10-13. The second generation: the wicked son of the righteous father.—10. *And if he beget a violent son, a shedder of blood*] For the first epithet cp. 7<sup>22</sup> *robbers*, *Ex* λοιμόν. What follows is corrupt: lit. *and he do alas! even one of these*, (11a) *and has not done all these*; in each case *these* must refer to the virtues just enumerated, yet *do* and *not do* is applied to them! The simplest way to make the text intelligible is to omit v.<sup>10b</sup> as inserted from Lev. 4<sup>2</sup>, 'and he do even one of those,' which may have been written on the margin as



a parallel, and to leave v.<sup>11a</sup> as it stands.  $\mathfrak{C}$  gives 'a shedder of blood and one that commits sin, (11) in the way of his righteous father he has not gone,' continuing with v.<sup>11b</sup>; this looks like an attempt to make sense of an uncertain text.—11b. 'but' *has eaten* etc.] The list in vv.<sup>6ff.</sup> is repeated.—12. *has oppressed the poor and needy*] So 22<sup>29</sup>; see v.<sup>7</sup> n.—*has committed 'robbery' with violence*] So with a slight correction to agree with vv.<sup>7. 16</sup>.—'has' not 'restored' the pledge]  $\mathfrak{M}$  does not restore; the pf. is read by  $\mathfrak{C}$ .—*has committed abomination*] Esp. of idolatrous practices, as 16<sup>50</sup> 33<sup>26</sup>, Dt. 13<sup>15</sup> 17<sup>4</sup>. Co. strikes out the phrase as too general, and added from v.<sup>13</sup>; but the Vrs. found it in the text before them.—13. *shall he live? he shall not live*] Here comes the apodosis of the hypothetical sentence beginning *And if he beget* v.<sup>10</sup>; but the syntax is improved by following  $\mathfrak{C}$  *he shall not surely live.—he shall surely 'die'*] vv.<sup>21. 28</sup> 33<sup>15</sup>  $\mathfrak{C}^{\text{ALS}}$ ;  $\mathfrak{M}$  *be put to death*, perhaps under the influence of Lev. 20<sup>9. 11ff.</sup>.—*his blood shall be upon him*] Cp. Lev. 20<sup>27</sup> and ch. 33<sup>5</sup>, Josh. 2<sup>19</sup> ch. 33<sup>4</sup> etc.—Vv. 14–17. The third generation: the righteous son of the wicked father.—14. Wickedness need be no more hereditary than righteousness.—16. *has not taken a pledge*] This goes further than vv.<sup>7. 12</sup>.—17. *has withdrawn his hand from 'iniquity'*] So  $\mathfrak{C}$ , as in v.<sup>8</sup>;  $\mathfrak{M}$  *from the poor*.—18. *practised extortion*] Cp. 22<sup>7. 29</sup>, Lev. 5<sup>28</sup>.—*in the midst of his people*] Plur., i.e. his fellow-tribesmen, a sense which the plur. frequently has in P, e.g. Gen. 17<sup>14</sup> 25<sup>8</sup>, Lev. 7<sup>20</sup>, but not in Ez. Probably the sing. should be read; cp.  $\mathfrak{S}$  'my people.'—*behold, he has died because of his iniquity*]  $\mathfrak{S}$ ='then he shall die,' as in v.<sup>28a</sup> 33<sup>18</sup>; so Co. But  $\mathfrak{M}$  may well be right.—19. *And ye say*] vv.<sup>25. 29</sup> 33<sup>17. 20</sup>, Mal. 1<sup>2</sup> and often in Mal. The prophet directly attacks the belief that one generation is punished for the sins of another. Here and in v.<sup>20</sup> the expression used is not merely *bear the iniquity* (see 4<sup>4</sup> n.), but *bear (part) in the iniquity*; cp. Num. 11<sup>17</sup>, Job 7<sup>13</sup>. 'God will deal with each according to his own doings, not according to the doings of others,' Church Village Sermons, 2nd Series 299.—20. The principle to which the foregoing argument has led can now be stated: the moral freedom of the individual. Though Jeremiah and the Dtc. school were moving in this direction (Jer. 31<sup>29f.</sup>, Dt. 24<sup>16</sup>), Ez. was the first to work out a theory on the subject, in opposition to current beliefs (vv.<sup>5-9</sup>) and to the authority of the law (Ex. 20<sup>5</sup>). His teaching did not at once meet with general acceptance; for even Lev. 26, which is otherwise full of his spirit, adopts the traditional view (Lev. 26<sup>36. 39</sup>); and opinion remained divided for centuries. The law itself spoke with different voices in Ex. 20<sup>5</sup> and Dt. 24<sup>16</sup>,

as the Rabbis did not fail to notice ; \* and an attempt was made to get over the contradiction by supposing that, in the case of the wicked children of a righteous father, punishment would be held in suspense, while the wicked children of a wicked father would be punished at once (*Mechilta of R. Simon* ed. Hoffmann 1905, 106). But Rabbinic opinion tended to side with Ezekiel, e.g. Talm. B. *Makkoth* 24a, 'Moses said, "Visiting the iniquity of the fathers upon the children" ; Ezekiel came and cancelled it, "The soul that sinneth, it shall die."' On the other hand, the strictly legal, as distinct from the prophetic view, still found supporters, whose opinions are illustrated by Schechter *Some Aspects of Rab. Theol.* 188 f. Ezekiel's doctrine raises further questions on the subject of inherited guilt and original sin which lie outside the scope of a commentary. One adaptation of the present v., however, may be quoted as evidence of Jewish belief in the time of St. Paul (Rom. 5<sup>12ff.</sup>), Apoc. Baruch 54<sup>19</sup>, 'Adam is not therefore the cause, save only of his own soul. But each one of us has been the Adam of his own soul.' See also Charles *Eschatology*, ch. v. ; Williams *Fall and Original Sin* 72 ff.—Vv. 21-25. The prophet turns to another side of the question. If a man does not necessarily inherit the consequences of what his parents have done, neither does he lie under the ban of his own past : he is free to change his conduct. And Jahveh's prevailing desire is that he should turn from sin to righteousness ; for God deals with men, not on the principle of mechanical retribution, but as a Person quick to perceive any change of attitude which will bring them into right relation with Himself.) These vv. must have been in the mind of Origen when he wrote on the meaning of the divine forgiveness (*in Rom.* lib. ii. 1), a passage which goes to the root of the matter. It is quoted by Rashdall *Idea of Atonement* 273 ff.—21. *And the wicked man, if he turn back* i.e. from evil ; the basis of fellowship with God is moral conduct, as the prophets always maintain. For the form of the sentence cp. v.<sup>5</sup> n.—22. *None of the transgressions . . . shall be remembered against him* For the thought and language cp. 33<sup>16</sup>.—23. *Do I indeed desire the death of the wicked . . . and not that he should return . . . and live ?* Cp. v.<sup>32</sup> 33<sup>11</sup>. 'The most precious word in the whole Book of Ezekiel' (Kr.). It leads directly to the positive affirmation of the N.T. in 1 Tim. 2<sup>4</sup>, 2 Pet. 3<sup>9</sup>.—24. *which the wicked does ' ']* *Al* adds (*if he*) *does (them), shall he live ?* cp. v.<sup>13</sup>. But the words are omitted by *CSA* ; they injure the sequence of thought.—*shall not be remembered* Cp. 32<sup>20</sup> 33<sup>13</sup>.—*transgression . . .]* See 14<sup>13</sup> n.—*in them* Or, *on account of them*, cp. 33<sup>13</sup>.—25. *The way of the*

\* Midr. R. Num. § 19<sup>14</sup>, translated in Schechter l.c. 186 f.

*Lord is not equitable*] lit. adjusted to the standard, a figure from the scales; cp. v.<sup>29</sup> 33<sup>17</sup>, 1 S. 2<sup>3</sup>. The *way* of Adonai is distinguished from the *ways* of the people; in v.<sup>29</sup> ~~the~~ the distinction is not observed, but ~~the~~ in both places keeps to the sing. The popular saying (cp. v.<sup>19</sup>) implied a questioning of Jahveh's justice, which Ez. resented and did his best to combat.—Vv. 26–29 do little more than repeat, in a rather shorter form, what has just been said about the fall of the righteous (v.<sup>26</sup>=24), the conversion of the wicked (v.<sup>27</sup>=21. 22), the popular complaint (v.<sup>29</sup>=25). Some think that the vv. are an alternative text or doublet of vv.<sup>217</sup>. 241. (Kr. Steuern. He.); Hölscher, that they are only one more instance of the 'rambling style' of the 'redactor' (Hes. 105 n.): rather, we should say, of the writer's labouring thought.—26. *he shall die because of them*] But the doom of death is announced in the next clause, and *them* has no obvious antecedent. The sentence gains in clearness if the words are omitted.—'in it' *he shall die*] So ~~the~~; the addition of *in it* is wanted, cp. v.<sup>24</sup>.—27. Forgiveness is promised on the condition of repentance or *turning back*; cp. Hos. 6<sup>1</sup> 14<sup>2ff</sup>, Is. 1<sup>18</sup> (?), Jer. 3<sup>12-14</sup>.—*and has done justice*] The tense implies a definite act in the past; Vrs. *and do*, missing the point.—*he shall preserve himself alive*] In the sense of vv.<sup>9</sup>. 17; in a different sense Ps. 22<sup>30</sup> [23].—28. *And he has seen*] Perhaps imitated from v.<sup>14</sup>, and to be omitted with ~~the~~.—30. The house of Israel as a whole is rebellious, and the object of divine punishment, see 14<sup>12-23</sup> (pp. 152 f.); but looked at as a group of individuals, each will be judged as he deserves, and each is capable of new life if he repents (He. *Ezechielst.* 128 f.). The latter view should be connected with 33<sup>1-9</sup>, closely related to the present ch., where the prophet is charged with the office of a watchman responsible for warning individuals; so in the parallel 3<sup>17ff</sup>.—*turn ye and shew a turning*] See 14<sup>6</sup> n.—With a slight correction read and tr. *and 'they'*, [i.e. your transgressions] *shall not become to you a stumbling-block of iniquity*; the latter is the phrase elsewhere, see 7<sup>19</sup> n.—31. *make you a new heart*] Ct. 11<sup>19</sup> 36<sup>26</sup> *I will give you*. Putting the opposite statements together it becomes clear that man's effort and God's grace are both needed in the work of regeneration. Phil. 2<sup>12f</sup>. says the same.—*why then will ye die?*] So 33<sup>11</sup>. For the idea cp. Prov. 8<sup>36</sup>, Wisd. 1<sup>12</sup>. 13.—32. *I desire not the death of any*] lit. *the death of him that is to die*. For the Hebr. idiom cp. 33<sup>4</sup> 'and if the hearer hear,' cp. Dt. 17<sup>6</sup>, Is. 16<sup>10</sup>. The great word of v.<sup>23</sup> is repeated.

Ch. 18, 2. ~~the~~ prefix אדם בן אדם.—בן אדם משלים For the ptc. in this constr. cp. Jon. 1<sup>6</sup>. Prob. אדם was introduced to provide a subj. for the ptc. (so accents), rather than to strengthen לבן (He.). ~~the~~ om. אדם משלים

על ארמא יש'—[קל] Is. 18<sup>5</sup>, Ar. *basara*= 'to do a thing before the proper time.'—[תקניה] A noun קהין was read by Ⲭⲥⲩ in Am. 4<sup>6</sup> for ⲙⲓן. In Aram. (Targ. and Talm.) קמה=Hebr. *grow dim.*—3. [קטל חם' הוה] Davidson *Syn.* § 90 a. Ⲭⲥⲩ read שזל as ptc., so Co. Be. The word need not be questioned, though it is not followed by נח, ct. v.<sup>2</sup>.—4. [הן] Ⲭⲥⲩ because ב'י.—[כונש] Varied from the usual כ' כ'—[ב'י] cp. Josh. 14<sup>11</sup>, 1 S. 30<sup>24</sup>, Dan. 11<sup>29</sup>.—6. [אל ההים] so v.<sup>11</sup>, in v.<sup>15</sup>; Ⲭⲥⲩ each time. W. R. Smith prs. הרם. In Lev. 19<sup>26</sup> Ⲭⲥⲩ renders εἰς ὅσον ὡς δὲ ἀφ' αὐτοῦ So of idolatry vv.<sup>12</sup>, <sup>15</sup> 23<sup>27</sup> 33<sup>25</sup>; of true worship Ps. 123<sup>1</sup>; in other senses Gen. 39<sup>7</sup>, Ps. 121<sup>1</sup>. [אשה נדה] lit. a woman, uncleanness, in apposition; see Dr. § 189 (1); but I. לקושט with Ⲭⲥⲩ ἀφ' ἐξ ἀφ' ὁσων οὕτως, cp. Lev. 15<sup>20</sup>.—7. [חלתו חוב] Possibly his pledge (as to) debt, an extreme instance of the constr. seen in 16<sup>27</sup>; Dr. § 193. But חוב, though recognized by the Vrs., and used in Mishnā for debt, is not found again in O.T., and does not occur in the repetitions vv.<sup>12</sup>, <sup>16</sup>. Co. prs. שוב, but no inf. abs. stands with the other vbs. in v.<sup>7b</sup>. For חבלו vv.<sup>12</sup>, <sup>16</sup> have לולח—[חבל] So vv.<sup>12</sup> (corr.) <sup>16</sup>, <sup>18</sup> (corr.) 33<sup>15</sup>, Is. 3<sup>14</sup>, Lev. 5<sup>23</sup>.—[ינבה בנו] Ⲭⲥⲩ περιβαλέι, so v.<sup>16</sup>; cp. Mt. 25<sup>36</sup>, 38, 43; the one Gk. vb. represents both Hebr. words. ⲩ renders בנו here, but om. in v.<sup>16</sup>.—8. [נושך] Ⲭⲥⲩ prefixes וכתס, Lev. 25<sup>27</sup>, Ps. 15<sup>5</sup>; an explanatory addition.—[לרעהו]—[ובין רעהו] Ⲭⲥⲩ. The constr. as in-22<sup>26</sup> 34<sup>17</sup> 41<sup>18</sup>. Ⲭⲥⲩ combines ⲙⲓ and Ⲭⲥⲩ. For the mistaken transposition of letters in ⲙⲓ cp. 21<sup>27</sup> ברצח ברצח with Ⲭⲥⲩ in each case.—[וזה] וזה, with Ⲭⲥⲩ in each case.—[חור] חור, similarly Ⲭⲥⲩ λέγει Κύριος, similarly v.<sup>32</sup>.—10. [חולד] For the conditional constr. see 3<sup>17</sup> n. The apodosis comes in v.<sup>13</sup> יהיה לא יחיה. In 6<sup>11</sup> 21<sup>20</sup> אה is a passionate exclamation; here, and in v.<sup>18</sup>, merely a scribal error. Ⲭⲥⲩ in both places treats it as אחיו his brother, so ⲩⲱ in v.<sup>18</sup>; here Ⲭⲥⲩ omit. אחק=אחר strengthened by pt participle, which is logically redundant; so Lev. 4<sup>2</sup> 5<sup>13</sup>, Dt. 15<sup>7</sup> cp. ch. 48<sup>22</sup> n. The prep. min is used similarly in Ar., Wright *Ar. Gr.* 3<sup>ii</sup> § 48 f, Rem. b. 'A here ἀφ' ἐνδὸς ἀπὸ πάντων τούτων. ⲩⲱ=אחק. For אחר before כן cp. 46<sup>17</sup>. Rost *Miscellen* in *OLZ*. 1904, 480 f. attempts to reconstruct the text of vv.<sup>10</sup>, <sup>11</sup> by an intricate theory of glosses and catch-words. Rothstein prs. ואם היה רשע ועשה אח כל אלה, which does not fit into the scheme of the context.—11. [כי] There seems to be no reason for the emphasis given by נח, Ⲭⲥⲩ ἀλλὰ kal, 'A ὅτι καλεῖ, ⲩ and, ⲱ sed; Toy Kr. plausibly as נח, Ⲭⲥⲩ ἀπαγμα, [חבל] v.<sup>16</sup> 33<sup>15</sup> (all); fem. v.<sup>7</sup>. The word is found in Akk., *habullu*, *habūlu*= 'debt,' Code of Ham. § 48; then 'interest due upon a debt,' as תפילא in Aram.; Johns *Ass. Deeds and Docs.* iii. 27 suggests a connexion between *habullu* and *habālu*= 'to ruin,' cp. Engl. 'damages.' In Akk. *rubū* is another word for 'interest'=תרביח vv.<sup>8</sup>, <sup>13</sup>. [שיב] Ⲭⲥⲩ ἀπέδωκεν. ⲩ impf.—13. [יתה] ⲩ. The pf. c.w.c. must be taken interrogatively; Dr. § 119 (γ). But יח is hardly weighty enough to introduce the apodosis after a sentence which started at v.<sup>10</sup>; Ⲭⲥⲩ οὗτος ζῶν οὗ ᾧ ἔσται i.e. יהיה. As vv.<sup>9</sup>, <sup>17</sup>, <sup>18</sup>, <sup>21</sup>, <sup>28</sup>; then see Dr. § 149.—[מת יומא] Ⲭⲥⲩ θανατωθήσεται. The Hoph. often in this phrase, but Ez. uses the Kal 3<sup>18</sup> 33<sup>8</sup>, <sup>14</sup>. [רמי בו יהיה] Though pl. in form, רמי is sg. in sense; Kön. iii. 348 b.—14. [ומה הלוי] Ⲭⲥⲩ εἴαν δε σενχ' η'η. מה sometimes nearly=if, e.g. 1 S. 9<sup>7</sup>, 2 S. 18<sup>11</sup>; cp. Ex. 4<sup>1</sup>. [יורה] So Baer's text, without Qere. According to the Mass. Job 42<sup>16</sup> is the only place where ארי Kt. has ארי Q. But Ⲭⲥⲩ καὶ φοβήθη Ⲭⲥⲩ shews that the text originally had ארי, which must have been altered to ארי by scribes on their own account, not by the Mass. It is curious that ארי and ארי should be found in the same v.; cp. ארי v.<sup>19</sup>, ארי v.<sup>28</sup>. [יעשה] Better עשה after ארי. [קח] So



*kiná* rhythm, frequently used for the *elegy*, e.g. 26<sup>17</sup> 27<sup>3b-10a</sup>. 25b-36 28<sup>12-19</sup> (in part) 29<sup>3</sup> 32<sup>2b</sup>. 18b. 19, Am. 5<sup>2</sup>, Lam. 1-4; each line falls into two unequal parts, with three beats in the longer and two in the shorter. The characteristic form is well sustained throughout both these elegies, though obscured here and there by the accidents of transmission.

When once we realize that the *mother* in vv.<sup>2-10</sup> is Judah personified, and that vv.<sup>10-14</sup> were written later than vv.<sup>2-9</sup>, the meaning of the allegories becomes clear. The first poem describes the youthful promise and melancholy fate of Jehoahaz and Jehoiachin, the one banished to Egypt (v.<sup>4</sup>), the other carried captive to Babylon (vv.<sup>8-9</sup>); this may well belong to the general period of the present section, 592-1 B.C. The intervening king Jehoiaķim does not come into the elegy, because he did not share the misfortunes of his half-brother and his son, 2 K. 23<sup>36-24<sup>6</sup>\*</sup>. In the second poem we have a fresh allegory; it pictures the collapse of the nation as a whole, and again the fate of Jehoiachin (v.<sup>12c</sup>), but this time with an allusion to the final ruin of the dynasty owing to Zedekiah's revolt (v.<sup>14</sup>), which shews that the poem must have been written after the events of 588-6 B.C.

The two poems are usually treated as one, and the *lioness* is taken to represent Hamuťal, the wife of Josiah, and the *whelps* her two sons, Jehoahaz and Zedekiah; but this interpretation, though it may suit vv.<sup>2-9</sup>, cannot be carried through vv.<sup>10-14</sup>, and it has raised a number of difficulties. Hölischer has succeeded in removing them and making both allegories intelligible. He would assign only the first to Ezekiel; the second, he thinks, is the composition of a later redactor, chiefly on the ground that the images in vv.<sup>10-14</sup> are borrowed from 17<sup>5-10</sup>, and used inconsistently; how can the vine, after its destruction v.<sup>12</sup>, be planted in the wilderness v.<sup>13</sup>? But there is no sufficient reason for denying Ez.'s authorship of vv.<sup>10-14</sup>; he was merely making use of his favourite images drawn from the vine or the cedar (17<sup>2-10</sup> 31<sup>3-8</sup>); and a poet must be allowed freedom in the play of his metaphors. We may conclude, then,

\* J. Lewy, *Forsch. z. alten Gesch. Vorderasiens* 1925, 47, agrees that the *mother* vv.<sup>2-10</sup> is Judah, but he makes vv.<sup>8-9</sup> refer to Jehoiaķim, who, he believes, was deported by Neb. in 601 B.C., 2 C. 36<sup>6</sup>. But the evidence of 2 C. 1.c. hardly outweighs that of 2 K. 24<sup>10-18</sup>, and the year 601 for the supposed exile of Jehoiaķim can only be obtained by altering the text of Jer. 52<sup>29</sup>. A more prob. explanation of the dates in Jer. 52<sup>28-30</sup> is suggested by Begrich, *Chronologie* 1929, 199, 201, viz., that vv.<sup>29, 30</sup> both refer to the captivity of 586 B.C., according to different reckonings. J. Lewy also adopts the Chronicler's view that Zedekiah was the *brother* of Jehoiachin, 2 C. 36<sup>10</sup>; so Jos. *Ant.* x. 7, 2. See, however, 1 C. 3<sup>15, 16</sup> (Z. was heir, not son, to Jeconiah) and 2 K. 24<sup>17</sup>.

that Ez. himself added the second poem, which is entirely in his manner, when the fate of Jehoiachin was completed by the exile of the nation and the downfall of the royal house in 586 B.C.

Ch. 19, 1. *take up a lamentation*] Hebr. *kînâ*, cp. 26<sup>17</sup> 27<sup>2</sup> 28<sup>12</sup> 32<sup>2</sup>, Am. 5<sup>1</sup>, each time followed by a poem in the elegiac rhythm—*over the princes of I.*] Jehoahaz and Jehoiachin; Ez. calls Zedekiah also *prince*, see 7<sup>27</sup> n. For the plur. *ḥ* gives the sing., and many adopt the reading in view of the sing. pron. *thy mother* v.<sup>2</sup>; but *ḥ* is prob. correct, as will appear.—2-4.

*How was thy mother a lioness among lions!*  
*She couched in the midst of young-lions, rearing her whelps.*  
 3 *And she brought up one of her whelps, till he grew a young-lion;*  
*And he learnt to tear the prey, devouring men.*  
 4 *But nations 'shouted against' him; in their pit he was captured;*  
*And they brought him in hooks to Egypt's land.*

The allegory begins with a striking figure, which represents the nation as a *mother* of mighty kings. For the metaphor (*ṭ* 'the congregation of Israel') applied to the land or race cp. 16<sup>3,45</sup> (Hittite), 23<sup>2</sup>, Hos. 2<sup>4,7</sup> 4<sup>5</sup>, Is. 50<sup>1</sup> (Israel), Ps. 87<sup>51</sup>. Among modern scholars Sm. Dav. Hö. Herzog (*Die ethischen Anschauungen d. Proph. Ez.* 1923, 75 n.) understand *mother* in this sense; others, however, interpret literally of Ḥamutal, wife of Josiah, mother of Jehoahaz and Zedekiah, 2 K. 23<sup>31</sup> 24<sup>18</sup> (Be. Kr. Ro. Schmidt He.). But in v.<sup>10</sup> *thy mother* must be a personification of Judah, and so most naturally here.—*a lioness*] The figure (cp. Num. 23<sup>24</sup> 24<sup>9</sup>) would at once conjure up a familiar sight, for lions were common in ancient Palestine; there are no less than five different words for them in Hebr. (Job 4<sup>10,11</sup>), three of which occur in this v.; they haunted the thickets by the Jordan (Jer. 49<sup>19</sup> 50<sup>44</sup>, Zech. 11<sup>3</sup>), the recesses of Mt. Hermon (Cant. 4<sup>8</sup>), and the desert S. of Judah (Is. 30<sup>6</sup>). The lion is believed to have disappeared from the country after the Crusades.—*couched*] Cp. Gen. 49<sup>9</sup>, Ps. 104<sup>22</sup>.—*her whelps*] For the metaphor cp. Gen. 49<sup>9</sup> (Judah), Dt. 33<sup>22</sup> (Dan); Shakespeare *Henry V.* i. 2, 108 ff.

'Whiles his most mighty father on a hill  
 Stood smiling to behold his lion's whelp  
 Forage in blood of French nobility.'

3. *one of her whelps*] Jehoahaz, 2 K. 23<sup>31ff.</sup>, Jer. 22<sup>10-12</sup>.—*a young-lion*] The *kēphîr* seems properly to mean a half-grown

lion Jud. 14<sup>5</sup>, old enough, however, to hunt prey for itself Is. 5<sup>29</sup> 31<sup>4</sup>, Am. 3<sup>4</sup>, Mic. 5<sup>7</sup> etc.—to *tear the prey*] v.<sup>6</sup> 22<sup>25.27</sup>, a phrase only in Ez.; the verb and noun are cognate.—4. *But nations 'shouted against' him*] lit. *caused (a cry) to be heard*, like hunters or beaters trying to rouse a lion by their shouts; cp. the image in Is. 31<sup>4</sup>, where shepherds make cries to induce a lion to give up its prey; so *Iliad* xviii. 161 f. Here the *nations* are Pharaoh-necho and his troops, who bound the young king in Riblah during the Egyptian campaign against Babylon, 2 K. 23<sup>33</sup>.  $\mathfrak{M}$  has *hearkened unto him*, or possibly *heard about him*; but neither sense fits the context.  $\mathfrak{G}$  reads κατ' αὐτοῦ  $\mathfrak{I}$  contra eum  $\mathfrak{T}$  'against him'; hence, with a slight change in the vocalization of the vb., Hitzig and most modern scholars render *caused to be heard* (i.e. a voice or cry) *against him*.—in *their pit*] v.<sup>8</sup>, cp. Ps. 7<sup>16</sup> [15] 9<sup>16</sup> [15] 35<sup>7</sup>; pits and nets used in hunting are mentioned in the Gilgamesh Epic, Tablet i. col. 3, 9 f. (KB. vi. 123).—*And they brought him in hooks*] v.<sup>9</sup>, cp. Is. 37<sup>29</sup>; in *hooks* has two accents in the Hebr.; see crit. note.—to *Egypt's land*] See 2 K. 23<sup>34</sup>, Jer. 22<sup>10-12</sup> (1 C. 3<sup>15</sup>). Ez., like Jeremiah, feels a keen regret for Jehoahaz.—5-7.

*And she saw that [baffled],* *undone, was her hope.*  
*Of her whelps 'another' she took,* *making him a*  
*young lion.*

<sup>6</sup> *And he prowled in the midst of lions,* *till he grew a*  
*young-lion,*

*And he learnt to tear the prey,* *devouring men.*

<sup>7</sup> *And he 'couched in his dens' (?)* *and 'terrified the*  
*flocks' (?) ;*

*Dismayed was the land and all in it* *at the sound of*  
*his roaring.*

*baffled*] is merely a guess, based upon  $\mathfrak{G}^B$  ἀπῶσται <sup>A</sup> ἀποσπᾶται. The Hebr. ought to mean *waited*, e.g. Gen. 8<sup>12</sup>; *tarried* would be possible, but hardly strong enough. No emendation is quite convincing. The subj. of both the verbs seems to be *her hope*.—*another*]  $\mathfrak{G}$  ἄλλον,  $\mathfrak{M}$  one. The allusion is to Jehoiachin, 597 B.C., 2 K. 24<sup>8-16</sup>, Jer. 22<sup>24-30</sup>; so Sm. Co. Be. Toy Ro. Hō. Others, with less probability, think of Zedekiah, Hi. v. Or. Kr. Schmidt He.—*making him*] As in 17<sup>5</sup> *planting*.—6. *prowled*]  $\mathfrak{G}$  ἀνεστρέφετο, lit. *walked about*, 28<sup>14</sup>. The rest of the verse repeats v.<sup>3</sup>.—7. The first line is corrupt in  $\mathfrak{M}$ , lit. *And he knew his widows, and their cities he laid waste*. Even hyperbolically the lion cannot be said 'to lay waste cities'; it haunted their ruins and attacked wanderers, Jer. 2<sup>15</sup> 4<sup>7</sup> 5<sup>6</sup>. With the least alteration the text may be read *And he couched in his dens, and*



terrified the flocks; for the first half of the line cp. Am. 3<sup>4</sup>, Nah. 2<sup>12f.</sup>, Ps. 104<sup>22</sup>; for the second, Mic. 5<sup>7</sup>. The Vrs. imply the language of *Am.*, but do not elucidate it.—*Dismayed* etc.] lit. *the land was desolated and the fullness thereof*; cp. 12<sup>19</sup> n.—8-9.

<i>And the nations laid against him</i>	'snares' round
	about,
<i>And spread their net over him,</i>	in their pit he
	was captured.
<sup>9</sup> <i>And they put him in a cage ' ' and brought him</i>	to
	Babylon's king ' ' ,
<i>That his voice should not be heard ' ' on the mountains</i>	of Israel.

Another lion-hunt is described. In v.<sup>4</sup> Egyptians are the hunters, here Babylonians; but neither nation was particularly devoted to lion-hunting. Both descriptions are best illustrated from Assyrian sources, which record, in writing and sculpture, the exploits of the kings in pursuit of their favourite sport. See Meissner *Bab. u. Ass.* i. 73 f.—Instead of *snares*, *Am.* reads *from provinces*, *Σ* ἐκ χωρῶν, which have nothing to do with the allegory; *snares* is Ez.'s word in 12<sup>13</sup> 17<sup>20</sup>, where again it is parallel with *net*. For the latter cp. v.<sup>4</sup> n., and the illustration in Meissner l.c. no. 49.—*he was captured*] 2 K. 24<sup>8-16</sup>. —9. *in a cage*] Hebr. *sûgar*=Akk. *šigarû*. Both name and thing come from Assyria; thus the Rassam cylinder of Ašurbanipal (c. 645 B.C.) declares that the king put a captured prince into a cage (*šigarû*) to watch the eastern gate of Nineveh, col. viii. line 11; also ib. l. 29 and col. ix. l. 111 (*KB.* ii. 217, 219, 229). The Assyrian kings kept lions in wooden cages for hunting; a fine relief from the palace of Assurbanipal is shewn in Otto Weber *Ass. Kunst Abb.* 41. To explain the foreign word *in a cage* some early scribe inserted an equivalent in Hebr. *in hooks* (cp. v.<sup>4</sup>). Another gloss follows. In *Am.* we read *and brought him to Babylon's king, and brought him into strongholds*: of the two sentences, which is text and which is gloss? Probably *and brought him to B.'s king* belongs to the poem, because it forms an excellent counterpart to v.<sup>4b</sup> *and they brought him in hooks to Egypt's land*; and clearly the stanzas aim at the effect produced by repetition (vv.<sup>3b</sup> and <sup>6b</sup>, <sup>4a</sup> and <sup>8b</sup>). Some critics, however, prefer to treat *and brought him into strongholds* as the original text. The Assyrians at any rate, and the Babylonians to a lesser degree, were accustomed to treat their prisoners with barbarous cruelty; Meissner l.c. 111 ff. and Abb. 38. 69.—*should not be heard*] *Am.* adds *any more*, *Σ* om. rightly. For *the mountains of I.* see 6<sup>2</sup> n.

Vv. 10-14. The allegory of the vine and her rods. Again we have a picture of the state and pre-eminence of Jehoiachin; but his subsequent fall is set against a wider background. The nation has been carried into exile; Zedekiah's policy has brought about the ruin of his house. As compared with the other, this allegory is not so true to nature, nor are the images handled with the same skill.

<sup>10</sup> *Thy mother was like a vine ' ' planted near water ;  
Fruit and foliage she bore, through plentiful water.*

<sup>11</sup> *' One ' of her strong rods became a rulers' staff ;  
His stature waxed high among the thick-branches,  
And appeared in his height, with his plentiful boughs.*

10. The allegory has much in common with 17<sup>5-8</sup>.—*Thy mother was like a vine*] For the comparison of Israel to a vine see Is. 5<sup>1-7</sup> 27<sup>2f.</sup>, Ps. 80<sup>9 [10]</sup>, Mk. 12<sup>1-9</sup>=Mt. 21<sup>33-41</sup>=Lk. 20<sup>9-16</sup>. *Thy mother* forms a link between the two poems, and shews that vv.<sup>10-14</sup> must have been written in dependence upon vv.<sup>2-9</sup> (Hö.); for while a lioness could naturally be spoken of as a mother, a vine could not, without the clue given by v.<sup>12</sup>. After *like a vine* ~~¶~~ has the impossible *in thy blood*; at first sight the old emendation *in a vineyard*, supported indirectly perhaps by ~~¶~~, looks attractive, but it does not inspire confidence. ~~¶~~ imitate ~~¶~~; ~~¶~~, followed by the Jewish commentators, renders 'in thy likeness,' hence RV. marg.—*planted near water*] Cp. 17<sup>5</sup>; the language as in Jer. 17<sup>8</sup>, Ps. 1<sup>3</sup>; see also Gen. 49<sup>22</sup>, Num. 24<sup>6</sup>, Is. 44<sup>4</sup> for well-grown trees beside water.—*Fruit and foliage she bore*] lit. *fruitful and well-foliaged she became*. The v. reproduces the language of 17<sup>8</sup>.—11. ~~¶~~ reads *And her strong rods became staves of rulers*. But the plur. does not agree with the sing. verbs and pronouns which follow: ~~¶~~ read the sing., which may have been altered in ~~¶~~ through a misapplication of the figure to the several princes of the royal house. With *her strong rod* vv.<sup>12. 14</sup> cp. Jer. 48<sup>17</sup>, Ps. 110<sup>2</sup>; with *a rulers' staff* v.<sup>14</sup> cp. Is. 14<sup>5</sup>, Gen. 49<sup>10</sup>, Zech. 10<sup>11</sup>, Ps. 45<sup>7[6]</sup>. Toy would read *rulers* also as a sing., cp. v.<sup>14</sup>. Many interpreters think that the *strong rod* is Zedekiah; but Jehoiachin is more probable, on account of v.<sup>14</sup>.—*His stature waxed high*] Again in the allegory of the cedar, 31<sup>3. 10. 14</sup>; for *stature* cp. 17<sup>6</sup>.—*among the thick-branches*] lit. *interwoven foliage*, ~~¶~~ ἐν μέσῳ στελεχῶν; again in 31<sup>3. 10. 14</sup>, where, however, the reading should be *clouds*, which would not be suitable here.—*boughs*] The same as the word rendered *branches* in 17<sup>6. 7</sup>.—The second and third lines of this v., and the first of v.<sup>12</sup>, are written in the 2 : 2 rhythm.—Vv. 12-14. The overthrow of the national life and the exile of Jehoiachin, for which Zedekiah was to blame.





9. סגור to suit Akk. *šigaru* should be pronounced סיגור. Hebr. ס sometimes=Akk. š, e.g. סמן=*šenu*, סגן=*šaknu*, ספר=*šipru*, סרגון=*šargānu*. The Vrs. recognize both בסור and בחים; Ε<sup>B</sup> κ. ἐθεντο αὐτὸν ἐν κημῷ κ. [ἤνεγκαν αὐτὸν<sup>A</sup>] ἐν γαλεάργῳ 'in a halter and a cage' Ε בשלן בקורין 'in a collar [*collarium*] in chains' cp. Talm. סגור = 'a collar,' ש' in caveam in catenis; but S 'in a cage' om. בתים.—[הקאהו] Ε<sup>B</sup> ἤλθεν Α, Ε<sup>A</sup> om.—[הקאהו] A gloss. Baer, Ginsburg point קצור here and in 33<sup>27</sup>, the pl. of קצר 1 C. 11<sup>7</sup> = 'a hill fastness,' 'stronghold,' from צור, cp. מין Pr. 6<sup>19</sup> from יין, Barth *Nominalb.* § 162 c. Other edns. point קצור, Kōn. ii. 141; but in Ez. the form is קצור 12<sup>13</sup> 17<sup>20</sup> when *snares* is meant; pronounce therefore קצור, and so read in v.<sup>8</sup>—[למסן לא] See 14<sup>11</sup> n.—10. [בסך] Ε connects with בסה, 'the congregation of Isr. in doing the law is like (רמז) a vine'; so Ra. explains as בסין [לשן]; but there is no such noun as בסין, cp. 20<sup>88</sup> for ב confused with כ, and v.<sup>12</sup> for כ confused with ר; this suggested to Calmet (*Ges. Thes.* 342) the emendation פסח, actually found in one Hebr. MS; hence פסח Toy Kr. Ro. Schm. But there is no analogy to the expression in the O.T.—[פריה וענפה] Ε ὁ καρπὸς αὐτῆς κ. ὁ βλαστὸς αὐτῆς.—11. Read עו כזה לך ויהי, Ε<sup>B</sup> κ. ἐγένετο αὐτῇ ῥάβδος, om. עו Α; Ε<sup>A</sup> κ. ἐγένοντο αὐτ. ῥ. ἰσχύος. Ε<sup>SB</sup> follow Α.—[א] Ε ἐπὶ φυλήν, cp. v.<sup>4</sup> n.—[על בן ענבים] l. 'ע' ב' א' as 31<sup>10</sup>. 14 from ענב 'interweave,' in 31<sup>8</sup>. 10. 14 confused with ענב 'clouds' from ענב.—12. [פסח] Not Hoph., but pass. of קל; similarly פסח Gen. 4<sup>18</sup>, קל Gen. 18<sup>4</sup>, קל 1 K. 2<sup>21</sup>, all פ' verbs, without Hiph. and Hoph. in use; cp. 10<sup>13</sup> n. G-K. § 53 u.; B-L. 286.—[פריה והפריה] The first word seems to be a miswritten form of בריה (v.<sup>14</sup>), Ε τὰ ἐκλεκτὰ αὐτῆς; פ and ו were readily confused, e.g. 21<sup>2</sup> והפך in Ε=והפך; 36<sup>8</sup> וענבם, in Ε=ענבם; also ו and ר, e.g. the next word והפריה, misread והפריה by Ε ἐξεδικήθησαν [<sup>A</sup> ἐξεδικήθη]; cp. 3<sup>8</sup> n. For the Hithp. in a pass. sense see Kōn. iii. § 101. With בריה restored, and disregarding א, the plur. vb. follows correctly.—[ויבשו] l. ויבש pf. with weak waw, Ε ἐξηράνθη, cp. 21<sup>12</sup> 39<sup>8</sup>.—13. [ותה שחלה] Ptcp. without a subj. expressed, as sometimes after הנה, e.g. 7<sup>10</sup>; perhaps ותה was regarded in the same way as הנה; Dr. § 135(6). Ε has πεφύτευκαν αὐτῇ=ותה.—14. [מסמח בריה] Ε ἐκ ῥάβδου ἐκλεκτων αὐτῆς S 'from her choice rods'; but בריה is wanted for the second half of the line; so point מסמח, and ignore accents, making בריה obj. of אכלה. Ε om. פריה, as in v.<sup>12</sup>.—[אכלה] Ε καὶ κατέφαγεν, objecting to the asyndeton, which, however, is idiomatic; see v. 2 n.—[ולא היה בה] To be treated as bearing one stress. S+עו, as in 34<sup>10</sup>.—[שכנס לשחל] Inf. constr.; but l. ש' לשחל, as in v.<sup>11</sup>, Co. Toy Kr. Ε points to this reading, though misunderstanding it, φυλή εἰς παραβολήν=לשחל.

#### g. FURTHER DENUNCIATIONS, Chs. 20-24.

The discourses fall into two classes: (a) fresh indictments, of Israel and the exiles ch. 20, of Jerusalem ch. 22, of the nation in the past ch. 23; (b) interpretations of current events, Nebuchadrezzar's advance against Jerusalem ch. 21, and the beginning of the siege ch. 24. There is a momentary glance into the ideal future 20<sup>40-44</sup>; a poem in frenzied language has been introduced into ch. 21, vv. 14-22 [9-17].

Ch. 20. Certain elders of the Jewish community in Babylon had come to the prophet seeking a divine oracle; but instead

of giving them the response they wanted, he reads them the lesson of Israel's history. If v.<sup>32</sup> is to be taken literally, a movement was on foot among the exiles to assimilate themselves to their heathen surroundings, and some such tendency is quite conceivable. But people who were intending to 'become as the heathen' would hardly have resorted to such a person as Ezekiel; so perhaps the ch. is best understood in the same way as 14<sup>1-11</sup>. Though the prophet is speaking to the exiles, his words are aimed at a wider audience; he has in mind Israel as a whole. An old Jewish interpretation of v.<sup>32</sup> has lately been revived: the elders (v.<sup>2</sup>) wanted to know what the prophet would say about a plan for setting up an altar and temple to Jahveh in Babylonia. In v.<sup>32</sup> Ez. denounces the proposal; his own scheme for the future was very different, chs. 40-48; Rothstein *Comment.* 919; Menes *ZATW.* 1932, 272 f.; Eissfeldt *Einl.* 1934, 420. This interpretation, however, reads too much into the language of v.<sup>32</sup>, while the context, vv.<sup>29, 32b</sup>, seems rather to have in view the state of religion at home (Sellin *Gesch.* ii. 27).

In all essentials the ch. seems to be constructed on a plan: Israel in Egypt vv.<sup>5-9</sup>; in the wilderness vv.<sup>10-14</sup>; in the wilderness and in Canaan vv.<sup>15-22, 23-26</sup>; at each stage disobedient, yet spared by Jahveh. Israel in the present is no less idolatrous vv.<sup>30-32</sup>; and once again is to be led into the wilderness, and closely scrutinized vv.<sup>33-39</sup>; only those found faithful will enter a new life in the restored Zion vv.<sup>40-44</sup>.

This despairing view of the nation's history has already been elaborated in 14<sup>1-11</sup> and ch. 16; it will appear again in ch. 23; it agrees with the verdict of the Dtc. compilers of the historical books, e.g. Jud. 2<sup>11-23</sup>, 2 K. 21<sup>10-15</sup>. In thought and language the ch. contains much in common with D and H. Its style is monotonous, and reflects the gloom of the outlook; yet the very repetitions produce a solemn impression. Some of these, however, may be later additions, e.g. the six allusions to the sabbath, based upon Ex. 31<sup>13</sup> P from H, and vv.<sup>27-29</sup>, which stand outside the scheme. It is true that vv.<sup>29, 32</sup> suggest Palestinian conditions, but not necessarily that they were addressed to people in Palestine; Ez. is speaking immediately to the exiles, but including the nation in his survey. As an imaginative relief the prophet pictures a second scene in the wilderness vv.<sup>33-39</sup>, and for a moment lifts the veil of the future vv.<sup>40-44</sup>: the divine purpose for Israel will not be defeated; Jahveh is bound to vindicate His character before the world! Some think that the dispersion and gathering referred to in vv.<sup>23, 41</sup> imply that the general exile had already taken place,

and therefore that the ch. was written after 586 B.C.; this, however, is by no means clear.

Ch. 20, 1. *in the seventh year, in the fifth month, on the tenth of the month*] i.e. July–August 591 B.C., eleven months after the last date mentioned, 81.—*certain of the elders of Isr.*] See 14<sup>1</sup> n.—*to enquire of Jahveh*] They had some particular question to ask; ct. the elders in 14<sup>1</sup>. Among the Sēphardic Jews vv.<sup>2-20</sup> are read as the prophetic lesson accompanying Lev. 19<sup>1-20</sup> 27.—3. *shall I let myself be enquired of?*] v.<sup>31</sup> 36<sup>37</sup>. A similar refusal is given in 14<sup>3</sup>.—4. *Wilt thou judge, judge them?*] The interrogation has the force of an imperative; the vb. is repeated out of impatience, as in 22<sup>2</sup> cp. 23<sup>36</sup>. Only in these passages is the prophet called upon to *judge* his countrymen, and each time the context explains what is meant—to set out the case against them.—Vv. 5–9. Israel in Egypt. Jahveh resolved to bring Isr. out of E. vv.<sup>5-6</sup>; gave them orders v.<sup>7</sup>; but they refused to obey v.<sup>8a</sup>; He intended to punish them, [but relented] v.<sup>8b</sup>; and for His name's sake did bring them out v.<sup>9</sup>.—5. *when I chose Isr.*] God's choice of Israel, only here in Ez., is mentioned first in D, Dt. 4<sup>37</sup> 7<sup>7</sup> 10<sup>15</sup> 14<sup>2</sup>; hence Jer. 33<sup>24</sup> and ii. Is., 41<sup>8-9</sup> etc. See Driver *Deut.* 100.—*I lifted up my hand*] The gesture enforcing an oath, vv.<sup>6-15</sup> 23. 28. 42 36<sup>7</sup> 44<sup>12</sup> 47<sup>14</sup> cp. Gen. 14<sup>22</sup>. The first *I lifted up my hand* is not followed, as everywhere else, by a clause giving the substance of the oath; the second does not go naturally with *I am Jahveh*; while the third (v.<sup>6a</sup>) is in its proper place. The three together can hardly be original. Hi. Co. omit the two sentences in v.<sup>5</sup>, Be. one or other; Kr. thinks that v.<sup>5a</sup> is a doublet of <sup>5b</sup>.—*the house of Jacob* in parallelism with *Israel* denotes the whole nation; cp. 39<sup>25</sup>, Jer. 2<sup>4</sup>. The only other occasions when the name of Jacob is used in Ez. are 28<sup>25</sup> 37<sup>25</sup>.—*I let myself be known to them in the land of Egypt*] See on v.<sup>9</sup>, and Ex. 4<sup>29-31</sup> J; cp. ch. 35<sup>11</sup> 36<sup>32</sup> 38<sup>23</sup>, Is. 19<sup>21</sup>.—*I am Jahveh your God*] vv.<sup>7-19</sup>, Jud. 6<sup>10</sup> E<sup>2</sup>: an allusion to the revelation at the Bush, Ex. 3<sup>6</sup> E 'I am the God of thy father.' The formula is characteristic of H (21 times), e.g. Lev. 18<sup>2</sup> etc.—6. *to bring them forth from the land of E.*] vv.<sup>9-10</sup>; again a reminiscence of Ex. 3<sup>6ff</sup>. The phrase occurs in all the documents of the Pentateuch, but especially in D (20 times).—*which I have spied out for you*] A strong anthropomorphism, ct. Num. 10<sup>33</sup> JE, but supported by Dt. 1<sup>33</sup>. The Vrs. soften the language, ὅς ἡτοίμασα ἡμοῖς ἑσθλὰ ἔσθ 'I have given,' cp. 38<sup>18</sup> n.; some scholars would alter the text in favour of the weaker word, cp. v.<sup>15</sup>.—*flowing with milk and honey*] v.<sup>15</sup>, Jer. 11<sup>5</sup> 32<sup>22</sup>; not again outside the Pent.; in J and JE eight times, in D seven, in H once, Lev. 20<sup>24</sup>.—*the beauty of all lands*] Not only the religious associations, but the natural charms of their

country were a source of pride to Jews in the later period, cp. Dt. 8<sup>7-10</sup>, ch. 25<sup>9</sup>. The expression comes perhaps from Jer. 3<sup>19</sup>; it is used also in Dan. 8<sup>9</sup> 11<sup>16</sup>. 41. 45 (of Zion); cp. 'the pleasant land' Jer. 3<sup>19</sup> 12<sup>10</sup>, Zech. 7<sup>14</sup>, Ps. 106<sup>24</sup>, Enoch 89<sup>40</sup> 'a pleasant and glorious land.'—7. *the detestable things of his eyes*] to which his eyes turned in worship, vv.<sup>8. 30</sup> 18<sup>6</sup>, Num. 15<sup>39</sup> P.—*defile not yourselves with the idols of E.*] vv.<sup>8. 18. 31</sup> 23<sup>7. 30</sup> 36<sup>18</sup> 37<sup>23</sup>; cp. Lev. 18<sup>24. 30</sup>. For idols see 6<sup>4</sup> n.—8. *But they shewed rebellion against me*] vv.<sup>13. 21</sup> 5<sup>6</sup> n. No act of rebellion in Egypt is mentioned in Exodus, unless the people's protest against Moses and Aaron can be so regarded, Ex. 5<sup>21</sup> J.—*would not hearken unto me*] Cp. 3<sup>7</sup>.—*the idols of E. they did not forsake*] Except in Josh. 24<sup>14</sup> E, there is no other allusion to Israelite idolatry in Egypt; ch. 23<sup>3</sup> refers more to politics than to religion; and all three passages have a rhetorical character. When Ez. and Jer. (e.g. 7<sup>25f.</sup>) spoke of Israel's disobedience from Egyptian days, they may have been thinking of the wilderness period. In Egypt itself, the Hebrews, like other Semitic immigrants, no doubt practised the rites which were common to their race; many of these would have seemed heathen enough to the prophet. The evidence of archaeology suggests that the early Hebrews made use of Egyptian *objets de piété* in private life, but there is no proof of any widespread apostasy; at the same time the literary evidence goes to shew that Egyptian mythology had an influence upon Israelite (and Phœnician) ideas on such matters as the creation of the world, the origin of man etc., and at an earlier period than the corresponding Babylonian myths (see Yahuda *Die Sprache d. Pent. in ihren Bez. z. Ägyptischen* i. 1929; Ed. Meyer *Gesch. d. Alt.* ii. 2, 1931, 176-186; also S. A. Cook *Rel. of Anc. Pal.* 1930, 90-100). Ez.'s language probably gave rise to the later Jewish belief (2nd cent. A.D.) that some of the people at any rate abandoned their religion: the three days of darkness, Ex. 10<sup>22f.</sup>, concealed from the Egyptians the death and burial of wicked Israelites, Midr. R. *Exod.* § 14; Moore *Judaism* ii. 362 f.—*and I thought I intended*, lit. *said* i.e. in my heart, vv.<sup>13. 21</sup>, cp. Ps. 106<sup>23</sup> etc.—*to pour out my fury . . . to spend my anger*] v.<sup>21</sup> 7<sup>8</sup>; for the first term cp. vv.<sup>13. 33. 34</sup> 9<sup>8</sup> 14<sup>19</sup> 22<sup>22</sup> 30<sup>15</sup> 36<sup>18</sup>, Jer. 10<sup>25</sup>, Is. 42<sup>25</sup>; for the second cp. 5<sup>13</sup> 6<sup>12</sup> 13<sup>15</sup> (*spend my fury*). Here we must supply in thought *but I did not or but I relented*; there is a similar omission in v.<sup>13b</sup>; only in v.<sup>17</sup> is the fact stated. The Gk. translators felt that something was wanting, see v.<sup>14</sup> crit. note.—9. *I wrought for my name's sake that it should not be profaned in the eyes of the nations*] vv.<sup>14. 22</sup> cp. 44. Jahveh's Name expresses what He is, or has shewn Himself to be. If He did not lead His people out of Egypt, the nations would



say that He lacked the power (Num. 14<sup>16</sup>, Dt. 9<sup>28</sup>), they would not recognize His Godhead, and so His *name* would be *profaned*; therefore Jahveh delivered His people. But while the prophet looks back upon Israel in the past, he is addressing the Israel of his own day; and the question arises, How is Jahveh to vindicate His moral character by punishing rebellion, and at the same time preserve His honour in the eyes of the world? The answer which the prophet arrives at is this: the disasters which have befallen Israel, and the still greater disasters soon to come (if the ch. was written before 586 B.C.), are the punishment for Israel's rebellion; Jahveh is bound by His moral character to inflict them; but in the course of time a restoration will take place, a striking act of power, which will prove to the world that Jahveh is the one holy God, vv. 40-44. Much the same argument is used in Num. 14<sup>13-17</sup>, which probably owes something to the present passage. The idea of Jahveh acting *for his name's sake* seems to occur first in Jer. 14<sup>7-21</sup>, and then to have been taken up by Ez. and ii. Is., e.g. Is. 48<sup>9-11</sup> etc. To *profane the name of Jahveh* means to cherish thoughts of Him, or attribute deeds to Him, inconsistent with His character as holy and unique; cp. v. 39 36<sup>20-22</sup> and 39<sup>7-25</sup> 43<sup>7-8</sup>; similarly in H, Lev. 18<sup>21</sup> 19<sup>12</sup> 20<sup>3</sup> 21<sup>6</sup> 22<sup>2-32</sup>.—*the nations . . . in whose presence I let myself be known to them*] i.e. to the Israelites, v. 5; the Egyptians were looking on while Jahveh executed His intention to *bring Israel forth out of the land*.—Vv. 10-14. In the wilderness. Jahveh brought Isr. into the wilderness v. 10; gave them His laws vv. 11, 12; but they refused to obey v. 13a; He intended to punish them, [but relented] v. 13b; and for His name's sake did bring them into the wilderness v. 14. —10. So *I brought them forth out of the land of E.* is almost identical with the closing words of v. 9, and omitted by 6<sup>B</sup>. Some would strike out one or other of the two sentences (Co. Ro.); but the redundancy belongs to the style of the ch. (Toy), and the omission in 6<sup>B</sup> may be due to homoioteleuton.—11. *And I gave them my statutes and my judgements*] See on 5<sup>6</sup>. The allusion is to the giving of the Law at Sinai.—*which if a man do, he shall live in them*] v. 21; cp. Lev. 18<sup>5</sup>, Neh. 9<sup>29</sup>. For the thought see 18<sup>9-17</sup>, 19, 21 33<sup>15</sup>, Rom. 10<sup>5</sup>, Gal. 3<sup>12</sup>.—12. *Moreover, I gave them my sabbaths*] The sabbath was observed in old Israel both for religious purposes and on humanitarian grounds, Am. 8<sup>5</sup>, Is. 1<sup>13</sup>, 2 K. 4<sup>23</sup>, Ex. 20<sup>8</sup> E<sup>D</sup>, 34<sup>21</sup> J, Dt. 5<sup>14</sup>; and after the exile, for the same reasons, Is. 56<sup>2</sup> 58<sup>13</sup>, Neh. 13<sup>15-22</sup>, Jer. 17<sup>19-27</sup> and Ex. 31<sup>13-17</sup> P. During the exile the sabbath acquired a new importance as marking the difference between Israelites and the surrounding heathen; it was a *sign* of dedication to Jahveh's service, v. 20, Ex. 31<sup>13</sup>: hence the reff. in Ez. to *profaning my*

*sabbaths* 22<sup>8. 26</sup> 23<sup>38</sup> and *sanctifying my sabbaths* 44<sup>24</sup>, and the corresponding *keep my sabbaths* in H, Lev. 19<sup>3. 30</sup> 26<sup>2</sup>, strike a new note. But the emphasis on the sabbath in this ch., vv. 12<sup>f</sup>. 16. 20<sup>f</sup>. 24, is so disproportioned as to suggest the handiwork of a later scribe, zealous for the Law. Thus the present v. is merely a quotation from Ex. 31<sup>13</sup> P from H; the same may be said of v.<sup>20</sup>. Whether the phrase *profaned my sabbaths* vv. 13. 16. 21. 24 has also been interpolated is not quite so evident; but in each case the wording of the clause hints at a secondary origin. Jahn and Hö. regard all six references to the sabbath as additions. The references in 46<sup>1. 4. 12</sup> come in one of the supplements to the Book.—*that they may know that I am Jahveh*] One constant purpose can be traced in all God's dealings with His people (vv. 12. 20. 26); it will determine the future in store for them (vv. 38. 42. 44):—that Israel shall learn to know Him as He is. Again and again Ez. insists upon reading the national history in the light of this divine purpose (6<sup>10</sup> n.); his argument prepares the way for the still larger revelation given in Jn. 17<sup>3</sup>.—*I am Jahveh who sanctifies them*] cp. 37<sup>28</sup>. The phrase is characteristic of H, Lev. 20<sup>8</sup> 21<sup>8. 15. 23</sup> 22<sup>9. 16. 32</sup>, Ex. 31<sup>13</sup>.—13. Cp. v.<sup>8</sup>.—*in my statutes* etc.] vv. 16. 19. 21 and see 5<sup>6</sup> n.—*and they profaned my sabbaths exceedingly*] The history mentions only two instances of sabbath-breaking in the wilderness, Ex. 16<sup>27f</sup>. J, Num. 15<sup>32ff</sup>. P.—*and I thought*] See on v.<sup>7</sup>.—14. Cp. v.<sup>9</sup>.—*the nations* etc.] So v.<sup>22</sup>; cp. v.<sup>8</sup> n.—Vv. 15–22. Israel in the wilderness. Jahveh resolved not to bring them into Canaan, because of their disobedience vv. 15. 16; but He relented, and did not entirely destroy them v.<sup>17</sup>; their children He charged to obey His laws vv. 18. 19; but they refused v.<sup>21a</sup>; He intended to punish them v.<sup>21b</sup>; but for His name's sake withheld the blow v.<sup>22</sup>.—*not to bring them*] This time Jahveh carried out His resolve to punish; He did not allow the older generation to enter the Promised Land, Dt. 1<sup>35</sup> 2<sup>15</sup>, Num. 14<sup>29. 30</sup> P. See on v.<sup>6</sup>.—16. Jahn, followed by He. *Ezechielst.* 22, regards this and the next v. as a gloss introduced by *because*, in the annotator's manner. V.<sup>16</sup>, it is true, repeats v.<sup>13</sup>, but v.<sup>17</sup> is necessary to the argument.—*after their idols their heart goeth*] See 11<sup>21</sup> n.; *their idols* vv. 24. 39; ct. *the idols of Egypt* vv. 71<sup>f</sup>. Israel in Canaan might have deserved this sweeping condemnation, but not Isr. in the wilderness; only two outbreaks of idolatry during the wanderings are recorded, Ex. 32<sup>1-6</sup> E, Dt. 9<sup>16</sup> (the golden calf) and Num. 25<sup>1-3</sup> JE, Hos. 9<sup>10</sup> (at Baal-peor); Ez. agrees with Hosea's view of the latter event.—17. *But mine eye spared them*] Cp. 5<sup>11</sup> n. Jahveh so far relented as to preserve the younger generation.—*a full end*] See 11<sup>13</sup> n.—18. *And I said unto their sons*] See Dt. 1<sup>39</sup>, Num. 14<sup>31. 33</sup> P.

—19. Cp. v.<sup>5</sup>. *keep my judgements and do them* is a Dtc. phrase, cp. 18<sup>9</sup> n.—20. *Sanctify my sabbaths*] See on v.<sup>12</sup>; for the command cp. 44<sup>24</sup>, Ex. 20<sup>8</sup>, Dt. 5<sup>12</sup>, Neh. 13<sup>22</sup>, Jer. 17<sup>24</sup>. 27.—*that they may know*] See on v.<sup>12</sup>.—21. The children, however, were no more obedient than their fathers; see on vv.<sup>8</sup>. 11. 16.—22. *But I drew back my hand*] outstretched to smite; cp. for the figure Lam. 2<sup>3</sup>, Ps. 74<sup>11</sup>. ~~SS~~ om. the clause; the corresponding vv.<sup>9</sup>. 14 begin with *and I wrought*.—Vv. 23–26. In the wilderness and in Canaan. Jahveh resolved to punish them by dispersion [when they settled in Canaan] v.<sup>23</sup>, because of their disobedience v.<sup>24</sup>, and even forced them to incur His punishment vv.<sup>25</sup>. 26.—23. *But I lifted up my hand*] The threat of exile from the land of Canaan is said to have been made to the people in the wilderness; the prophet, however, is writing from the point of view of Dt. 4<sup>27</sup> 28<sup>64</sup>, Jer. 9<sup>15</sup>, Lev. 26<sup>33</sup> i.e. before or during the exile; for his language, *disperse . . . scatter*, cp. 12<sup>15</sup> 22<sup>15</sup> 36<sup>19</sup> also 29<sup>12</sup> 30<sup>23</sup>. 26 (of the Egyptians); add 6<sup>8</sup> 11<sup>16</sup>. Probably Ps. 106<sup>26</sup>. 27 is based upon the present verse.—24. Cp. vv.<sup>13</sup>. 16.—25. *Therefore also I gave them statutes which were not good, and judgements in which they could not live*] A curious piece of casuistry, only intelligible on the writer's assumptions. In His anger God reversed the normal purpose of His laws (vv.<sup>11b</sup>. 21a), with the object of leading to defilement and terror: He ordered the sacrifice of first-born children v.<sup>26</sup>. This caused the people to revolt against a God who could make such a demand, and so they incurred His punishment. A similar line of reasoning is met with in 14<sup>9</sup>, Is. 6<sup>10</sup>: God could use the words of His prophets to make the people fatally blind. St. Paul argues that Law itself came in *ἵνα πλεονάσῃ τὸ παράπτωμα* Rom. 5<sup>20</sup>. ~~℥~~ distorts the text, 'They made them decrees which were not right, and laws by which ye cannot be established.'—26. *And I defiled them through their gifts*] vv.<sup>31</sup>. 39; in D and P of offerings made to Jahveh, Dt. 16<sup>17</sup> (sing.), Ex. 28<sup>38</sup>, Lev. 23<sup>38</sup>, Num. 18<sup>29</sup>. As the people had *made themselves unclean* by idolatry vv.<sup>7</sup>. 18. 30. 31, so Jahveh *made them unclean* by these horrible sacrifices; cp. Lev. 26<sup>23</sup>. 24, Ps. 18<sup>27</sup> [26].—*in that they caused to pass over [by fire v.<sup>31</sup>] all that first openeth the womb*] See Ex. 13<sup>12</sup> J 22<sup>28</sup> [29] E, and the note on ch. 16<sup>20</sup>. Among the Israelites child-sacrifice had long been abandoned in normal times; it is expressly forbidden in Dt. 18<sup>10</sup>, Lev. 18<sup>21</sup>; and an animal substitute was allowed Ex. 34<sup>20</sup> J; hence it is remarkable that Ez. interpreted the law Ex. 13<sup>12</sup> 22<sup>28</sup> [29] to require the sacrifice of children, and that he understood it to have been ordered by Jahveh. The phrase *all that first openeth the womb* is found in the early documents Ex. 13<sup>12</sup>. 15 34<sup>19</sup>, and in P, Ex. 13<sup>2</sup>, Num. 3<sup>12</sup> 8<sup>16</sup> 18<sup>15</sup>.—

that I might horrify them] Cp. 4<sup>17</sup> n.—in order that they may know . . . Jahveh] As here expressed, the phrase (v.<sup>12</sup> n.) does not occur elsewhere in the Book; probably it is a late insertion, and is om. by G<sup>B</sup>.—Only a man of rare spiritual intensity could have written these two verses, as Kittel points out, *Gesch. d. Volkes Isr.* iii. 1927, 169. The old popular idea that Jahveh brought about evil as well as good (see 14<sup>9</sup> n.) was founded on a belief in His all-mightiness; but Ez. carried this further. To him God was all in all. Let the world go to ruin, let the nation, the individual, perish, so that God remain and His honour be exalted! Such heights of religious passion lie beyond the reach of the average man, only the heroes of religion attain to them; and Ezekiel belonged to the heroic type. There is no sufficient reason to deny him the authorship of the most striking feature of the present discourse; both thought and language are in keeping with the prose passages in other parts of the Book.—The case is different in vv. 27-29. Hölscher may be right in regarding these as an addition. The subject is the worship at the high places, which comes rather late in the catalogue of offences. The settlement in Canaan has been alluded to already in v.<sup>23</sup>; v.<sup>28</sup> takes us back to the early days of the entrance into the land. Two or three expressions are without parallel in Ez., *blasphemed me* v.<sup>27</sup>, *the provocation of their offering* v.<sup>28</sup>, *poured out their libations* v.<sup>28</sup>; the incongruous play on the word *bâmâ* v.<sup>29</sup> is not in Ez.'s manner; but most of all *Therefore speak unto the house of I.* v.<sup>27</sup> clashes with *Therefore say unto the house of I.* in v.<sup>30</sup>, which ought to follow v.<sup>26</sup>. The phraseology of these vv. agrees with P rather than with Ez.—*Therefore speak unto*] The only parallel is *Therefore speak with them* in 14<sup>4</sup>; usually the formula runs as in v.<sup>30</sup>.—*again in this respect your fathers have blasphemed me*] The verb (cp. 2 K. 19<sup>6</sup>=Is. 37<sup>6</sup>) is not used by Ez.—*in committing transgression*] See 14<sup>13</sup> n.—28. *And I brought them in . . . to give it to them*] Cp. v.<sup>42</sup> 47<sup>14</sup>. The phrase is found in P, Ex. 6<sup>8</sup>, Num. 14<sup>30</sup>.—*every high hill etc.*] See 6<sup>13</sup> n.—*and there they gave the provocation of their offering, and there they set their soothing odours*] G<sup>B</sup> om. *the provocation . . . they set*; some later annotator prob. expanded this by *and there they set their soothing odours* (sing. G<sup>B</sup>). The plur. does not occur elsewhere; for the sing. cp. v.<sup>41</sup> and 6<sup>13</sup> n. While the victim or the wood of the sacrifice might be set on the altar (e.g. Gen. 22<sup>9</sup>, 1 K. 18<sup>23</sup>), the word is not appropriate to odours. Ez. uses *provoke* in 8<sup>17</sup> 16<sup>26</sup>, but not *provocation*; *their offering*, Hebr. *korbân*, is a common word in P, but not used in Ezek. (? text of 40<sup>43</sup>).—*and there they poured out their libations*] There is no other reference to this practice at the *bâmôth*, though Jeremiah mentions it in connexion

with idolatrous rites, Jer. 7<sup>18</sup> 19<sup>13</sup> 44<sup>17ff.</sup>, cp. 2 K. 16<sup>13</sup>.—29. *And I said, What is the bâmâ whereunto ye are the comers?*] The question seems to be asked in contempt: were these (v.<sup>28</sup>) fit places for Jahveh's worship? At the same time it is so worded as to suggest a fanciful etymology of *bâmâ*, 'a place to which people come (*bâ'im*)'; the explanation is given by cl. b, imitating the form of similar word-plays, e.g. Gen. 19<sup>37f.</sup> 26<sup>33</sup>, Dt. 3<sup>14</sup>, Josh. 5<sup>9</sup>, Jud. 6<sup>24</sup> etc. The real etymology is not known, see 6<sup>8</sup> n. There is no need to treat the verse, or the latter half of it, as a gloss; the whole section vv.<sup>27-29</sup> seems to be an addition.—30. *Therefore say*] Here the words come in their proper place, ct. v.<sup>27</sup>, introducing the divine command after the reasons for it have been stated, vv.<sup>5-26</sup>.—*In the way of your fathers do ye pollute yourselves?*] An emphatic question asked in surprise, not doubt; equivalent to 'ye have indeed polluted yourselves.' Apparently the prophet accuses the exiles of idolatry, cp. vv.<sup>32. 39</sup>; but he may be thinking chiefly of the people still at home.—*detestable things . . . go a-whoring*] vv.<sup>7. 8</sup> and 6<sup>9</sup> n.—31. *namely, by bringing your gifts, by causing your children to pass over by fire*] So the sentence may be rendered, as explaining the way in which 'ye go a-whoring.' But it is most improbable that the exiles, if they are referred to, were guilty of child-sacrifice in Babylonia; the words are probably a gloss, derived from v.<sup>26</sup>, on *do ye pollute yourselves* v.<sup>30</sup>. The text says *by all your idols*, the construction as in Num. 5<sup>2</sup> 9<sup>6. 7. 10</sup>; but originally perhaps the sentence belonged to the end of v.<sup>30</sup>; in that case transl. *in respect of all your idols unto 'this' day (still unto to-day).—and shall I be enquired of by you?*] The question takes the hearers back to v.<sup>3</sup>, and comes with all the more force after the long indictment.—32. *And your thought*] lit. *that which comes up in your spirit*, cp. 11<sup>5</sup> n.: the intention to adopt heathen objects of worship. That the exiles planned to set up a sanctuary for Jahveh in Babylonia, contrary to the Dtc. law (Schmidt *Die Grossen Proph.*<sup>2</sup> 425), is by no means clear; above p. 213.—*forasmuch as ye are saying*] This movement is described ironically, as though the exiles were intending to worship mere lifeless blocks, *wood and stone*; for the language cp. Dt. 4<sup>28</sup> 28<sup>36. 64</sup> 29<sup>16</sup>, 2 K. 19<sup>18</sup>=Is. 37<sup>19</sup>, Jer. 2<sup>27</sup>. Herrmann treats vv.<sup>32-44</sup> as an independent section, added after the fall of Jerusalem; but v.<sup>32</sup> seems to be connected with what has gone before, and with the enquiry of the elders v.<sup>1</sup>. The prophet gives them a striking answer: Jahveh will demonstrate His sovereignty, and lead the would-be idolaters into the desert, and judge them there vv.<sup>30-39</sup>.—33. Jahveh intends to act as King, *with a strong hand and outstretched arm*, v.<sup>34</sup>, a Dtc. expression, Dt. 4<sup>34</sup> 5<sup>15</sup> 7<sup>19</sup> 11<sup>2</sup> 26<sup>8</sup>, Ps. 136<sup>12</sup> cp. 1 K. 8<sup>42</sup>, Jer. 21<sup>5</sup>;

the earliest form perhaps is the *outstretched hand* of Is. 9 and 10.—*with fury poured out*] See on v.<sup>8</sup>.—*I will be king over you*] Occasionally elsewhere of Jahveh as reigning over Israel, 1 S. 8<sup>7</sup>, Mic. 4<sup>7</sup> cp. Is. 24<sup>23</sup>, over the heathen Ps. 47<sup>9</sup> [81]; only here in a threatening sense.—34. *I will bring you forth from the peoples . . .*] The promise so often charged with hope and encouragement, e.g. v.<sup>41</sup> 11<sup>17</sup> n., is repeated for a different purpose.—35. *And I will bring you into the wilderness of the peoples*] Not for deliverance, but for judgement. A second desert-scene (vv.<sup>34-39</sup>) in contrast to the first (vv.<sup>10-26</sup>); a fresh encounter between Jahveh and His people; this time with anger on the one side and guilt on the other! The idea of leading Israel again into the wilderness may be taken from Hos. 2<sup>16</sup>. 17; there, however, Jahveh's purpose is to renew the appeal of His love, here to vindicate His outraged holiness. Jer. 31<sup>21</sup>. has been quoted as another parallel; but 'the wilderness' may be a figure for the exile—the interpretation is disputed. The *wilderness of the peoples* sounds ominously vague: the desert between Babylonia and Palestine.—*and I will hold judgement with you there*] v.<sup>38</sup>, see 17<sup>20</sup> n.; *face to face*, see Gen. 32<sup>31</sup>, Ex. 33<sup>11</sup>, Dt. 5<sup>4</sup> 34<sup>10</sup>, Jud. 6<sup>22</sup>: on each occasion, of a personal contact between God and man in circumstances of peculiar awe.—36. *the wilderness of the land of Egypt*] The desert beyond the E. frontier of Egypt. Various names are given to the desert of the wanderings, Shûr Ex. 15<sup>22</sup> E, Sîn Ex. 16<sup>1</sup> P, Sînai Ex. 19<sup>11</sup> P, Pârân Num. 10<sup>12</sup> P, Şin Num. 20<sup>1</sup> P, but never the one here. Accordingly 𐤀𐤃𐤕 turn an unusual expression into a conventional one, with an addition, 'in the desert, *when I brought you forth out of the land of Egypt*,' a correction too obvious to be right.—37. *I will cause you to pass under the staff*] The figure is that of a shepherd collecting his sheep to count them and sort them out; cp. Jer. 33<sup>13</sup>, Lev. 27<sup>32</sup>.—*and I will bring you into the bond of the covenant*] Such apparently is the meaning of 𐤀𐤓; but the word for *bond* does not occur again, and *the covenant* is out of place in this connexion. 𐤀𐤓's reading can hardly be trusted; 𐤀 has simply *by number*, cp. Is. 40<sup>26</sup> etc.; 𐤀 *the chastisement of the c.*, so Co., omitting *the covenant* as a miswritten form of the word which follows in v.<sup>38</sup>.—38. Logically the gathering should come first. The rebels and transgressors (cp. 2<sup>3</sup> n.), collected out of the land of exile, will be separated as by a refining process, and not allowed to share in the future restoration. For Jahveh's *purging judgement* cp. Is. 1<sup>25</sup>, Mal. 3<sup>21</sup>. Elsewhere *the land of their sojournings* means the land of Canaan, and is found only in P, Gen. 17<sup>8</sup> 28<sup>4</sup> 36<sup>7</sup> 37<sup>1</sup>, Ex. 6<sup>4</sup>.—39. *Adonai Jahveh*] From this point to 30<sup>22</sup> 𐤀 renders, sporadically, κύριος κύριος; see

the note on 2<sup>4</sup>.—*go, serve each his idols*] The imperatives are to be understood ironically, cp. 1 K. 22<sup>15</sup>, Am. 4<sup>4</sup>, Nah. 3<sup>15</sup>. The idolaters may go where they please; only the faithful will remain.—*and afterwards, if ye do not obey me —I*] A strong threat: the blank is left to be filled by the imagination. For the idiom cp. Gen. 30<sup>27</sup> 50<sup>15</sup>, Ex. 32<sup>32</sup>.—*my holy name ye shall no more profane*] See on v.<sup>9</sup>; first in Am. 2<sup>7</sup>. In the later Pss. and Chron. Jahveh's *holy name* is honoured by worship, e.g. Ps. 105<sup>3</sup> 106<sup>47</sup> 145<sup>21</sup>, 1 C. 16<sup>10</sup>. 35 29<sup>16</sup>.—*by your gifts and your idols*] See v.<sup>31</sup> 23<sup>38</sup>. 39.—Vv. 40–44. The scene in the wilderness changes to a scene in the land of Israel, when idolatry has been rooted out, and true worship made possible: a message of hope is attached to a threat of judgement; in 11<sup>14–21</sup> 17<sup>22–24</sup> this has been done by a later hand, perhaps here also. Or Ez. himself may have wished to counterbalance what he had previously written.—*in my holy mountain*] Only here in Ez.; the phrase occurs in the Pss., e.g. 2<sup>6</sup> 3<sup>5</sup> 15<sup>1</sup> etc. and Is. 11<sup>9</sup>=65<sup>25</sup> 56<sup>7</sup> 57<sup>13</sup> 65<sup>11</sup>, Ob. 1<sup>6</sup>, Zeph. 3<sup>11</sup>. It is explained by the addition of *the mountain-height of Isr.*, see 17<sup>23</sup> n., perhaps a gloss (Hö.).—*the entire house of I.*] See on 11<sup>15</sup>.—*in the land*] ~~SS~~ om., and many moderns. It is true that Ez. insists upon the close connexion between the land and the worship of Jahveh, e.g. 37<sup>28f.</sup>; but the word comes in awkwardly, as if it were an after-thought; the place of future worship has been indicated clearly enough already.—*there will I accept them*] i.e. when they worship, v.<sup>41</sup> 43<sup>27</sup>; cp. 2 S. 24<sup>23</sup>, Hos. 8<sup>13</sup>, Jer. 14<sup>12</sup>. And Jahveh will not merely accept, but *ask for, seek*, the offerings of His people: a remarkable expression, cp. Dt. 23<sup>22</sup>. The only other prophet who uses the word in a similar way declares that Jahveh *asks for* moral service, not material gifts, Mic. 6<sup>8</sup>. Ezekiel, however, lays the stress upon worship; he was the last person to ignore the moral claim, but he took it for granted that faithful worship would be the natural expression of a faithful life. The prophets were often led to denounce the outward rites of religion in the interests of morality; but the full life of religion will offer sacrifice as well as practise righteousness, and admit no rivalry of obligation between the two.—*your contributions and your best gifts*] Two technical terms. The *contribution* or *obligation*, Hebr. *trûmâ*, was something *lifted off* a larger whole and dedicated to religious purposes, such as land for the temple 45<sup>1–6f.</sup> 48<sup>8–20</sup>, or dues for the priests 44<sup>30</sup>, or material for the public sacrifices 45<sup>13</sup>. 16. See Driver *Deut.* 142. The other term is more difficult: 'the *rê'shith* of your gifts.' In Hebr. *rê'shith* lit. *beginning, chief* has a general sense, and may refer either to time or to quality, *the first* or *the best*. Thus it is used of the *first-ripe* or *first-gathered* produce

of the soil Dt. 18<sup>a</sup> 26<sup>2, 10</sup>, or the *first* portion to be taken from the mass e.g. the sacrificial cake of dough or coarse meal Num. 15<sup>20f</sup>. P. Yet in each case *the best* would be an equally good rendering, and certainly the right one in 44<sup>30</sup> 'the best of all early fruits,' 'the best of your dough,' 48<sup>14</sup> 'the best of the land'; similarly in the ancient law Ex. 34<sup>26</sup> J=23<sup>19</sup> E. But here it would not be correct to tr. *the best of your gifts* because the whole, and not a part, was given; the meaning must be *your best gifts*, cp. Dt. 12<sup>11</sup> 'the choice of your votive offerings' i.e. 'your choicest votive offerings.' See the thorough investigation of Eissfeldt, *Erstlinge u. Zehnten* 1917, esp. 16–22. The word for *gifts*, *mass'ôth*, is used only here of offerings made to Jahveh; in 2 C. 24<sup>6, 9</sup> it is the name of a sacred tax. In what way *contributions* differed from *gifts* is not known; Eissfeldt suggests that the former may have been binding, the latter voluntary.—as (or *consisting of*) *all your holy things*] i.e. holy gifts of all kinds; for the term cp. 36<sup>38</sup>, 1 K. 15<sup>15</sup>; in H Lev. 21<sup>22</sup> 22<sup>27</sup>; in P Ex. 28<sup>38</sup>, Lev. 5<sup>15</sup>, Num. 5<sup>9f</sup>.—41. *In a soothing odour I will accept you*] Most naturally, the smoke of sacrifice, in a literal sense, continuing the mention of offerings, v. <sup>40</sup>; see 6<sup>13</sup> n., Eph. 5<sup>2</sup>. The words might be tr. *As a sweet savour* RV.; but the figurative sense is less probable (Dav.).—*when I bring you forth*] See v. <sup>34</sup> n.—*and I will shew myself holy among you in the presence of the nations*] By this act of power Jahveh will prove Himself to be the one holy God; the restoration of Israel is to have an effect upon the heathen. *shew myself holy* is characteristic of Ez., 28<sup>22</sup>. 25 36<sup>23</sup> 38<sup>16</sup>. 23 39<sup>27</sup>; cp. in H Lev. 22<sup>32</sup>, in P Lev. 10<sup>3</sup>, Num. 20<sup>13</sup>, and Is. 5<sup>16</sup>.—42. *when I bring you in*] Cp. v. <sup>28</sup> 11<sup>17</sup> n.—*lifted up my hand*] v. <sup>5</sup> n.—43. *And ye shall remember there*] See 6<sup>9</sup> 16<sup>63</sup> n. The restoration will impress not only the heathen (v. <sup>41</sup>), but Israel itself; it will awaken penitence (vi. <sup>43</sup>), and a fuller belief in Jahveh's nature (v. <sup>44</sup>). Thus in spite of disloyalty in the past, and disloyal tendencies in the present, Jahveh's purpose will triumph.—*your ways and your doings*] v. <sup>44</sup>; 14<sup>22</sup> n.—*and ye shall feel a loathing against yourselves*] See 6<sup>9</sup> n.—44. *when I deal with you*] act, in a friendly sense; see 17<sup>17</sup> n.—*for my name's sake*] See v. <sup>9</sup> n. and 36<sup>22</sup>.—~~¶~~ ends the chapter here, so ~~¶~~<sup>Ambr.</sup>; but ~~¶~~ continue it down to 21<sup>5</sup>.

**Ch. 20.** ו. באו . . . יהי See <sup>1</sup>n.—[בַּחֲמָשָׁה בַעֲשׂוֹר ל'—*Ἐν ᾧ πεντεκαίδεκάτῃ τοῦ μηνός*, misunderstanding.—ישראל *Ἐν*+בית+א'—י' *ἐπερωτήσαι* v. κύριον, v.<sup>3</sup>, cp. i Pet. 3<sup>21</sup> *ἐπερωτήματα εἰς ἐόντα*, and Gore *Holy Spirit* 126 n.—3. [יברך את ר' אל 1.] With 32 MSS *Ἐν*+בית+א'—ישראל *Ἐν*+בני. א' אם אדרש . . . הלידש For the rhetorical form cp. Jer. 45<sup>5</sup>, Is. 8<sup>19</sup>. The Niph. tolerativum as in v. להם אודיע, see <sup>14</sup>n. S in each case 'I will not give you a word'; Co. 155.—4. התשפט א' התשפץ *Ἐν* *ἐκδικήσω* αὐτοὺς *ἐκδιψήσας*. In chs. 7–23 *ἐκδικέω* always = שפט (six times); only three times







by the Mass. on Lev. 11<sup>34</sup>.—יהוה]  $\text{E}^B$  κύριος κύριος, the only place in Ez. where  $\text{E}^B$  gives this rendering of יהוה;  $\text{E}^A$  κύριος ὁ θεός  $\text{Q}$  κύριος.—39. יהוה יהוה]  $\text{E}^B$  κύριος κύριος, see on 2<sup>4</sup>.—לכו עברו.— $\text{E}^B$  ἐξάρατε, for which Co. suggests העבירו, cp. Zech. 13<sup>2</sup> ἐξάρω=אעביר, לכו being repeated from גילויו; but  $\text{H}^L$  is forcible.—ואחר.] Adv. of time, followed by a vb. Though this usage occurs in older writings, it is specially frequent in the laws of P, e.g. Lev. 14<sup>8</sup>, 19 15<sup>28</sup>, Num. 5<sup>28</sup> 6<sup>20</sup> 19<sup>7</sup>.  $\text{E}^B$  κ. μετὰ ταῦτα.  $\text{S}$  om.—אם אינכם שמים.] For the suppression of the apod. see G-K. § 159 dd; for the ptcp. in prot., Dr. § 137. It seems a pity to weaken the language by reading אינכם 'will ye not obey me?'—Hi. Co. Be.—40. אדרוש]  $\text{E}^B$  ἐπισκέψομαι  $\text{S}$ , hence Ro. אפקר; but the Vrs. may be only paraphrasing.—והיה] In Ez. 21 times, in P 40 times, in H once, in D thrice;  $\text{E}^B$  here τ. ἀπαρχὰς ὑμῶν, elsewhere ἀφαίρεμα, ἀφορισμός 48<sup>8</sup>. In connexion with the sacrifices, 'h is the breast or leg which formed the priests' share of the peace offering Lev. 7<sup>14</sup>, 32, 34; the word does not imply any rite of elevation (תנופה).—ראשית] In Akk. *rēšitu*, pl. *rēšēti*, is similarly used of the choicest offerings made to the gods, the best oil, dates, produce; Del. Ass. HWB. 606 f. [רָשִׁיתִי] Sg. קָשָׁה Jud. 20<sup>40</sup>, constr. קָשָׁה Gen. 43<sup>34</sup>, pl. קָשָׁה ib.; B-L. 614. The word is used in the Phoenician tariffs for payments, NSI. Nos. 42, 1. 43, 1.  $\text{E}^B$  renders רָשִׁיתִי inaccurately τ. ἀπαρχὰς τῶν ἀφορισμῶν ὑμῶν.—בכל קרשכם.] Prob. 2 essential; G-K. § 119 f.—41. בריח יוחא.] may be an instance of 2 essential, cp. v. 40, Is. 48<sup>10</sup>, which, however, would imply an improbable metaphor.  $\text{E}^B$  ἐν ὁσμῇ εὐωδίας.—43. כַּל עַלְיוֹתֵיכֶם]  $\text{E}^B$  ἐπιτηδεύματα (om. כל), so v. 44 21<sup>24</sup> ( $\text{H}^L$  29), 36<sup>31</sup>; see 6<sup>4</sup> phil. note.—תקצתו בפניהם.]  $\text{E}^B$  κ. κόψεσθε τὰ πρόσωπα ὑμῶν (as in 6<sup>9</sup>) 'Α δυσπαρεστηθήσεσθε 2 μικροὶ φανήσεσθε ἐν αὐτοῖς Θ προσοχθεῖτε κατέναντι αὐτῶν. עשיתם.—אשר]  $\text{E}^B$  om., perhaps rightly; 'A Θ supply.—44. בנעשוח]  $\text{E}^B$  + οὐτως, explanatory.—לכען שמי.]  $\text{E}^B$  ὅπως τὸ δνομά μου μὴ βεβηλωθῇ, again an explanation.—] בית ישראל]  $\text{E}^B$  om.

Ch. 21. The Sword of Jahveh.—Four oracles can be distinguished: (a) Judah will perish, like a forest burnt up by fire, Jahveh's sword will be drawn for its destruction, vv. 1-12 [20<sup>45</sup>-21<sup>7</sup>]; (b) the Song of the Sword, the king of Babylon is to execute the divine judgement, vv. 13-22 [18-17]; (c) the sword on its way, Nebuchadrezzar arrives at the cross-roads, and the lot directs him to Judah, vv. 23-32 [18-27]; (d) the sword of Ammon, vv. 33-37 [28-32]. In (c) the allusion suggests a date in 588 B.C. when the king of Babylon set out to punish revolts in Tyre, Ammon and Judah. The situation is much the same as that which lies behind ch. 17, but it has become more threatening; the exiles watch anxiously from a distance; in Jerusalem people try to discredit the rumour of Nebuchadrezzar's approach; the prophet; however, exults in the coming doom, which he regards as an act of justice. Section (d) must have been added later, since it is based upon the three preceding ones, and mentions the shameful behaviour of Ammon after the fall of Jerusalem; v. 33 [28], cp. 25<sup>3</sup>. In many places the text of the chapter is extremely uncertain. The Sword-Song (b), in particular, has suffered so much at editorial hands as to be beyond recovery; still, the few unaltered lines that remain

give us some idea of a poem pitched in a key of excitement, almost frenzy, without a parallel elsewhere.

Ch. 21, 2 [20, 46]. *Set thy face in the direction of the south* i.e. towards Judah, as the context shews. Geographically Judah lay due west of Babylon, where the prophet was living, but from the point of view of the coming destruction Judah lay in the south (cp. 26<sup>7</sup>, Jer. 1<sup>14</sup>); and it is Nebuchadrezzar's line of march that Ez. indicates at Jahveh's bidding. Three words for *south* occur in this v., the first two are used especially in chs. 40-48, the third, *négeb* lit. *the dry land*, means the barren region which stretches from the hill-country to the desert at the lower end of Palestine.—*and drop (thy word)*] The utterance of a prophet in his ecstasy sounded like water dropping from a tilted vessel, hence the verb came to be used of the prophetic discourse generally, v.<sup>7</sup>, Am. 7<sup>18</sup>, Mic. 2<sup>6.11</sup>; Hölscher *Die Profeten* 150.—At the end of the v. read either *the forest of the field* i.e. of the open country, or *the forest of the south* as in v.<sup>3</sup>; by combining both *¶* requires the questionable transl. *in the south*. The land of Judah was more thickly wooded in ancient times than it is now (G. A. Smith *Hist. Geogr.* 80), but it can never have been covered with forest in our sense of the word; the prophet generalizes the aspect of the landscape for the purpose of his metaphor.—3. *Behold, I am about to kindle a fire, and it shall devour*] Jahveh used this instrument to destroy his enemies, cp. 30<sup>8.14.16</sup> 39<sup>6</sup>, Am. 1<sup>4ff.</sup>. A forest-fire suggests the image in Is. 9<sup>17</sup> 10<sup>17-19</sup>, Jer. 21<sup>14</sup>, Zech. 11<sup>1-3</sup>, Ps. 83<sup>15</sup> [14]; the form of expression comes from Am. 1<sup>14</sup>, Jer. 17<sup>27</sup> 21<sup>14</sup> 49<sup>27</sup> 50<sup>32</sup> cp. 43<sup>12</sup>, Lam. 4<sup>11</sup>.—*every moist tree and every dry tree*] i.e. all trees alike; cp. 17<sup>24</sup>, Lk. 23<sup>31</sup>.—*with unquenchable blaze of burning*] Two synonyms are connected together to emphasize the meaning common to both; the alliteration gives further point to the phrase, cp. 6<sup>14</sup> n.—*and all faces from south to north shall be scorched by it*] i.e. the faces of those who are watching the conflagration; a similar idea in Is. 66<sup>24</sup>. The vb. is unusual, but its sense is clear.—4. *And all flesh shall see*] Cp. vv.<sup>9.10</sup>. In Jer. and 2 Is. *all flesh* is to be judged (Jer. 25<sup>31</sup> 45<sup>5</sup>, Is. 66<sup>16</sup>), or to recognize Jahveh's glory and act of salvation (Is. 40<sup>5</sup> 49<sup>26</sup> 66<sup>32</sup>); Ez. introduces *all flesh* to heighten the impressiveness of Israel's disaster.—5. *Ah! Lord Jahveh*] See 4<sup>14</sup> n.—*They are saying of me, Is he not speaking in figures?*] See 8<sup>12</sup> n. The people could hardly fail to understand Ez.'s figurative language; what they refused to believe was its application to themselves. Their attitude was represented by the deluded Hananiah, Jer. 28.—6. The English Versions, following *SSB*, make ch. 21 begin here.—7. *Set thy face*] See. v.<sup>2</sup> n.—*'against its' sanctuaries*] *¶* unto sanctuaries. The

plur. refers to the temple and its precincts, cp. Jer. 51<sup>51</sup>, Ps. 73<sup>17</sup>; but the indeterminate plur. in *אֶל* cannot be right; *ἐν τῇ ἀγίᾳ αἰῶν*.—*prophesy against the country of Isr.*] Cp. v.<sup>8</sup> 7<sup>2</sup> n. 12<sup>19</sup> 36<sup>6</sup>.—8. *Behold, I am against thee*] See 5<sup>8</sup> n.—*I will bring forth my sword*] The prophet varies the figure which he had used before, vv.<sup>31</sup>, to make his point clearer, in view of what the people were saying. For Jahveh's sword cp. v.<sup>10</sup> 30<sup>24f</sup>. 32<sup>10</sup>. The use of the figure may have started from the conception of Jahveh as a God of war, who fights on behalf of His people, Josh. 5<sup>13-15</sup> J. The prophets develop the idea in their own way: Jahveh's sword defeats the enemies who, at different periods, threaten Israel's existence, Is. 31<sup>8</sup>, Jer. 50<sup>35</sup>, Zeph. 2<sup>12</sup>, Dt. 32<sup>41f</sup>. In a wider sense it is a sword of judgement on the ungodly, Jer. 25<sup>31</sup>, Is. 66<sup>16</sup>, and thus becomes a feature of apocalyptic imagery Is. 34<sup>5</sup>. Here the application is noteworthy. Jahveh's sword is drawn against Israel, and turns out to be the sword of the king of Babylon v.<sup>24</sup>, cp. 12<sup>13</sup>=17<sup>20</sup>. See further Gressmann *Eschatologie* 76 ff.—and *I will cut off from thee righteous and wicked*] Cp. 14<sup>13</sup> n. This contradicts Ez.'s previous teaching (p. 195); but he is not now working out a theory, as in ch. 18, or gazing on the symbolic actors in a vision, as in 9<sup>4-6</sup>; he is in a passionate mood; he can think of one thing only—the sword and its victims. *Ἐ* here and in v.<sup>9</sup> reads ἀδικὸν καὶ ἄνομον, an interesting attempt to get over the contradiction; see the notes on 1<sup>20</sup> 4<sup>5</sup> 7<sup>27</sup> for other modifications of the text made by *Ἐ* on theoretical grounds.—9. *Because I will cut off*] Hebr. *I have cut off*, the perf. tense denoting a fixed resolve.—*all flesh from south to north*] This shews what is meant by *cutting off righteous and wicked*: wholesale destruction. The moral problem does not present itself. But in v.<sup>3</sup> *all flesh* is looking on at the fire, and in v.<sup>10</sup> is to recognize an act of God; here it is put to the sword; and since most of this v. repeats v.<sup>8</sup>, the whole of it may be a gloss or doublet, possibly based on a misunderstanding of *scorched* v.<sup>3</sup> as *burnt up*; so Jahn, *Herrm. Ezechielst.* 22, Hö.—10. *Herrm. l.c.* regards cl. b as part of the gloss, but perhaps without sufficient reason. See v.<sup>4</sup> n.—11. A prophecy in act. Jerusalem's fate is so certain that the prophet expresses the emotion with which the news will be received. For the symbolism cp. 12<sup>17-20</sup>.—*Groan, with breaking of loins*] To signify emotional distress; cp. Lam. 1<sup>4</sup>. 8 11. 21<sup>f</sup>, and for the metaphor 23<sup>33</sup> (corr.), Ps. 22<sup>15</sup> [14] 69<sup>24</sup> [23], Is. 38<sup>13</sup>, Nah. 2<sup>11</sup>, Dan. 5<sup>6</sup>.—*with bitterness . . . before their eyes*] Cp. 27<sup>30</sup>, Is. 33<sup>7</sup>, Zeph. 1<sup>14</sup> and ch. 4<sup>12</sup> n.—12. *It is for the tidings, because it cometh*] Cp. 7<sup>26</sup> 16<sup>56</sup> 24<sup>14</sup>. 24; and see 33<sup>21f</sup>. for Ez.'s behaviour when the news *did* come.—*every heart shall melt*] Cp. Is. 13<sup>7</sup>.—*hands shall drop . . . knees shall flow*

down] See 7<sup>17</sup> n.—*every spirit shall grow faint*] usually *dim*, of the eyes, Gen. 27<sup>1</sup>.—*it is coming and it will be brought about*] An emphatic statement, again in 39<sup>8</sup>. No subject is named, but the context shews that the fate of Jerusalem rises before the prophet's mind. Cp. 7<sup>5</sup> n.

Vv. 13-22. The Song of the Sword was attached to vv. 1-10 probably on account of v. 8, where Jahveh's sword is mentioned. Only traces of the original poem can be discovered behind the notes and alterations which have been intruded into the text. Such lines as appear to be intact are written in the 3 : 2 measure ; the six translated below fall into tolerable couplets ; but it is hardly possible to detect any arrangement of the couplets in strophes, though there seems to be a break between vv. 17 and 19. And who is the speaker ? If the poem could be restored to its original form, we should most likely find that it is the prophet, not Jahveh, who utters this language of wild exultation. Later scribes, however, did not hesitate to alter the poem in such a way as to make Jahveh the Speaker, and thereby to give an impression which the poet never intended. These scribal annotations must have been introduced before the Versions were made, for the latter presuppose the existing text of *AM*, though they afford little help towards correcting it. Equally disappointing in this case is the method of emendation by conjecture ; only a few of the experiments will be mentioned below : the text, in fact, is beyond hope of recovery.

An ancient parallel to the poem may be read in the Song of Lamech, Gen. 4<sup>23f.</sup> ; for a modern one we may recall Siegfried's Song at the forging of his sword in Wagner's opera (*Siegfried* Act i., Scene 3).

13-14a. Editorial introduction.—14b.

*Sword, sword! sharpened and burnished too!*

The repetition strikes a note of emphasis and impatience, cp. 20<sup>4</sup> 22<sup>2</sup> 33<sup>11</sup> ; *burnished* vv. 15. 18, lit. *made smooth, bare*, e.g. 29<sup>18</sup>, Is. 50<sup>6</sup>, of bronze 1 K. 7<sup>45</sup>, of the Ethiopians' polished skin Is. 18<sup>7</sup>.—15. A prose expansion of the previous line : *in order to commit slaughter it is sharpened, in order 'to flash' lightning it is burnished* ; *AM* *in order that lightning may belong to it*, which needs the correction suggested by Ps. 144<sup>6</sup>. The rest of the v. yields no sense : lit. *or we will rejoice, the sceptre of my son despising every tree*, cp. v. 18. The Vrs. imply the text of *AM*.—16.

*And it has been given to the 'slayer'*

*to wield with  
(his) hand.*

¶ *And he (or one) gave it to burnish*; but the sword is already burnished, v.<sup>14</sup>; some word like *slayer* is wanted. The rest of the v. consists of marginal notes: *that is, sharpened is the sword, and it is burnished to be put into the hand of the killer.*—17. *Cry and howl, son of man*] Jahveh bids the prophet utter exclamations of grief, cp. 9<sup>8</sup>, Is. 15<sup>2-5</sup> 16<sup>7</sup>, Mic. 1<sup>8</sup>, Jer. 48<sup>20, 21</sup>.—*For it is come against my people*] With the language cp. 2 K. 24<sup>20</sup>.—*it is against all the princes of Israel*] An expansion of the foregoing sentence; possibly it may here=*id est*, as in v.<sup>16</sup>.—*Victims of the sword are they, together with my people*] lit. *thrown down unto the sword*, the vb. only again Ps. 89<sup>45</sup> [44]; *together with* etc. repeats what has just been said.—*Therefore clap on the thigh*] In sign of morning, cp. Jer. 31<sup>19</sup>. Some of these phrases have both vigour and rhythm; but it is not likely that any part of the v. belonged to the original poem, for two reasons: Jahveh is the Speaker; the call to shew grief and mourning does not agree with the fierce satisfaction which the poem itself expresses.—18. The text gives no intelligible sense: *for the trial has been made, and what if even the despising sceptre shall be no more?* ¶ implies ¶.—19-21.

19 *And let the sword be doubled, yea 'trebled,' and 'compass' them round,*

20 *In order that many may stumble at every 'gate';*

*Sword! turned into lightning, grasped for the slaughter!*

21 *Cut sharply to right 'and' to left, wheresoever 'ordained'!*

19. The v. begins *And thou, son of man, prophesy, and smite palm on palm*. How much of this belonged to the poem it is difficult to say; the gesture of exultation (see 6<sup>11</sup> n.) seems inconsistent with the action which follows.—*Let the sword be doubled, yea 'trebled'*] i.e. *Smite with repeated strokes*; ¶ *a third time* (?); but a passive vb. is wanted, ¶ *ac triplicetur*. Then ¶ continues with an explanation which separates the two halves of the line: *it is a sword of the slain, sword of the great one slain*. Some think that *the great one slain* means king Zedekiah, cp. v.<sup>30</sup>; but the Hebr. is ungrammatical and corrupt.—*and 'compass' them round*] ¶ *which compasses them round*; the sense is improved by a slight alteration based upon ¶ *καὶ ἐκστῆσεις αὐτοῦς*. The verb occurs only here, but its meaning is clear from Ar. and Aram., *go round, encompass*.—20. The translation above is based upon such parts of the v. as fall into intelligible lines. ¶ *In order that heart may melt, and many be the stumblings at all their gates*. The first clause cannot be

right; *stumblings* might be altered to *stumblers*, implied by  $\mathfrak{S}$ ; at the end  $\mathfrak{S}$ 's  $\epsilon\pi\iota\ \pi\acute{\alpha}\sigma\alpha\nu\ \pi\acute{\upsilon}\lambda\eta\nu$  seems preferable to  $\mathfrak{M}$ . The words that follow are meaningless: *I have given ? sword ?—Sword! turned into lightning*] lit. *made into*, cp. v.<sup>15</sup>. Ro. and Hō. agree in finding a 3 : 2 line here. The word rendered *grasped* occurs again in Is. 22<sup>17</sup>; its meaning is obtained from the Arabic: *unsheathed* would be possible, from a different Arabic root.—21. *Cut sharply to right 'and' to left*] lit. *sharpen thyself*, probably to be connected with *sharpened* in vv.<sup>14, 15</sup>. After *to right*  $\mathfrak{M}$  has a word which is not recognized by  $\mathfrak{S}(\mathfrak{T})\mathfrak{B}$ ; it is merely a miswritten repetition of *to left*.—*wheresoever 'ordained'*] lit. *whither thou art appointed*; cp. Jer. 24<sup>1</sup>.  $\mathfrak{M}$  *whither thy face (mas.) is appointed (fem.)*.—22. *And I too will smite my palm on my palm, and will wreak my fury; I Jahveh have spoken (it)*] For *wreak* lit. *cause to rest* see 5<sup>13</sup> n. The meaning intended is that Jahveh will do what His prophet has done, and exult over the coming vengeance (v.<sup>19</sup>), and carry out the threats which have been uttered. Ez. himself perhaps would not have shrunk from ascribing such language to Jahveh, see 22<sup>13</sup>; but it is difficult to believe that the author of the poem could have written this rather prosaic interpretation (so Ro. Hō.). If the v. was added as a foot-note, then Jahveh was not the Speaker in the original form of the song.

Vv. 23-29. Nebuchadrezzar at the cross-roads: Jerusalem or Ammon, which is it to be? The oracle points to Jerusalem!—24. *Make thee two ways*] The prophet is told to perform a symbolic action, as in chs. 4 and 5. He is to trace on the sand, we may imagine, two roads starting from the same point and leading in different directions.—*for the sword of the king of Babylon to come*] The meaning of the Song, vv. <sup>14, 16, 19-21</sup>, is now revealed.—*from one land let both of them proceed*] i.e. from Babylon. As far as the Orontes valley the road to Jerusalem and Ammon would be the same; S. of Riblah it was bound to diverge, one branch leading S.W. into Palestine, the other S.E. to Rabbath-Ammon. Damascus was the point at which the ancient trade-routes separated; but Ez. was probably thinking of some spot in the Lebanon country.—*and a sign-post ' ' at the head of the way to a city<sup>25</sup> shalt thou make*] The text of  $\mathfrak{M}$  is confused and corrupt: *and a sign-post cut out at the head of the way to a city cut out<sup>25</sup> a way shalt thou make*. Evidently *cut out* is a miswritten form of *at the head*; there is only one letter's difference between the two in Hebr., moreover *cut out* means to *cut down* (trees) Josh. 17<sup>15, 18</sup>; it is therefore used incorrectly. The second *cut out* should be restored to *at the head*, thus producing a repetition of the phrase *at the head of the way*, and the form of the text which is given by  $\mathfrak{S}$ . If this



be adopted, then two sign-posts are set up (so Co. Kr.), an excess of detail which is not favoured by the intentionally vague direction to *a city*. It seems best, therefore, to treat the repetition as a gloss, which has carried with it the incorrect word *cut out* to which it referred (so Ro. He.). For *sign-post* lit. *hand* cp. 1 S. 15<sup>12</sup>, 2 S. 18<sup>18</sup> (*monument*); for *the head of the way* cp. 16<sup>25</sup>, where the roads diverge, called *the mother of the way* in v.<sup>26</sup>.—25. *That the sword may go 'against' Rabbâ of the Ammonites*] The capital of Ammon, cp. 2 S. 12<sup>26</sup> 17<sup>27</sup>, Dt. 3<sup>11</sup>, Jer. 49<sup>2</sup>, called Rabbâ for short 25<sup>5</sup> etc., in Graeco-Roman times Philadelphia, now 'Ammân. It lay on the E. of Jordan, near the source of the Jabbok, 25 m. N.E. of the Dead Sea. The Ammonites were regarded as akin to Israel, but with feelings of repugnance, Gen. 19<sup>36ff.</sup>. They had been plotting with Judah to throw off the yoke of Babylon, Jer. 27<sup>1-3</sup>; so Nebuchadrezzar had as good reason to march against them as against Jerusalem.—and 'against' Judah 'and' Jerusalem 'into the midst thereof'] Θ ἐν μέσῳ αὐτῆς, ~~fill~~ incorrectly fortified; perhaps Is. 25<sup>2</sup> 27<sup>10</sup> or Is. 36<sup>1</sup> came into a reader's mind and suggested the epithet.—26. *For the king of Babylon stands at the parting of the way, at the head of the two ways, to obtain an oracle*] In vv. 24, 25 we have had a symbolic action with its meaning explained; now we have the description of a symbolic scene. Hō. denies Ez.'s authorship of this passage on the ground that it is not so logically constructed as the narrative in chs. 4 and 5. But the prophet may be allowed to vary his method. In Hebr. *the parting* is lit. *the mother of the way*, a metaphorical use of the word found both in Akk. and in Ar. to denote origin or source. The expression, however, was so unusual that a gloss has been added to it, *at the head of the two ways*. A halt is made *to obtain an oracle* or *to practise divination*, cp. 12<sup>24</sup> 13<sup>6. 9. 23</sup>, Dt. 18<sup>10</sup>, 2 K. 17<sup>17</sup>; the same word *ḫāsam* is used in Ar. of divination by drawing lots. Here the general term is followed by three particular kinds of divination.—*he shakes the arrows, enquires of the terāphim, looks at the liver*] Among the Arabs 'in the times of ignorance' it was the custom, especially before a campaign, to seek divine guidance by drawing lots (*ḫāsam* and *istakṣam*) with headless arrows inscribed with names; these 'were placed in a quiver, and whirled about, and the one which first fell out was supposed to express the decision of the god,' Driver *Deut.* 223 f. Like Rachel, Gen. 31<sup>19</sup>, Nebuchadrezzar had taken the *terāphim* with him, as being private property, cp. Jud. 17<sup>5</sup>, 1 S. 19<sup>13. 16</sup>; perhaps small images in human form, 1 S. l.c. The present v. connects them with *ḫēsem* (so 1 S. 15<sup>23</sup>, Zech. 10<sup>2</sup>), shewing that they were used for obtaining an oracle, just as they are associated with the oracular

*ephod* in Jud. 18<sup>14, 17, 20</sup>, Hos. 3<sup>4</sup>, and with necromancy in 2 K. 23<sup>24</sup>, and with barbarous magic, Jerusalem Targum on Gen. 31<sup>19</sup> (translated in *Judg.* Cambr. B. 160), doubtless based on tradition. Nothing certain can be said about the derivation of *terāphim*; for a suggestion see phil. n.; the word occurs only in the plural, and may refer to a single image, e.g. 1 S. 19<sup>13, 16</sup>. It would be possible to render the phrase used here either *enquire of* (e.g. Jud. 1<sup>1</sup>, 1 S. 22<sup>10, 13, 15</sup>), or *enquire through* (e.g. Num. 27<sup>21</sup> P, 1 S. 28<sup>8</sup>, 1 C. 10<sup>13</sup>); in the latter case the *terāphim* will be the medium rather than the source of the response; Burney *Judg.* 426. The third method of divination, *inspection of the liver*, was practised regularly by the Babylonians, prob. not so often in Israel, for it is mentioned only here in the O.T. According to primitive ideas the liver was the seat of life, because it is filled with blood; hence to obtain omens, from a living organ as it were, a sheep was first sacrificed, and then its liver was examined to find out the colour and marks which appeared on it. The clay model of a sheep's liver, divided by cross lines and inscribed with omens in each division, may be seen in the British Museum; it is photographed in *Cuneiform Texts* vi. Pl. 1 (frequently reproduced). Typical specimens of omens derived in this way are accessible; e.g. the ancient text from the time of Sargon king of Agadé, c. 2650 B.C., translated in King's *Chronicles concerning Early Bab. Kings* ii. 25 ff., and, of a much later date, the cylinder of Nabonid, 555-538 B.C., No. 7, translated in Langdon's *Neubab. Königsinschr.* 265-271\*.—27. *In his right hand is the oracle 'Jerusalem']* i.e. the arrow marked with the name. *¶* misses the point: 'the oracle against J.', so *¶*.—*to set breakers]* The words belong to cl. b, where they properly stand; either a copyist or an annotator has inserted them in the wrong place.—*to open (his) mouth with a 'cry']* So *¶*, parallel with *to lift up (his) voice with a shout*; cp. the verb in Zeph. 1<sup>14</sup>, Is. 42<sup>13</sup>. The letters in *¶* with a shattering have been accidentally transposed.—*to set breakers* etc.] For the language see 4<sup>2</sup> n.—28. *But they regard it as a false 'divination']* lit. *it becomes to them as . . . in their eyes*; the people of Jerusalem choose to believe that the oracle is false, and that Nebuchadrezzar is not really on his way. In *¶* *divining* (vb.) should be read *divination* (noun).—The next words hardly make sense; lit. *those sworn with oaths are to them*, which has been taken to mean 'they have among them those who have been bound by oath,' referring to Zedekiah's pledge, 17<sup>16-18</sup>; or

\* For a full discussion of this subject see Klauber *Pol.-Rel. Texte aus der Sargonidenzeit* (1913), xxviii. ff.; also M. Jastrow Jr. *An Omen School Text in O.T. and Sem. Studies in Memory of W. R. Harper* ii. (1908) 281-325.

'they have oaths of oaths' i.e. the most solemn oaths, referring to the vow made under the stress of the siege, Jer. 34<sup>8ff.</sup>. But the word for *oath* might be rendered *seven* or *a week*, and this is the old interpretation, **𐤀𐤁𐤍** 'A<sup>o</sup>, some MSS of **𐤀**, Rashi; thus **𐤁** ingeniously 'sabbatorum otium imitans,' the Chaldaean is taking his time, think the people in Jerusalem, 'they have weeks upon weeks'; so Ew. Sm. The words, however, are om. by **𐤀𐤁𐤍**, and it is best to treat them as a marginal note on *to them* in the previous clause, intended to remind the reader of Zedekiah's oath; both the note and the word on which it was written have been copied into the text.—*but he brings iniquity to remembrance, that (they) may be seized*] This obscure, condensed expression seems to mean, that however much the people in Jerusalem may deceive themselves, Nebuchadrezzar is charged to punish them for their misdoings, and will lay hands upon the city. The term *he who brings iniquity to remembrance*, i.e. before a judge, has a forensic sense, equivalent to 'the prosecutor,' cp. v. 29<sup>29</sup> 29<sup>16</sup> and similarly Num. 5<sup>15</sup>, 1 K. 17<sup>18</sup>, Is. 62<sup>6</sup>. Perhaps *seized* or *arrested* is used in the same way, cp. v. 29, Num. 5<sup>13</sup>; the subject of the vb. is left to be inferred.—29. *Because ye bring your iniquity to remembrance*] i.e. before Jahveh.—*when your transgressions were uncovered, in the revelation of your sins*] Cp. 16<sup>36</sup> 57. The reference may be either to Zedekiah's breach of faith, or generally to Israel's disloyal behaviour.—*because ye are remembered*] Perh. to be read *because ye bring (them) to remembrance*; a rhetorical (Kr.), or, more probably, an accidental repetition.—*ye shall be seized by hand*] i.e. forcibly arrested. **𐤀** reads *in them*, which some prefer to *by hand*.—Vv. 30–32. The prophet turns to the *prince of Israel*, and threatens him with deposition and the overthrow of his kingdom.—*And thou, dishonoured, wicked one*] So **𐤀**; but the construction of the same words in the plur. v. 34 suggests that *dishonoured among (the) wicked* may be more correct. For the meaning *dishonoured* or *defiled* cp. Lev. 21<sup>7</sup> 14; the rendering *to be wounded* or *slain* cp. v. 19 is possible, but not so suitable.—*prince of Isr.*] Zedekiah; cp. 7<sup>27</sup> n. 12<sup>10</sup>.—*whose day is come*] v. 34 cp. 1 S. 26<sup>10</sup>, Ps. 37<sup>13</sup> for *day* (of visitation) applied to a single person; the earlier prophets apply it to the whole people, e.g. Am. 5<sup>18</sup>.—*at the time of the iniquity of the end*] v. 34 35<sup>5</sup>, when iniquity shall receive its chastisement in the captivity of the prince and the fall of the state. The oracle 7<sup>2-4</sup> has much in common with this; see also 4<sup>4</sup> n.—31. *Remove the turban, and lift off the crown!*] Cp. the apostrophe in Jer. 13<sup>18</sup>. Elsewhere *the turban* belongs to the priestly, not the kingly office, Ex. 28<sup>4</sup> 29<sup>6</sup>, Lev. 8<sup>9</sup>. For the royal *crown* see Jer. 13<sup>18</sup>, 2 S. 12<sup>30</sup>=1 C. 20<sup>2</sup>; and, a different word, 2 S. 1<sup>10</sup>, 2 K. 11<sup>12</sup>,

Ps. 89<sup>40</sup> [39] 132<sup>18</sup>.—*this is not this ! down with the high, up with the low !*] Proverbial expressions for a complete upset of the familiar order : this is no more this ; everything is turned topsy-turvy. Cp. 17<sup>24</sup>, 1 S. 2<sup>7</sup>, Ps. 75<sup>8</sup> [7].—32. *Ruin, ruin, ruin will I make it*] Cp. the verb in Is. 24<sup>1</sup> 'turneth it upside down,' Lam. 3<sup>9</sup>. The substantive is repeated to express a superlative degree ; cp. 7<sup>5.6</sup> 35<sup>7</sup>, Jer. 6<sup>14</sup> 8<sup>11</sup>.—The words which follow cannot be right : lit. *this* (fem.) *has not been* (mas.).  $\textcircled{S}$  has 'Woe to her ! Such shall she be,' referring to Jerusalem in ruins (so Co. Be. Hō.);  $\textcircled{S}$  om.—*until he come to whom the right belongs, and I will give it 'to him'*] A hint at the coming of one who will have the right to wear the crown, who will be a true king : for *the right* in this sense cp. Dt. 21<sup>17</sup>, Jer. 32<sup>7.8</sup> ; the rendering *cujus est judicium*  $\textcircled{P}$   $\Sigma$  does not suit the context. Perhaps Ez. had in his mind Gen. 49<sup>10</sup> 'until he come whose it is,' with *shiloh* read or understood as *shello* ; and  $\textcircled{S}$  seems to have noticed this possible allusion by rendering  $\epsilon\omega\varsigma\ \sigma\upsilon\ \epsilon\lambda\theta\eta\ \hat{\phi}\ \kappa\alpha\theta\acute{\eta}\kappa\epsilon\iota$ .  $\textcircled{T}$  finds in this and the previous v. a reference to Ishmael the murderer of Gedaliah : 'it [Zedekiah's crown given to Gedaliah] shall remain to him only until I bring upon him the vengeance of Ishmael son of Nethaniah, and I will deliver him into his hand.' Rashi and Kimḥi are influenced by this interpretation ; but later Jewish exegesis paraphrases in a Messianic sense, e.g. 'Our Rabbis say that this lifting up [v.<sup>31</sup>] means that Jehoiachin shall have Shilā from his seed, that is, Zerubbabel ; the complete lifting up shall not be until there come from his seed the king Messiah ; and to him will I give the complete lifting up' (*Mesudoth David* in loc.). A word appears to be missing at the end of the v., lit. *and I will make him . . . or I will give it . . .* The simplest plan is to adopt the latter rendering and supply *to him* (He.).—Vv. 33-37. A threat against the Ammonites : though they had been passed over for Jerusalem (vv.<sup>23-32</sup>), in the end they will fare worse. This oracle improvises freely on the theme of the Sword-Song vv.<sup>14-23</sup> ; but now the sword is Ammon's, not the Chaldaeans', as v.<sup>35</sup> shews ; deceived, apparently, by false prophets, Ammon has drawn it against Israel in the hope of conquering Israelite territory after the fall of Jerusalem. The verses seem to be the work of an imitator, rather than of Ez. himself. Ammon's turn does not come till 25<sup>1-7</sup>.—*and concerning their reproach*] i.e. the reproach which they cast upon Israel when they treated it as an easy prey ; cp. 25<sup>3.6</sup> and 36<sup>15</sup>, Is. 57<sup>7</sup>.—*Sword, sword, drawn for slaughter, burnished in order to 'flash lightning'*] Based upon vv.<sup>14.15</sup>.  $\textcircled{M}$  has an unintelligible text, *to cause to devour* (?) or *to contain in order to* (!) *lightning* ; the Vrs. try to make sense of this, but give no help. Co. Kr. emend, 'in

order to make lightning shine'; Ro. better, 'to flash lightning'; cp. on v.<sup>15</sup>.—34. *while they see for thee visions of falsehood, divine for thee lies*] The Ammonite soothsayers were holding out deceptive hopes of conquest. The parallelism as in 13<sup>81</sup>. 23 22<sup>28</sup>.—*to lay 'it' upon the necks of the dishonoured wicked*] *to lay thee* i.e. the sword; but to make the reference clearer read *it*. The *dishonoured wicked* must be the princes and people of Israel (cp. v.<sup>30</sup>, of Zedekiah); they have indeed defiled themselves, but, as the next v. shews, their punishment is not to come from Ammon. For *whose day* see on v.<sup>30</sup>.—35. *Return (it) to its sheath*] This leaves no doubt that the sword (v.<sup>33</sup>) is in the hand of the Ammonites; but their greed and malice will be thwarted, and Jahveh will judge them in their native territory. For the phrases in cl. b see 16<sup>3</sup> n. and 28<sup>13</sup>. 15.—36. *And I will pour upon thee my indignation*] Cp. 22<sup>31</sup> and 20<sup>8</sup> n.—*with the fire of my wrath will I blow against thee*] Similarly 22<sup>21</sup>; cp. 22<sup>31</sup> 38<sup>19</sup>; an unusual application of the verb, cp. Ps. 10<sup>6</sup> (of scorn).—*and I will deliver thee into the hands of brutal men*] Cp. 7<sup>21</sup> n.; *brutal* as in Ps. 94<sup>8</sup>, from *brute, cattle* Gen. 45<sup>17</sup>, Ex. 22<sup>4</sup>; *ἀνδρῶν βαβάρων*, see phil. n. According to 25<sup>4</sup>. 10 these 'savages' were Arabs from the desert, the B<sup>e</sup>nê Kêdem.—*forgers of destruction*] For the *forgers* or *smiths* see Is. 54<sup>16</sup>, Zech. 2<sup>3</sup>; *destruction*, 5<sup>16</sup> n.—37. *Fuel for fire shalt thou become*] lit. *for fire shalt thou become for devouring*; see 15<sup>4</sup> n. Ch. 27 closes in a similar strain.—*thy blood shall be in the midst of the land*] In the very place where the Ammonites plotted to shed the blood of Israel; the lex talionis will be carried out, cp. 1 K. 21<sup>19</sup>. Moreover, Ammon will no more be remembered cp. 25<sup>10</sup>: a fate worse than that in store for Egypt (29<sup>13</sup> ff.), and in striking contrast to Israel's destiny (Kr.). The neighbouring nations and their religion led to nothing; whereas Israel, in spite of many failures, both survived and grew, a clear proof of the distinctive character of Israel's faith.

Ch. 21, 2. The three words for *south* are חִימוֹת with redundant הָ locale, דָּרוֹם with the rare ending *ôm* from *âm* (Stade *Lehrg.* § 295), and נָגַב; all three are taken by *עַר* as pr. נֶחֱם.—[הָעֵרָה נֶחֱם.—הָעֵרָה נֶחֱם. נֶחֱם must be an accus. of place; but the accus. by itself is rarely used in this way without a following gen., e.g. פֶּתַח הָאֵהָל. 1. either הָעֵרָה or עַר הֶעָרָה. The Bab. school read נֶגֶבָה (Baer 109); הָעֵרָה may be a correction or gloss. *עַר* implies *מִן*, ἄλλοθενθεν Νάγες (שר for שר), *עַר*=בֶּנְגַב, so Ro.—3. אֲדָנִי יְהוָה. *עַר* אֲדָנִי אֲדָנִי *εὐκρίτος εὐκρίτος* ὁ θεὸς Ἰσραὴλ, see on 20<sup>39</sup> and 2<sup>4</sup>.—[לֹא תִכְבֶּה.—] Impf. in circl. cl., Dr. §§ 162–3.—[לֹא תִכְבֶּה.—] Impf. in constr. cp. 7<sup>20</sup> צִי עֵרִי 32<sup>21</sup>; König iii. § 309 k. But this is an extreme instance, and *ל* may be a gloss on *עַר*, or vice versâ. *עַר* occurs again in Job 15<sup>30</sup>, Cant. 8<sup>6</sup>, Sir. 51<sup>4</sup>; a similar form is common in Aram. for *flame*, from *עַרְלָה*, *עַרְלָה* only in the Shaphel form,

though without a causative sense. In the O.T., however, *שלהב* is not necessarily an Aramaism, but a rare survival from antiquity, which Aramaic brought into common use; other *Shaphel* forms in Hebr. are probably *שבלל*, *שקערוח*, G-K. § 55 i; Ges.-Buhl<sup>16</sup> s.v.; Wright *Comp. Gr.* 204 f. In Akk. the *Shapel* is the normal causative stem, Del. *Ass. Gr.* §§ 120-124 a. Barth objects to this explanation, but on grounds which are not convincing; he would connect with the Ar. *shihāb* 'flame,' with inserted *h*; *Etym. St.* 1893, 49, *Wurzelunters.* 1902, 59; but this would require *שלהב*. The Vrs. paraphrase, *ἡ φλόξ ἡ ἐξαφθεῖσα* *Σ* 'the flame that is kindled' *Τ* 'to a destructive flame' *Φ* *flamma succensionis*.—[נאירו] The vb. only here, noun Lev. 13<sup>23</sup>. <sup>28</sup> 'burning ulcer,' adj. Prov. 16<sup>27</sup>, =Akk. *šarābu* 'burn'; the Ar. *ḡarima*, Aram. *צר* 'burn' are variations of the same root; Barth *Wurzelunters.* 41.—[מנב] *ἔ* here and v.<sup>9</sup> ἀπὸ ἀπηνώλου 'from the east,' prob. =כנני; the confusion of *ב* with *ר* in *ἔ* occurs again 28<sup>10</sup>, 29<sup>15</sup>, רבוה, 35<sup>5A</sup> =איבם.—5. [הנה] *ΣΤ* =הנם.—[ממשל מ'] Cp. 18<sup>3</sup>. For הוא *Σ* has 'thou.'—7. *ἔ* prefixes הנהב, which is in Ez.'s manner, 11<sup>4</sup> 37<sup>12</sup> 38<sup>14</sup>. אל כקדשים.—1. [לכן] *Τ* *om.*; but *ἔ* *con.* *Α* *ΣΤΦ* supply 'כה אשר אני', so some Hebr. MSS.—9. [לכן] So 26<sup>21</sup>; cp. [לכן] יען 29<sup>21</sup>. 36<sup>21</sup>. 13<sup>1</sup>. The constr., then, is in Ez.'s manner; but *ἔ* for לכן gives *οὕτως*, which 13 times in Ez. =ן, and *ἔ* noticeably in agreement with *ἔ*<sup>A</sup> begins the v. with cl. b; so shall my sword go forth from its sheath; the textual evidence thus lends a slight support for the omission of cl. a. Otherwise the Vrs., with the exceptions noted, represent *ἔ*.—[הכרתי] Pf. as in 14<sup>4b</sup>; Dr. § 13. —For [צפה] l. צפה, as in v.<sup>5</sup>.—10. [לא חשב] *ἔ*<sup>A</sup> *Σ* =ח'—11. [הנהב] Pausal form of הנהב.—[בש] *ἔ* *ἐν συντροβῇ ὀσφύος σου*, cp. Ps. Sol. 8<sup>5</sup> *συντροβῇ ἡ ὀσφύς μου*.—[ובכירות] The noun *δ.λ.* *ἔ* *κ. ἐν δδύναμ*, prob. a free rendering; ?=ובכירות.—12. [אחרת] *Σ* + 'unto them.'—[נקמה] Niph. of כס with *נ* for *נ* to mark intrans. sense, cp. 26<sup>2</sup> נקמה.—[נקמה] Pi. with intrans. sense, G-K. § 52 k; but point as *Καλ* [נקמה] Dt. 34<sup>7</sup>.—*ἔ* expands [הנהב] *καὶ πᾶσα σὰρξ καὶ πᾶν πνεῦμα*.—[הנהב] *is* the prophetic perfect, and *נהיה* is pf. with weak *waw* because co-ordinate and simultaneous with *באה* cp. 19<sup>12</sup>; Dr. § 132; Kōn. iii. § 370 f. *ἔ*<sup>B</sup> *om.*, *נהיה*, so Co. For the indefinite fem. see 12<sup>28</sup>, n. For the two verbs see Pr. 13<sup>12</sup>. 19.—14. [חרב חרב] See Kōnig *Stilistik* u.s.w. 156. *ἔ* makes the repetition refer to *two* swords; cp. 16<sup>8</sup> n.—[החרה] Hoph. pf. 3 s.f. from חרר.—For [כרף] l. כרף Pu., or *Καλ* pass., pf. 3 s.f., to agree with the pf. preceding; so vv.<sup>15</sup>. 16. G-K. § 20 i.—15. [למשן] See 14<sup>5</sup> n.—[למשן] As an inf. constr. *נהיה* for *נהיה* is impossible; l. קרף Ro.—[כרף] Pausal form with d.f.; B-L. 287.—[אני נשח] 'I have been suggested that' =Akk. *אי* 'come then,' a cry of excitement, Kōn. iii. § 355 e. *ἔ* *ἐλς παράλυσιν* (?=אנשה, *Σ*) *σφάξε, ἐξουδένει, ἀπωθοῦ πᾶν ἐξόν* (?=אמי (פבוזי בוי כאמי) *Τ* paraphrases, 'because the tribe of the house of Judah and Benj. rejoiced over the tribes of Isr. when they went into captivity, because they worshipped error and turned themselves to go astray after wooden images,' cp. *ἔ* vv.<sup>18</sup>. 31. 32 for the historical allusion.—16. [נהיה] Indef. subj.; *ἔ* *dedi*=ואתן.—[לחש בכך] *ἔ* *τοῦ κρατεῖν χεῖρα αὐτοῦ* (=בכפף)—[הוא הוזהר חרב] Anomalous constr., with pron. before the vb. anticipating the subj., cp. Ps. 87<sup>5b</sup>, Ezr. 7<sup>6</sup>, 2 C. 32<sup>12</sup>. 30; but *היא* is prob. explanatory, =*id est*.—17. [היא בכל] *Σ* =ובכל, so Kr.—[מנני] G-K. § 130 a; *Καλ* of מנני only here. *ἔ* *παροικῆσουσιν* (נה). *Σ* *om.* [לכן] . . . מנני. —18. [בית] Either Pu. pf. 3 s.m. (Abulwalid), or a noun (Kimbi) G-K. § 64 d. —[ומה אם נם שבט] For אם *ἔ* *אשר* Kr. conjectures *אוי* *Σ* = 'Smite the palm, since this is

justified; and if the tribe is rejected, shall it not be?—19. Read  $\text{הַחֲלָל הָאֵל}$ , He. Hō.  $\text{הַחֲלָל הָאֵל}$ , apparently the fem. of the adj. שְׁשִׁי, with a meaningless  $\text{הַ}$  attached. For the vb.  $\text{שָׁפַע}$  cp. i K. 18<sup>34</sup>. חרבל הנהגה Should be ה' החלה לה'; the omission of the art. in המורידים 2<sup>3</sup>, חרב היונה Jer. 46<sup>18</sup> is not strictly parallel.—[החררה להם] ל in a hostile sense; וחר=Syr. *hadar*, Targ. חור 'go round,' Ar. *ḥadara* 'descend.' The Vrs. transpose to חרר, substituting a conventional word for a rare one,  $\text{חר}=\text{חרר}$ ;  $\text{חר}=\text{חרר}$   $\text{ח} \text{ qui obstupescere eos facit.}$ —20. לב [למען למת לב] Inf. constr. with ל after למען is found nowhere else: לב may be a miswritten form of למען.  $\text{Ὁ θύων μὴ θρὰνθῆ ἡ καρδία}$  shewing that ל in למת was read as אל, Cp.  $\text{εὐκ αὖ ἐδέσθησαν,}$  בבלה 23<sup>43</sup>  $\text{οὐκ ἐν τοῦτοις.}$ —[מורה הכשרים] inf. abs. is here used in continuation of the inf. constr., למת, so  $\text{לא יבא,}$  and Ra. Kim. in loc.;  $\text{Ὁ θύων . . . καὶ πληθυνθῶσι}$  implies this; G-K. § 113 e (Kön. i. 536 is to be corrected by iii. § 218 c). For הכשרים, usually in a fig. sense e.g. 3<sup>20</sup> 7<sup>18</sup> 14<sup>31</sup>,  $\text{Ὁ γίβει οἱ ἀσθενούντες}$  S='the sick,' i.e.  $\text{הַנְּכַחֲשִׁים,}$  which would be suitable, but the change is hardly required. Read perhaps  $\text{קָצַץ הַדְּבָרִים הַנְּכַחֲשִׁים בְּלִישְׁעָא}$  [קצץ הדברים הנכחשים בא-]. The second word is a mistake for  $\text{καταδίδονται εἰς σφάγια βομφαλας.}$  אא, as in 18<sup>10</sup>. 18, is a vox nihili;  $\text{Ὁ εὐ γέγονεν εἰς σφαγήν, εὐ γέγονεν εἰς στίλβωσιν,}$  transposing ברכו and במזבח, and taking אא as exclamatory, cp. 6<sup>11</sup>, so  $\text{Ὁ (=εὐ γέγονεν for εὐγε).}$ —[קצה] Pu. ptcp. f. of קצה, cp. Is. 22<sup>17</sup>, Ar. *aʿā* 'grasp'; or to be pointed קצה Kal ptcp. f. of קצה=Ar. *mādafa* 'extend, draw a sword.' There is no need to read קצה. For בטב see on v.<sup>33</sup>.—21. [הקטר] Perhaps an incorrect form for הקטר Hithp. imper. f. of קטר=חר. A root אחר=ח is unknown in Hebr.  $\text{Ὁ διαπορεύου δέξνου}$  i.e.  $\text{הַיָּחִי הַנֶּחֱמָה (Co.).}$  Some MSS האחרוי High. of ח, a dittogr. of  $\text{הַיָּחִי הַנֶּחֱמָה}$  [I. מ ח], cp. 2 S. 14<sup>19</sup>.—[פניו כמותו] פנים is always mas. in the O.T.; moreover, the word stands outside the metre. Perhaps l.  $\text{הַיָּחִי Pu. pf. 2 s.f. of ער, Ro. Hō.}$ —22. [ונחויו כחתי] The addition of כח is wanted.  $\text{Ὁ ἐναφής,}$  only here in  $\text{Ὁ, ct. συντρέλω 5<sup>18}</sup>$  etc.}—24. [ירכים לבוא חרב] v.<sup>25</sup>; the inf. constr. with a noun expresses an attribute, cp. Gen. 24<sup>23</sup>, i K. 5<sup>23b</sup>, Dan. 9<sup>28</sup>; Kön. iii. § 400 c.—[מארץ אחוז] Strictly 'from a land of one,' cp. 1<sup>16</sup> n.  $\text{Ὁ ἐκ χώρας μιᾶς.}$  Pi. cp. 23<sup>47</sup>(?); om. as dittogr. of the following בראש. The second ברא is to be read בראש, and connected with חשים v.<sup>25</sup>; thus בראש ררך ער חשים. This restoration is based upon  $\text{Ὁ, but without Ὁ's repetition, ἐν ἀρχῇ ὀδοῦ πόλεως ἐπ' ἀρχῆς ὀδοῦ διατάξεις. Co. keeps both sentences, supplying רך in the second; Kr. similarly, but omitting ער in the first; the repeated clause will then have a distributive sense. It is simpler to regard the second ררך בראש as a gloss on ברא, after the latter had got into the text by mistake. So He., who, however, om. ער.}$ —25. ואח . . . אח . . . לבוא . . . תל . . . על  $\text{Ὁ, required after לבוא.}$   $\text{Ⲫ}$  מבה [=מאח], but רביח יה'. —[בירושים] l. בירושים. The omission of the art. shews that the word is not correct; l. בתוקה.  $\text{ⲪⲚⲧ=ⲫⲓ.}$ —26. [עכו] This and the following pfs., describing the immediate past, are best rendered by the present; Dr. § 10.—[אם הודך] Cp. Akk. *ummi harrāni* lit. 'mother of the way,' of capital devoted to a business expedition or undertaking, Del. Ass. HWB. 85; Wright Arab. Gr. ii. § 81 quotes '*ummūt-tariḳ* lit. 'mother of the road' i.e. the main road.  $\text{Ὁ ἐπὶ τῇ ἀρχαίᾳ ὀδοῦ.}$  [קלקל בחצים] For כ with the obj. see G-K. § 119 g.  $\text{Ὁ τοῦ ἀναβράσαι ράβδον}$  'to eject the rod.'  $\text{Ὁ ἐπερωτῆσαι τοὺς γλυττοῖς.}$  Ball, quoted by Burney Judg. 421, suggests that רמים like רפאים may go back to the Akk. *rapū* or *rabū*, used of the sinking of the heavenly bodies into the underworld; see also Oesterley and Robinson Heb. Rel. 61.—27. [לפתח פה ברזה] The noun 'ר only again Ps. 42<sup>11</sup>.  $\text{Ⲫ}$  'to open gates that slayers may go up through them,' taking 'ר in the





**Ch. 22.** The indictment of Jerusalem, set out in three distinct oracles: (a) vv.<sup>1-16</sup>; (b) vv.<sup>17-22</sup>; (c) vv.<sup>23-31</sup>. The first (a) enumerates the crimes which have defiled *the city of bloodshed*; there are points of contact here with ch. 18, and with the Law of Holiness. The second (b) draws a moral from the smelting of ore: the fire of Jahveh's visitation will be no less searching. Some of the details are a trifle obscure, owing to disorder in the text, and vv.<sup>21. 22</sup> seem to be a later comment. Oracles (a) and (b) may well belong to the same date as ch. 21, the eve of the final catastrophe. In (c) the fall of Jerusalem is imminent, and in vv.<sup>30. 31</sup> it has actually taken place: the land is blighted; every class, from highest to lowest, has not only failed in duty but is steeped in sin. This oracle, perhaps, comes from a later hand than Ezekiel's; it abounds in familiar phrases; the charges brought against different classes are based upon Zeph. 3<sup>1-4. 8</sup>; at any rate, vv.<sup>30. 31</sup> were added after 586 B.C. Hölscher, indeed, who assigns the whole chapter to his late 'redactor,' considers (c) to be later still; he takes *whose princes* v.<sup>25</sup> Ⓔ, like *the princes of Israel* v.<sup>6</sup>, to refer to the Judean kings of the distant past, and thinks that the author of (c) denounces a bygone age in order to conceal his actual date. But it is much more likely that *the princes* are those alluded to in 19<sup>1-14</sup> or 21<sup>17 [22]</sup>, the kings from Jehoahaz to Zedekiah. The general truth of Ezekiel's verdict on Jerusalem in its last days is fully borne out by Jeremiah, who is every whit as stern; see Jer. 5<sup>26-31</sup> (prophets, priests); 6<sup>28-30</sup> (the smelting); 7<sup>4-20</sup> 26<sup>1-6</sup> (the coming destruction); 17<sup>19-23</sup> (sabbath-breaking); 22<sup>10-30</sup> (princes); 23<sup>1. 2</sup> (leaders); 23<sup>9-40</sup> 27<sup>14f.</sup> 28<sup>1f.</sup> (prophets).

**V. 2.** *wouldst thou judge, judge, the city of bloodshed? then declare unto her*] See 20<sup>4 n.</sup>, and cp. 23<sup>36</sup>. The last days of Jerusalem were darkened by bloodshed, repeatedly mentioned in this ch.: the murder of children in the service of idols, and murders committed under the pretext of policy; cp. 16<sup>20. 21</sup>; 7<sup>23</sup> 23<sup>37. 39</sup> 24<sup>6. 9</sup> 33<sup>25</sup> 36<sup>18</sup>; 9<sup>9 n.</sup>—3. '*Woe to* the city which sheddeth blood in the midst of her] The addition of *Woe to*, which is read by Ⓔ and found in the parallel 24<sup>6</sup>, improves the sentence; on the other hand, *in the midst of her* belongs more suitably to the end of the v.—*that her time may come*] Cp. 7<sup>7. 12</sup> 21<sup>30. 34 [25. 29]</sup>, Is. 13<sup>22</sup>, Jer. 27<sup>7</sup>; it is the time for her to be judged.—*and fashioneth idols for herself to become unclean*] lit. *upon herself* i.e. as a burden, cp. 33<sup>10</sup>; but Ⓔ *in the midst of her*, perhaps rightly; then the words could be omitted in cl. a. *to become unclean* recalls the idiom of H, e.g. Lev. 19<sup>31</sup>.—4. *Because of thy blood*] See 3<sup>18 n.</sup>; not as Ⓔ ἐν τοῖς αἵμασιν αὐτῶν.—*and thou hast brought near thy days*] i.e. thy full number of days; but

the sing. would be more forcible, *thy day*, as in 21<sup>30</sup> [25], the day when the city will be destroyed, 'the day of thy breaking up' **¶**—and 'the time of' *thy years is come*] Again, thy full number of years. **¶** *thou art come unto thy years*; but the Vrs. give the better reading *time for unto*, which involves only a slight change (so Kr. Ro. He.); **¶** also read *thou hast caused thy years to come* (so Be. He.).—For *reproach . . . derision* cp. 16<sup>57</sup> 21<sup>33</sup> [28] and Ps. 44<sup>14</sup> [13].—5. *The near and the distant*] peoples or places, cp. 6<sup>12</sup> n.—*unclean in reputation and abounding in tumult*] For *reputation* lit. name cp. 16<sup>141</sup>, and for *tumult* cp. 7<sup>1</sup>, Am. 3<sup>9</sup>, 2 C. 15<sup>5</sup>; **¶** 'in iniquities.'—6. The general description of Jerusalem's sinful state is now followed by particulars. The *princes of Israel*, Zedekiah and his immediate predecessors, have used their power to commit acts of violence, lit. *have been each according to his arm in order to shed blood*, cp. vv. 9. 12. 27. Judicial murders seem to be meant, cp. 2 K. 21<sup>16</sup> 24<sup>4</sup>.—7. For *treating father and mother with contempt* see the laws in Ex. 21<sup>17</sup> E, Dt. 27<sup>16</sup>, Lev. 20<sup>9</sup> H; for *extortion and oppression* see 18<sup>7. 18</sup> n.—8. *my holy things thou hast despised, and my sabbaths thou hast profaned*] The vbs. are in the sing. fem., i.e. Jerusalem is addressed directly, as in vv. 12. 13; the rest of the oracle adopts a rather different mode of reference. For this reason, and on account of the brevity of the sentence, some regard the v. as secondary, Co. He. (?) Hō., perhaps without sufficient cause. **¶** turns the vbs. into the 3rd pers. plural. For contempt of *my holy things* see on v. 26; for profaning the sabbath see 20<sup>201</sup> n.; both were especially sins of the priesthood, v. 26.—9. *Informers have been in thee*] lit. *men of slander*. It was a common practice at the time to get rid of persons obnoxious to those in power by means of false accusations, Jer. 6<sup>28</sup> 9<sup>3</sup>. The crime is forbidden in Lev. 19<sup>16</sup>.—*they have eaten upon the mountains*] Prob. referring to idolatrous feasts at the 'high places'; see 18<sup>6</sup> n.—*they have committed lewdness*] Hebr. *zimmâ*, v. 11='unchastity,' 16<sup>27</sup> n.; sometimes in a figurative sense, of false worship; but here literally, as the next vv. imply. Forbidden in Lev. 18<sup>17</sup> 19<sup>29</sup> 20<sup>14</sup>.—10. *The nakedness of a father 'they' have uncovered*] The allusion is to marriage with a stepmother; Lev. 18<sup>71</sup>. 20<sup>111</sup>, Dt. 23<sup>1</sup> [22<sup>30</sup>] 27<sup>20</sup>; see Driver *Deut.* 259. **¶** *one has uncovered*; but the Vrs. read the plur., which agrees better with cl. b.—*a woman unclean from her impurity*] See 18<sup>6</sup> n.; Lev. 18<sup>19</sup> 20<sup>18</sup>.—11. For the sin of adultery see 18<sup>6</sup> n., Lev. 18<sup>20</sup> 20<sup>10</sup>; for *defiling a daughter-in-law* see Lev. 18<sup>15</sup> 20<sup>12</sup> and cp. Gen. 38<sup>16</sup> E; for *humbling a sister* see Lev. 18<sup>9</sup> 20<sup>17</sup> and cp. Dt. 27<sup>22</sup>, 2 S. 13<sup>121</sup>.—12. *Bribery*, like *slander* v. 9, has been the cause of bloodshed; it is denounced in the older codes, Ex. 23<sup>8</sup> E, Dt. 16<sup>19</sup> 27<sup>25</sup>. For *interest* and

increase see 18<sup>8</sup> n.—and thou hast made gain of thy fellows by oppression] lit. *hast cut off*, implying violence, cp. Jer. 6<sup>13</sup> 8<sup>10</sup>; Jerusalem is addressed.—and me thou hast forgotten] Cp. 23<sup>35</sup>. Social morality depends upon the remembrance of God.—13. And lo! I smite my palm] A gesture of scorn, cp. 6<sup>11</sup> n. 21<sup>19</sup>. 22 [14. 17].—on account of the gain which thou hast gotten] vv. 12. 27. For gotten lit. *made* cp. 28<sup>4</sup> 38<sup>12</sup>, Gen. 12<sup>5</sup> P 31<sup>1</sup> J. Dt. 8<sup>17</sup>.—14. Can thy courage endure] lit. *thy heart*, cp. 2 S. 17<sup>10</sup>, Ps. 27<sup>14</sup>.—in the days that I will deal with thee] lit. *make, do*, in a hostile sense; cp. 17<sup>17</sup> n. For the threat at the end of the v. see 17<sup>24</sup> n.—15. *disperse . . . scatter*] See 20<sup>23</sup> n.—16. And thou shalt be profaned through thyself in the eyes of 'the' nations] i.e. the nations will look upon Israel as profaned by being cast out of its own land; a barely intelligible idea. Elsewhere we read that Jahveh *profanes* His people by giving them over to the Babylonians (Is. 43<sup>28</sup> 47<sup>6</sup>), but not that the heathen would regard this as a profanation. With a slight change of text, from the 2nd to the 1st pers. (so Vrs.), the sentence may be rendered *And I shall be profaned through thee in the eyes of the nations* i.e. it will be Israel's fault if Jahveh is dishonoured for casting out His people: the heathen will say that He was unable to protect His own; cp. 20<sup>9</sup> 36<sup>20</sup>. This hardly seems to follow naturally as part of a threat, but perhaps it is the best that can be made of a difficult expression.—Vv. 17–22. A parable from smelting: Israel is the raw material, Jerusalem the furnace, Jahveh smelts the ore, and Israel comes out as dross! Other prophets make use of this figure to illustrate God's testing or purifying action, e.g. Is. 1<sup>22</sup>. 25, Jer. 6<sup>27–30</sup> 9<sup>8</sup>, Zech. 13<sup>9</sup>, Mal. 3<sup>21</sup>; Ezekiel, to shew the baseness which the approaching judgement will reveal. He has in mind a silversmith's furnace; but his attention is fixed on the preliminary smelting, not upon the refining of silver. In ancient times silver was obtained by a two-fold process, and it holds good now-a-days, except when chemical means are used. First came the smelting of the argentiferous lead-ore, which was placed in a furnace provided with a forced draught by means of bellows. The ore was mixed with fluxes to ensure fusion, and melted with sufficient heat; then the furnace was tapped; the metallic lead was run out with the slag, which would float on the top, and, when cool, could easily be removed. The slag or dross contained the sulphides of copper, tin, iron, lead, and the other impurities of the ore. This is as far as Ezekiel goes, and he points to the result of the operation. A further process, however, was required to obtain pure silver. The metallic lead produced by the smelting was cut up and placed in a cupel, or crucible, made of bone-ash, and heated; the

cupel absorbed the baser elements, as a sponge absorbs water, until silver alone remained; if necessary this second process was repeated to get rid of all impurities, see Ps. 127<sup>16</sup>, Jer. 6<sup>29</sup>, Mal. 3<sup>3</sup>. The present passage is complicated by the repetitions in vv. 18-20; but the further repetition in vv. 21-22, which speaks of melting silver, not of dross, may be due to a later hand.

18. *The house of Isr. is become dross to me*] The dross is the refuse produced by smelting, and thus a symbol for what is worthless, Ps. 119<sup>119</sup>, Pr. 25<sup>4</sup> 26<sup>23</sup>. The people are like the crude ore which is put into the furnace—a compound of various minerals; the result of the firing, which has been anticipated at the beginning, is mentioned again, and in its logical position, at the end of the v.: *dross silver they are become* i.e. silvery dross, almost a contradiction in terms. Perhaps *silver* has been misplaced, and should come first on the list of metals; the sentence will then agree with v. 20, *all of them are silver and copper and tin* etc.; so Ro. He. Hö. - The metals are in their natural state, cp. 27<sup>12</sup>, Dt. 8<sup>9</sup>.—19. *because all of you are become dross, therefore, behold, I will gather you*] Again the result of the process is put before the process itself. Hölscher would strike out vv. 18<sup>b</sup> and 19<sup>a</sup>, to relieve the redundancies of the passage; it is better to endure them as characteristic of the writer.—20. *'As' silver and copper . . . are gathered*] Not inconsistent with v. 18, but merely repeating it in the author's prolix manner.—*to blow fire upon it so as to melt it*] This was done by the bellows, cp. v. 21, Ecclus. 43<sup>4</sup> [Hebr.] 'a furnace blown upon.'—*so will I gather (you) in my anger and in my fury*] Cp. 25<sup>14</sup>, similarly 21<sup>36</sup> [31]; the combination occurs often in Jeremiah, e.g. 7<sup>20</sup> 32<sup>31</sup>. 37 42<sup>18</sup> 44<sup>6</sup>.—*and I will put and melt you*] The first vb. does not suit the context, for the ore has already been put into the furnace. Read perhaps, with a slight change, *and I will blow*, the form which comes in the next v.; so Ro. Hö.—21. *And I will assemble you*] This and the v. which follows do little more than repeat vv. 19<sup>b</sup>. 20, with some variation of language; probably they were inserted by an annotator who wished to give further emphasis to the threat (Jahn, He. *Ezechielst.* 23, Hö.). The word for *assemble*, ct. *gather* vv. 19<sup>b</sup>. 20, belongs to the later literature, e.g. Ps. 33<sup>7</sup> 147<sup>2</sup>, Koh., Esth., Neh., 1 Chr.; only again in this Book 39<sup>28</sup>; and though not decisively an Aramaism, is normally used in Aramaic.—*and I will blow upon you with the fire of my wrath*] Cp. v. 31; imitated from 21<sup>36</sup> [31].—*and ye shall be melted in the midst of her*] As in v. 22, *her* must be Jerusalem, v. 19; the distance between the pron. and its antecedent is another sign of interpolation.—22. *As silver is melted in the midst of a furnace*] The writer is no doubt thinking of the process described in vv. 18-20, but his

allusion is not quite exact. The parable speaks of the resulting dross; here, however, the melting of silver is referred to, and it has suggested the inference that, after all, an element of good existed in the people of Jerusalem. But that is to read too much into the language; the writer insists upon the divine wrath, v.<sup>21</sup>; he gives no hint that any will escape the fire.

Vv. 23-31. A vindication of Jahveh's wrath against sinners in Jerusalem, princes, priests, nobles, prophets, common people, designed to impress upon each class a sense of guilt and deserved punishment; cp. 14<sup>23</sup>. It seems that the oracle was delivered after the *day of indignation* v.<sup>24</sup>; at any rate the tenses in vv.<sup>30f.</sup> refer most naturally to the past. Much of the language, and the general treatment of the theme, is borrowed from Zeph. 3<sup>1-4</sup>.<sup>8</sup> (prob. post-exilic).—24. *Thou art a land not 'rained upon' nor wetted*] A drought, as it were, lies upon Israel; Jahveh's blessing is withdrawn; cp. 34<sup>26</sup>, Lev. 26<sup>4</sup>, Dt. 11<sup>14</sup>, 1 K. 8<sup>35f.</sup>. The earth itself seems to suffer for the guilt of its inhabitants, 6<sup>3 n.</sup>, Is. 24<sup>5</sup>, Rom. 8<sup>22</sup>. G's reading *not rained upon* suits the parallelism better than *not cleansed* M.—*in the day of indignation*] The day of Jerusalem's overthrow, when Jahveh's indignation took effect, v.<sup>31</sup> 21<sup>36</sup> [31]; it was felt to be a *day of Jahveh's wrath* 7<sup>19</sup>, Lam. 1<sup>12</sup> 2<sup>1</sup>. 21<sup>1</sup>, Is. 13<sup>13</sup>.—25. '*Whose princes*' in the midst of her] G<sup>8</sup> ἡς οἱ ἀφ' ἡγουμένοι. The list begins at the top of the social scale and ends with those at the bottom, v.<sup>29</sup>; cp. 7<sup>26f.</sup>. The *princes* (pl. of *nāsi'*) are members of the royal house, as distinguished from the official class or *nobles* (*sārīm*) in v.<sup>27</sup>, cp. 17<sup>12</sup>; the difference is marked in Zeph. 1<sup>8</sup>. M has *Her prophets are a conspiracy in the midst of her*; but the *prophets* come in v.<sup>28</sup>; it is not likely that they would be singled out twice; moreover, *conspiracy* does not agree with the figure which follows.—*are like a roaring lion tearing the prey*] From Zeph. 3<sup>3</sup> '*her nobles (sārīm) among her are roaring lions*': this shews that G's reading in the previous clause is correct. For *tearing the prey* cp. v.<sup>27</sup>; 19<sup>3</sup>.<sup>6</sup> supplies a model for this and the next phrase.—*persons they devoured*] Either literally referring to bloodshed, or figuratively, to cruel extortion; cp. Mic. 3<sup>3</sup>, Ps. 14<sup>4</sup>.—*wealth and precious things they 'have seized'*] So G<sup>8</sup> ἡς αὐτῶν, M seize; but the other tenses in the context are perfects. Cp. Jer. 20<sup>5</sup>.—*her widows they have multiplied*] By the murders which were frequent in Jerusalem's latter days, see on v.<sup>2</sup> and cp. 11<sup>6</sup>. The circumlocution for murder Ex. 22<sup>23</sup>, as in Jer. 15<sup>8</sup>, Ps. 109<sup>9</sup>.—26. *Her priests have done violence to my law, and have profaned my holy things*] From Zeph. 3<sup>4</sup>. Properly *my law is my direction*, cp. Dt. 33<sup>10</sup>; it had to do with the matters specified in the clauses which follow. 'They make money out of giving direction,' says Mic. 3<sup>11</sup>; that may be the

offence alluded to here; 'profaning holy things' (cp. v.<sup>8</sup>) means especially the unlawful eating of sacrifices, Lev. 19<sup>8</sup> 22<sup>15</sup>.—Like Jeremiah, e.g. 2<sup>8</sup>, Ezek. denounces the priests for neglect of duty. It was their business to declare the divine requirements on such matters as clean and unclean food, the fitness of animals to be sacrificed, and ceremonial purity, Lev. 10<sup>10</sup> 11<sup>47</sup> 20<sup>25</sup>; they had to see that the sabbath was observed (cp. 20<sup>12</sup> n.), and to instruct the people in ceremonial, perhaps also in moral, ordinances, 44<sup>23f.</sup>; the latter passage implies that the priests took part in the administration of justice, cp. Dt. 17<sup>8ff.</sup>. For the expression *disregarded*, lit. *hidden their eyes from*, my sabbaths cp. Is. 1<sup>15</sup>, Lev. 20<sup>4</sup>. It is not the Name that is profaned (see 20<sup>9</sup> n.), but Jahveh Himself.—27. *Her nobles*] From Zeph. 3<sup>3</sup>; *sārīm* i.e. heads of important families, holders of office, cp. Ex. 18<sup>21f.</sup> E, Dt. 1<sup>13-18</sup>. In Oriental communities the official classes were apt to be self-seeking and corruptible, Is. 1<sup>23</sup>, Hos. 5<sup>10</sup>, Mic. 7<sup>3</sup>.—*like wolves*] Zeph. compares them also to lions; cp. v.<sup>25</sup>.—*in shedding blood, destroying persons*] See notes on vv.<sup>6. 25</sup> 13<sup>18</sup>. & om. the second phrase, and so Co.; but there is no reason to regard it as a gloss to exaggerate the crime.—*in order to make gain*] Cp. vv.<sup>12f.</sup>, Jer. 6<sup>13</sup> 8<sup>10</sup>, Hab. 2<sup>9</sup>.—28. *And her prophets*] Cp. Zeph. 3<sup>4</sup>; these are accused of hypocrisy, delusion, superstition and false pretences; see notes on 13<sup>10</sup> 21<sup>28</sup>.—29. *The people of the land have practised extortion*] For the language cp. 7<sup>27</sup> 12<sup>19</sup> and v.<sup>7</sup> 18<sup>18</sup>. One would expect the common people to be objects of oppression and not the oppressors; Co. accordingly places v.<sup>29</sup> after v.<sup>27</sup>, making *nobles* the subject; but it is quite possible that the commons followed the example of their superiors, and Jeremiah mentions the indifference of the humbler folk to Jahveh's warnings, Jer. 37<sup>2</sup>.—*poor and needy . . . the stranger*] Cp. v.<sup>7</sup> 18<sup>7</sup> n.—*with injustice*] Cp. Jer. 22<sup>13</sup>, Pr. 13<sup>23</sup> 16<sup>8</sup>.—30. *And I sought from them one who would build a fence and stand in a breach*] To protect and reform Israel was specially the task of the prophets, 13<sup>5</sup>; but they, and all the natural leaders, failed when the crisis came. It is over, and the land destroyed, cp. 30<sup>11</sup>. The same bitterness of disappointment finds a voice in other prophets of the time; e.g. Is. 51<sup>18</sup> 59<sup>16</sup> 63<sup>5</sup>.—*on behalf of the land*] i.e. offering intercession for it, cp. 45<sup>17. 22</sup>, Jer. 7<sup>16</sup> 11<sup>14</sup>.—31. *So I poured upon them my indignation, with the fire of my wrath . . .*] Reminiscent of Zeph. 3<sup>8</sup>; cp. vv.<sup>21. 22</sup> 21<sup>36</sup> n.—*I have laid upon them a recompense for their deeds*] See 9<sup>10</sup> n.

Ch. 22, 2. חשפם 4 MSS & S give the word once.—חודעתה Pf. c.w.c. with the force of a command; Dr. § 119 (β).—3. עיר שפכה & S, as in 24<sup>6</sup>, Ω πόλις=ע' אר'—לבוא & S שם=בא, not recognizing the ל, which, however, it renders correctly in לשבא; but there is no certainty that &

found בַּא in  $\mathfrak{M}$ .—[ועשה] Pf. c.w.c. continuing a ptcp., cp. 33<sup>30</sup> 38<sup>8</sup>; Dr. § 117.—[עליה]  $\mathfrak{E}$   $\kappa\alpha\theta'$  αὐτῆς, but  $\mathfrak{E}$   $\beta\alpha\theta\eta$  = בחובה 18<sup>20</sup>. 23 19<sup>21</sup> 22<sup>8</sup>, and in P Lev. 15<sup>32</sup>.—4. [יִשְׁכַּח] l. יִשְׁכַּח.—[ותבוא ער שנותך] The vb. in  $\mathfrak{M}$  = וְתִבְּאוּ, an instance of the 2nd. sing. mas. being written after a 2nd sing. fem., cp. 23<sup>32</sup>; G-K. § 47<sup>k</sup>. But 2 MSS Q.<sup>or</sup> and Vrs. read ער for ער, cp. v. 30<sup>n</sup>. 33<sup>22</sup> and 16<sup>7</sup> n.; then ותבוא will be 3rd. sing. fem. and ער its subject,  $\mathfrak{E}$   $\beta\alpha\theta\eta$ . The Hiph., however, is read by  $\mathfrak{E}$   $\beta\alpha\theta\eta$  i.e. וְתִבְּאוּ. Many MSS and edd. בָּנִים.—[קִלְקֶה] Only here, קִלְקֶה Ps. 44<sup>14</sup>.—5.  $\mathfrak{E}$   $\beta\alpha\theta\eta$  insert אֵלֶיךָ after 'הָהָה. The subjs. are fem., but the vbs. mas., perhaps to avoid a 3rd. pl. fem. form, G-K. § 145<sup>t</sup>; or because the prophet is thinking of the inhabitants, Kōn. iii. § 205<sup>e</sup>.—[יִתְקַלְמוּ] 2 K. 22<sup>23</sup>, Hab. 1<sup>10</sup>.—[נִמְאָה הָשֵׁם רַבַּת הָמָ] See 3<sup>5</sup> n. For הַמְּהוּמָה Ro. prs. תִּתְקַלְמוּ, 16<sup>27</sup>; but  $\mathfrak{E}$   $\beta\alpha\theta\eta$  may not have had any different text from  $\mathfrak{M}$ .—6. [אִישׁ לִוְרֵתוֹ] l. of norm, denoting the principle according to which an act is done, e.g. לִצְדָק Is. 32<sup>1</sup>,  $\mathfrak{E}$   $\beta\alpha\theta\eta$  2 S. 15<sup>11</sup> etc.  $\mathfrak{E}$   $\beta\alpha\theta\eta$  πρὸς τοὺς συγγενεῖς αὐτοῦ συνεφέροντο, cp.  $\mathfrak{E}$  Hos. 4<sup>14</sup>, Ps. Sol. 8<sup>10</sup>—a free rendering based upon a mistake (the Mass., so  $\mathfrak{S}$ ); but 'A20  $\mathfrak{E}$   $\beta\alpha\theta\eta$  ἐν βραχίονι αὐτοῦ.—7. [עָשָׂה בְּעָשָׂה]  $\mathfrak{E}$   $\beta\alpha\theta\eta$  עָשָׂה אֲנֹכִי אֲנֹכִי, as in v. 29, but not necessarily a difference in the text of  $\mathfrak{M}$ ; Co. 134<sup>f</sup>.—8. [נָשָׂא] So v. 28 44<sup>8</sup>, נָשָׂא Dt. 12<sup>26</sup>, נָשָׂא Ex. 29<sup>37</sup>. The punctuation varies between 'נָשָׂא and 'נָשָׂא. The methegh shews that the Mass. intended, wrongly, the vowel in the first syll. to be pronounced ā; G-K. §§ 9 v. 93 v. —9. [אֲנִשׁ יָרִי] The second word is an abstr. noun, elsewhere in the accus. after הָלַךְ.  $\mathfrak{E}$   $\beta\alpha\theta\eta$  wrongly ἀνδρες λεγεται.—[אֵל הַהוּם]  $\mathfrak{E}$   $\beta\alpha\theta\eta$  ἐπὶ τ. ὁρῶν. Some would alter to הָלַךְ, cp. 33<sup>25</sup>, Lev. 19<sup>28</sup>; but as in 18<sup>6</sup>. 11. 15 the alteration is not certainly right.—11. עָשָׂה and עָשָׂה are read as plur. by  $\mathfrak{E}$   $\beta\alpha\theta\eta$ , and נִמְאָה by  $\mathfrak{E}$   $\beta\alpha\theta\eta$ .—12. [לִקְחוּ]  $\mathfrak{E}$   $\beta\alpha\theta\eta$  לִקְחוּ בָּךְ.—[וְהִבְטַעְתִּי עֵינַי]  $\mathfrak{E}$   $\beta\alpha\theta\eta$  συνετέλεσθαι συνετέλειαν (עַצַּם Zech. 4<sup>9</sup>) κακίας σου.—[וְהָיָה] Perhaps טָעַם is sing., cp. 2 S 12<sup>11</sup>; G-K. § 93 ss.—13. [וְהָיָה]  $\mathfrak{E}$   $\beta\alpha\theta\eta$  ἐὰν δὲ  $\mathfrak{S}$   $\mathfrak{A}$  וְהָיָה. וְהָיָה  $\mathfrak{E}$   $\beta\alpha\theta\eta$  ἐπ' αὐτῶν χεῖρά μου  $\mathfrak{E}$   $\beta\alpha\theta\eta$  אֲחִי? = וְהָיָה to soften the expression.  $\mathfrak{E}$   $\beta\alpha\theta\eta$   $\mathfrak{S}$   $\mathfrak{A}$   $\mathfrak{S}$  = וְהָיָה הכִּיתִי כִּפִּי עַל כִּפִּי. 'the blood which is shed.'—14. [אֲחִי]  $\mathfrak{E}$   $\beta\alpha\theta\eta$  ἐν σὸς  $\mathfrak{S}$  om. l. of time, cp. Mal. 3<sup>17</sup>; Lex. 516 f.—15. [וְהָיָה]  $\mathfrak{E}$   $\beta\alpha\theta\eta$   $\mathfrak{S}$  om.  $\mathfrak{E}$   $\beta\alpha\theta\eta$  κ. ἐκλείπει. . . —16. [וְהָיָה] Niph. pf. 2nd sing. fem. from הָלַךְ, the ע' verb being conjugated on the analogy of a strong verb, הָלַךְ standing for הָלַךְ; B-L. 434; cp. 17<sup>24</sup> n. But perhaps l. וְהָיָה.  $\mathfrak{E}$   $\beta\alpha\theta\eta$  κ. κατακληρονομήσω ἐν σὸς 'A κ. κατακληροδοτήσω (both from הָלַךְ);  $\mathfrak{S}$  κ. κατατρώσω σε θ κ. βεβηλωθήσῃ (both from הָלַךְ).  $\mathfrak{E}$   $\beta\alpha\theta\eta$  'and I will be sanctified'  $\mathfrak{S}$  'and I will admonish thee.' Kt. prs. וְהָיָה נִימָה. Many MSS Vrs. הוּם.—17. [וְהָיָה]  $\mathfrak{E}$   $\beta\alpha\theta\eta$  + הָיָה. [בֵּן אֲדָם] l. לִשְׁנֵי. Kt. l. לִשְׁנֵי Q.; elsewhere always plur. —18. [כָּל בָּנֵי] l. כָּל בָּנֵי וְהָיָה, as in v. 20. —19. [בְּתוֹךְ כֹּהֵן סִיגִים כֹּהֵן] As it stands, כֹּהֵן must be an instance of apposition, the second word denoting a characteristic displayed by the  $\mathfrak{A}$ ross, not the actual substance of it; so Dr. § 188. The explanation is hardly convincing here.  $\mathfrak{E}$   $\beta\alpha\theta\eta$  ἐν μέσῳ ἀργυρίου ἀναμεμειγμένους ἐστίν = כֹּהֵן סִיגִים הוּם, a questionable improvement. Jahn [כֵּן] . . . לִכֵּן הוּם. —19. [וְהָיָה] כֹּהֵן בְּתוֹךְ כֹּהֵן belongs to כֹּהֵן and כֹּהֵן. —20. [וְהָיָה] The second כֵּן with הוּם resumes the first pleonastically, so 16<sup>36</sup>. 37 28<sup>6f</sup>. 29<sup>8</sup>. 10 and cp. 36<sup>3</sup>. 4. 6. After וְהָיָה  $\mathfrak{E}$   $\beta\alpha\theta\eta$  + εἰπόν,  $\mathfrak{S}$  om. [וְהָיָה]  $\mathfrak{E}$   $\beta\alpha\theta\eta$  Κύριος A κύριος κύριος ὁ θεός Q κύριος κύριος. [וְהָיָה]  $\mathfrak{E}$   $\beta\alpha\theta\eta$  ἐγένεσθε εἰς σύνκρυσιν μίαν = כֹּהֵן, varying the trn. of כֹּהֵן, ct. v. 18.—20. [וְהָיָה] Cogn. accus. after הוּם. cp. 16<sup>38</sup>, Is. 33<sup>4</sup>, Jer. 22<sup>19</sup> etc.; so  $\mathfrak{E}$   $\beta\alpha\theta\eta$  congregatione argenti. But on account of the following כֵּן the structure of the sentence is improved by reading כֹּהֵן or כֹּהֵן;  $\mathfrak{E}$   $\beta\alpha\theta\eta$   $\mathfrak{S}$   $\mathfrak{A}$  cp. v. 22. 23<sup>44</sup> 34<sup>12</sup> 35<sup>15</sup>. —[וְהָיָה] From נָשָׂא 21<sup>36</sup>, Eccus. 43<sup>4</sup> נָשָׂא; in Akk.  $\mathfrak{E}$   $\beta\alpha\theta\eta$  = blow upon,  $\mathfrak{E}$   $\beta\alpha\theta\eta$  = 'a smith', often in Bab. contracts.—[וְהָיָה] Hiph., with כֵּן retained, cp. Jud. 20<sup>31</sup>, G-K. § 66 f; some would point as Niph. וְהָיָה  $\mathfrak{E}$   $\beta\alpha\theta\eta$  τοῦ χωνευθῆναι  $\mathfrak{S}$ ; but the Hiph. corre-

sponds with the Hoph. form in v.<sup>22</sup>.—אָפּקאַן] Obj. understood; S supplies אַהכ unnecessarily, as the word comes at the end of the v.—הוֹחֵחַ] S om., עַל כ. טוֹמְדֵעַ=בּוֹנֶה, and om. in v.<sup>21</sup>; but the equivalent אָפּקאַן has just been stated. So l. הָרָשָׁה Hō. or הָרָשָׁה Ro.—21. בּוֹנוֹתֶיךָ אַתָּה. S om.; in Bibl. Aram. בָּנָה, the word used by S to render קָנָה in vv.<sup>19-20</sup>. See Kautzsch *Aramaismen* 107.—22. הַזִּיטָה A *hūṣūl* noun formed from the Hoph. inf., הָיָה passing into הָיָה by dissimilation of vowels; Barth *Nominalb.* § 102 d; cp. the abstr. nouns formed from the Piel, הִירָה, יָרָשָׁה, etc. עַל דֵּן תְּרֹפוֹן חֻנְוֵעֵטָא אֲרָגִירָיוֹן. Ro. needlessly alters תְּרֹפוֹן . . . הָיָה to תְּרֹפוֹן . . . הָיָה Niph.—24. לֹא שִׂמְרָה הִיא Pu. ptcip. from שָׁמַר; for אל before the ptcip. cp. 4<sup>14</sup> n. But עַל הַיּוֹם בְּרֶעֱחוֹמֶיךָ suggests a pass. form of שָׁמַר, either שִׁמְרָה Pu. pf. or, as the Hiph. is in use, הִשְׁמָרָה Hoph. pf. S recognizes both readings, ‘thou, land, art not clean nor moistened.’ הִיא may have been added when מִי was treated as a ptcip.—שָׁמַר; לֹא] So Mass., a combination of שָׁמַר; and שָׁמַרָא for ‘שָׁמַר’ (B-L. 567), a noun with suff.; but syntax requires a verbal form, so point שָׁמַרָא Pu. pf. corresponding to שָׁמַר; for the vb. denominative from שָׁמַר cp. Jer. 14<sup>22</sup> (Hiph.). Some MSS and the Vrs. read וְלֹא; the conjn. is wanted.—לֵיתִים וְעַתָּה S om.; Ehrl., followed by He., prs. וְעַתָּה; but וְעַתָּה denotes a torrential storm, not a beneficent rain (Hö.).—25. שָׁמַר נִבְיָאָה עַל אֲשֶׁר נִשְׂאִיהָ=סָרָה. . . כִּנְיָה E renders by plur., cp. Zeph. 3<sup>3</sup>.—[נִשְׂאִיהָ] Sing. collective; see 13<sup>18</sup> n.—[עַל יֶרֶךְ-יֶרֶךְ] Ε ἐν δυναστείᾳ καὶ τιμῇ λαμβάνοντες, misunderstanding [נִשְׂאִיהָ], ct. Jer. 20<sup>5</sup> Ε. S ‘they have devoured persons by their violence.’—[נִשְׂאִיהָ] l. εὐλαβανον ΕΣΕΙ; ΕΒ λαμβάνοντες.—אלמטותיה הרבו Co., who takes דם שֶׁךְ in this ch. metaphorically, tr. ‘her palaces they have multiplied,’ with the questionable support of Is. 13<sup>22</sup> and S ‘their palaces they have taken away’; but S misunderstands the sentence.—26. וְעַתָּה חֲרוֹתִי With an accus. דָּמָה denotes physical or ethical wrongdoing, or both; cp. Jer. 22<sup>3</sup>, Pr. 8<sup>38</sup>.—[לֵיתִים וְעַתָּה] Cp. 42<sup>20</sup>, Ε οὐ διέστειλλον, cp. Ps. Sol. 2<sup>38</sup>.—[לֵיתִים וְעַתָּה] Ε again οὐ διέστειλλον.—[נִשְׂאִיהָ] Niph. of הָלַךְ cp. v.<sup>18</sup>; the vowel of the second syll. is either — or =; G-K. § 67 i. ΕΒ βεβεηλούμενη, but ΕΑ τὰ σάββατα μου βεβεηλόν, as more reverent; cp. notes on Ε’s renderings 81 11<sup>24</sup> 38<sup>18</sup> 43<sup>2</sup>.—28. תִּפְּלוּ Ε πέσονται, see 13<sup>10</sup> n.—אֲמַרְיִים . . . סָרְסָרִים . . . הַיּוֹם These ptcps. determine the subj. as secondary predicates, cp. Jer. 2<sup>27</sup> 17<sup>25</sup>; in Arab. they would be in the accus. defining the state, and so implicitly in Hebr.; Dr. § 161(2). After הַיּוֹם S + הם.—29. עַל זֶמְרָה עַל זֶמְרָה עַל The sing. coll. takes a pl. vb.; G-K. § 145 c; not as Ε λαδὸν τῆς γῆς ἐκπίπτουντες, S, for the context shews that ἡ εὐ is the subj. (EΨ), not the obj. of the vb.—עַל זֶמְרָה [ואה להג עש] As עש has just occurred, many l. עש cp. v. i., and take אה as prep.; for אה עש deal with, cp. v.<sup>14</sup> 17<sup>17</sup> n. Ε may imply this, κ. πρὸς τὸν προσήλυτον οὐκ ἀναστρεφόμενοι μετὰ κρίματος.—30. שָׁמַרָא Bomb. edn. ‘וא’, so Ε ‘and I will seek.’—[נִשְׂאִיהָ] Cp. 15<sup>5</sup>, Hos. 2<sup>8</sup>, Ε freely ἀναστρεφόμενον ὁρθῶς [עש בעש] ΕΒ ἐστῶτα . . . ὀλοσχέρως ΕΒ ἐν διακοπῇ φρασμοῦ.—[נִשְׂאִיהָ] ΕΒ ἐν καιρῷ [בעת] τῆς γῆς Α τῆς ὁργῆς μου. For ו and ה confused cp. v.<sup>4</sup> n.—[לֵיתִים וְעַתָּה] The active inf. with an indefinite subj. has a passive sense, cp. 20<sup>8</sup> לֵיתִים וְעַתָּה and 13<sup>6</sup> n.—31. עַל עַתָּה Ε ἐν αὐτήν. Ε וְעַתָּה בראש—Ε plurals.

**Ch. 23. Ohôlâ and Ohôlibâ : an allegory, vv. 1-27.**—In general treatment ch. 23 follows the same lines as ch. 16, and with even more repulsive detail ; but the theme is different. In ch. 16 it was the seductions of Canaanite religion which had degraded Israel ; here the ruin of her character is put down to political alliances. Ever since the early days in Egypt the



two sisters, Ohōlā (Samaria) and Ohōlībā (Jerusalem), defiled themselves by making overtures to the heathen, vv.<sup>3-4</sup>; then Samaria sought alliance with the Assyrians, vv.<sup>5-6</sup>; Jerusalem, with the Babylonians, vv.<sup>11-14-17</sup>; now Jerusalem has thrown them over, and is grovelling to Egypt once more, vv.<sup>19-21</sup>; but the only gain she can look for is the vengeance of her rejected partner, vv.<sup>22-27</sup>.

The punishment is further described in three paragraphs, vv.<sup>28-31</sup>; <sup>32-34</sup>; <sup>35</sup>, which do little more than give additional emphasis to vv.<sup>24b-25-27</sup>.

Then comes a judgement-scene, vv.<sup>36-49</sup>. The allegory is still kept up, but applied in a different way. Instead of being treated separately, the two sisters are brought together for judgement, v.<sup>36</sup>; their offence is more religious than political, it amounts in fact to adultery, vv.<sup>40-44</sup>, and as adulteresses they will undergo the legal punishment, vv.<sup>46-47</sup>. In several places the text is obscure here, especially in vv.<sup>42-43</sup>. This closing section appears to have been designed as an appendix to the poetical passage vv.<sup>1-27</sup>, and based upon it; other instances of the same arrangement are found in *IR*<sup>14-21</sup> *IS*<sup>6-8</sup> *IO*<sup>59-63</sup> *IO*<sup>40-44</sup> *II*<sup>33-37</sup> [*IS*<sup>28-32</sup>] *II*<sup>23-31</sup>.

The allegory itself, like the companion piece in ch. 16, was written in the form of a poem; this is clear from the rhythms and parallelisms which can be detected behind much alteration of the original text. But though Ezekiel writes in verse, he is more of a preacher than a poet. He makes use of imagery, but his images are not of the kind which constitute poetry. He is in deadly earnest; he can only think of Israel's career as one long tragedy; and he is determined to sting his people into an admission of their guilt.

The thorough-going criticism of Hölscher has set the composition of this chapter in a new light. He is careful indeed to claim no sort of certainty for his reconstruction of the poem, but he shews good reason for distinguishing primary from secondary elements in the text. Thus he points out that v.<sup>5</sup> is repeated in substance by vv.<sup>7-9</sup>; v.<sup>6</sup> occurs twice again with slight variations in vv.<sup>12-13</sup>; the entire group vv.<sup>7-10</sup> seems to be made up of repetitions and enlargements; v.<sup>18</sup> does not form the proper sequel of v.<sup>17</sup>. At the same time we must beware of judging an ancient author by our own notions of consistency. We need not be so positive as Hölscher that Ez. had nothing to do with the section vv.<sup>28-35</sup>, or accept the view that vv.<sup>36-49</sup> were dictated by the criminal procedure of later Judaism.

2. *There were two women, daughters of one mother*] When the nation is thus personified, it is generally in a bad sense,

cp. 16<sup>44f.</sup>, Jer. 3<sup>14. 22</sup> 49<sup>4</sup>.—3. *And in their youth they went a-whoring in Egypt*] Cp. v.<sup>19</sup>, and ct. Hos. 2<sup>17</sup> 11<sup>1</sup>, Jer. 2<sup>2</sup> 3<sup>4</sup>. Throughout vv.<sup>1-27</sup> the figure is used to describe Israel's efforts to make terms with foreign powers. A small nation situated between two great empires, and liable to become incidentally the victim of their rivalries, was always tempted to sue for the favour of one of them. But the prophets kept a keen eye on Israel's independence, for on it hung the distinctive character of the national faith. There is no record of any attempt to make alliance with Egypt in the days of Israel's youth; the prophet may be generalizing about the time when the tribes sojourned in Egypt under friendly conditions, Gen. 45<sup>10</sup> 46<sup>2-5</sup> E 47<sup>1-4. 6b</sup> J, Ex. 1<sup>8</sup> E; but, as in 20<sup>8</sup> (see note), the language is rhetorical.—*it was there that their bosoms were pressed, and there that their virginity was deflowered*] Cp. vv.<sup>8. 21</sup>. ¶ paraphrases the last sentence well, ἐκεῖ διεπαρθευέθησαν, so S.—The first half of the v. forms a couplet with 2 : 2 beats; the second, a couplet with 3 : 3 beats.—4. *And their names were Ohōlā the elder, and Ohōlibā her sister*] The names are figurative, cp. Is. 7<sup>3</sup> 8<sup>3</sup> 10<sup>22</sup> 62<sup>4</sup>, Hos. 1<sup>4. 6</sup>, and coined to suggest a bad sense. Both mean *tent*, the second with a slight increase of emphasis, in allusion, probably, to the tents set up on the high places for religious prostitution; see 16<sup>16</sup> n. The point is that the sisters were alike, as in name so in guilt. Names of similar sound were occasionally given to children in Semitic families; Ewald cps. Hasan and Husein, the two sons of 'Ali.—*and they became mine, and bare sons and daughters*] Jahveh is the Husband of the sisters and the Father of the children; cp. v.<sup>37</sup> 16<sup>8. 20</sup>, Is. 1<sup>2</sup>, Hos. 2<sup>1</sup>. The relationship between Jahveh and His people is so intimate that only the symbolism of marriage can express it (cp. Jer. 2<sup>2</sup>, Hos. 2<sup>21</sup>); Ez. develops the idea with unflinching realism.—*and their names were, Samaria Ohōlā, and Jerusalem Ohōlibā*] An explanatory addition; the original poem would have left this to be inferred.—5. *Then Ohola while she was mine went a-whoring*] lit. *Ohola under me* i.e. while under the husband's authority, cp. Num. 5<sup>19. 20. 29</sup> and ἡ ὑπανδρος γυνή Rom. 7<sup>2</sup>; Kur'an 66, 10 'the wife of Noah and the wife of Lot were under two of our righteous servants.'—*and she lusted after her lovers the Assyrians*] The worst interpretation is put upon Samaria's efforts to buy the favour of Assyria Hos. 7<sup>11</sup> 12<sup>2</sup>, and her enforced payment of tribute 2 K. 17<sup>3. 4</sup>. The vb. *lusted after* or *doted on* occurs only again in vv.<sup>16. 20</sup>, Jer. 4<sup>30</sup>, the derived noun in v.<sup>11</sup> 33<sup>32</sup>. For *lovers* i.e. foreign allies cp. v.<sup>22</sup> 16<sup>37</sup>, Jer. 30<sup>14</sup>, Lam. 1<sup>19</sup>. After *Assyrians* comes a word which must be transferred to v.<sup>6</sup>; the v. will then be a couplet with 3 : 3 beats.—6. 'Warriors' clothed in purple] The first

word is written at the end of v.<sup>5</sup> in *AM*, and given the meaning *near*; but the Assyrians were not neighbours of Samaria. Grammatically the word belongs to the beginning of this v., and the sense required is *warriors* parallel to *horsemen*; this may be obtained either by inference from late Hebr. and Aram. usage, or by altering the word slightly into an Akkadian form here and in vv.<sup>12. 13</sup>. It need not be an objection that the word is not found elsewhere in this sense. With *clothed in purple* cp. v.<sup>12</sup> 38<sup>4</sup> and 27<sup>7. 24</sup>, Jer. 10<sup>9</sup>; the colour of the stuff, frequently referred to in Ex. and Num., is that implied by *ס'ס' חֲבִירִיתִיָּה*.—*captains and commanders*] Together again in vv.<sup>12. 23</sup>, Jer. 51<sup>23. 28. 57</sup>, Dan. 3<sup>21. 27</sup> cp. 6<sup>8</sup>; *ἡγουμένων καὶ στρατηγῶν*; both loan-words from Akkadian. The first, *pahoṭh* = *district governors* in Ass. inscriptions, is used in the O.T. of military officers under the kings of Assyria and Babylon, e.g. 2 K. 18<sup>24</sup> = Is. 36<sup>9</sup> and ll.cc., more frequently of governors appointed by the Persian kings, Hag. 1<sup>1</sup>, Neh. 2<sup>7</sup> 5<sup>14</sup> etc. The second word, *segānim*, is used similarly of Ass., Bab., and Persian prefects, e.g. Is. 41<sup>25</sup> and ll.cc., and even of Jewish officials in Neh. 2<sup>16</sup>, Ezr. 9<sup>2</sup> etc.; the title was adopted into Aramaic, and became localized in the Jewish community at Elephantinē, Cowley *Aram. Pap.* 8, 13. 10, 13. 18. 26, 9. 21.—*all of them fine young men*] lit. *young men of desire*, vv.<sup>12. 23</sup>; cp. Am. 5<sup>11</sup>, Is. 32<sup>12</sup>.—*cavaliers riding on horses*] vv.<sup>12. 23</sup> 38<sup>4</sup>. The Assyrian cavalry, like the Babylonian, excited both admiration and dread in Israel; see Is. 22<sup>7</sup>, Nah. 3<sup>21</sup>, Jer. 4<sup>29</sup>, *ch.* 26<sup>7. 10</sup>. Rhythm and sense are improved by arranging the clauses in the order of v.<sup>12</sup> (Hö.); the lines will then be 2:3:3:3.—Vv. 7–10 probably do not belong to the original poem: v.<sup>7</sup> repeats the substance of v.<sup>5</sup> (Hö.); *all of them the choicest sons of Assyria* is a variant of the phrase in v.<sup>6</sup>; the defilement by *idols* cp. vv.<sup>30. 37. 39</sup> lies outside the subject-matter of the allegory.—8. The v. goes back to Egyptian days, and adds nothing to v.<sup>3</sup>.—9. *Therefore I gave her into the hand of her lovers*] The formal *Therefore* belongs rather to the application of the poem than to the poem itself; *I gave* etc. cp. v.<sup>28</sup> 11<sup>9</sup> 16<sup>39</sup> 21<sup>36 [31]</sup>; *her lovers* cp. v.<sup>5</sup>.—*into the hand of the sons of A.*] An explanatory addition.—10. With the opening words cp. vv.<sup>18. 29</sup> 16<sup>36</sup> phil. n.—*and she became a byword*] lit. *a name*, cp. 16<sup>14f.</sup>, here in a bad sense, though without the adj. which determines the meaning in 22<sup>5</sup>, Dt. 22<sup>14. 19</sup>, Neh. 6<sup>13</sup>.—*and they did on thee acts of judgement*] See 5<sup>10</sup> n., and cp. 16<sup>41</sup>.—11. The original poem again. Two lines at any rate fall into metre (3:3): *There her sister Oholiba saw (it), And outdid her in profligate lust*; the third line, *and her whoredoms more than the whoredoms of her sister*, merely enlarges upon the second, and

looks like an annotation. Samaria had polluted herself by alliances with Egyptians and Assyrians; Jerusalem, not only with them, but with Babylonians as well; her guilt was so much the greater.—12. This v. can hardly belong to the poem; it is made up of phrases borrowed from vv.<sup>5, 6</sup>, and it disturbs the order of events. So far Samaria has been denounced for making friends with Assyria; now it is Jerusalem's turn, and her dealings with the Babylonians, vv.<sup>14-17</sup>. Probably, then, v.<sup>12</sup>, with its allusion to *the sons of Asshur*, goes with the line added at the end of v.<sup>11</sup>.—*After the sons of Assyria she lusted*] Though Jerusalem could be charged with making overtures to Assyria, e.g. in the time of Ahaz 2 K. 16<sup>7a</sup>, yet the context shews that the prophet has now come down to his own days, when Babylon was the ruling power; the words are merely imitated from v.<sup>5</sup>.—For *near* we should read *warriors* as in v.<sup>6</sup>.—*clothed in perfection* (?)] Again in 38<sup>4</sup>, also of warriors; *perfection* is supposed to mean *gorgeous attire*, in which sense the pl. occurs 27<sup>24</sup>. It is tempting to assimilate the text to that of v.<sup>6</sup>, as  $\mathfrak{U} \mathfrak{S} \mathfrak{S} \mathfrak{O}$  do; but  $\mathfrak{G} \mathfrak{H}$  recognize a different word here.—13. *And I saw that she was defiled*] By alliance with the Babylonians, v.<sup>17</sup> 17<sup>31</sup>, not necessarily by adopting their false worship.—*way*] Of moral action in a bad sense, cp. v.<sup>31</sup> 16<sup>47, 61</sup> 18<sup>23</sup> 20<sup>43</sup>, Jer. 22<sup>21</sup>.—14. *And she saw men figured on the wall*] Cp. 8<sup>10</sup>. Most likely the Babylonians had the same fashion as the Assyrians, and decorated the walls of their larger rooms with marble panels, carved with bas-reliefs and coloured, to a height of 10 or 12 ft. above the ground; Meissner *Bab. u. Ass. i.* 325 f.—*images of the Chaldeans*] Perhaps a note from the margin; the mention of the Chaldaeans comes too soon, anticipating v.<sup>15</sup> (Hö.).—*figured in vermilion*] The language seems to imply that the background of the sculptures was painted. In Jerusalem at this period vermilion was introduced on the walls of the palace, in keeping with a foolish attempt at magnificence, as Jeremiah notes, 22<sup>14</sup>.—15. The v. seems to fall into two couplets, with three beats in each line: *Girt with a belt on their loins, Swathed in turbans on their heads, All of them looking like officers, A picture of Babylon's sons!* For the warrior's belt or loin-cloth cp. Is. 5<sup>27</sup>; Gressmann *T. u. B.*<sup>2</sup> Abb. 142, 336; Meissner *Bab. u. Ass. i.* Abb. 17, 20. *Swathed* in lit. *to go free, hang over*, cp. 17<sup>6</sup>; here perhaps *bulging* or *protruding*, of the thick folds of the *turbans* lit. *things winded round*, only here. The etymology of *shālîshîm* suggests *the third* in rank; the title is used of Egyptian and Israelite military officers Ex. 14<sup>7</sup> 15<sup>4</sup>, 2 K. 7<sup>2</sup> 10<sup>25</sup>. *A picture*, or *in likeness* of adverbially as Is. 13<sup>4</sup>. At the end of the v. stands an annotation, *Chaldaea, the land of their birth*, a traditional phrase

Gen. 11<sup>28</sup> 24<sup>7</sup> J 31<sup>13</sup> E, Jer. 22<sup>10</sup> etc.—16. . . . *the moment she saw them*] lit. *according to the sight of her eyes*, cp. Is. 11<sup>3</sup>, Koh. 11<sup>9</sup>.—*she sent messengers to them to Chaldaea*] The occasion is unknown; Kr. suggests that it was after the battle of Karkemish 605 B.C., when Nebuchadrezzar defeated Pharaoh Necho, and Jehoiakim made his submission, 2 K. 24<sup>1</sup>.—17. The alliance with Babylon was degrading to Judah, cp. v. 13. —*her soul was alienated from them*] lit. *was dislocated*, Gen. 32<sup>26</sup>; a figurative application of the word, cp. v. 18, Jer. 6<sup>8</sup>.—18. The text of cl. a in the Hebr. arouses suspicions. G agrees with M, while C varies the verbs and treats them both as passive, 'was uncovered . . . was seen,' cp. 16<sup>37</sup>, Lev. 20<sup>17</sup>. But since *she uncovered her whoredoms* is not the usual phrase, the clause which follows may be a gloss or a variant (He.).—*and my soul was alienated from her, as my soul had been alienated from her sister*] In the context, vv. 17. 22. 28, this revulsion of feeling is ascribed to the lover, here to Jahveh. Such a transference need not be ruled out as unfitting, but the words give the impression of being a comment on v. 17<sup>b</sup>.—20. The allusion here is to Judah's overtures to Egypt for help when threatened by the Babylonians, cp. v. 27, Jer. 2<sup>18</sup> 37<sup>7</sup>, Lam. 4<sup>17</sup>. The prophet denounces this humiliating policy, as he had already done in 16<sup>26</sup> 17<sup>7. 15</sup> n., cp. 29<sup>16</sup>.—*and she lusted after their paramours*] i.e. the profligates among the Egyptians; elsewhere the word is only used of women, *concubines*; the Vrs. misunderstand or paraphrase. For the comparisons, which had become proverbial, see Hos. 8<sup>9</sup>, Jer. 2<sup>24</sup> (the wild ass), and Jer. 5<sup>8</sup> 13<sup>27</sup> (horses). The prophet describes the Egyptians with greater repugnance than he feels for the Babylonians, vv. 14<sup>1</sup>; the lasciviousness of the Egyptians was abhorrent to the Hebrews, cp. 16<sup>26</sup>, Gen. 39<sup>7a</sup>. J.—21. *And thou didst seek after the lewdness of thy youth*] The sudden change to the 2nd pers. makes it probable that this v. did not belong to the original poem (He. Hō.); *seek after*, only here in a bad sense, ct. Is. 26<sup>16</sup>; *thy youth* goes back to the time mentioned in v. 3.—*'when the Egyptians squeezed' thy paps*] See on vv. 3. 17. In trying to soften the language, M gets rid of the sense as well, *in making from Egypt thy paps* (!). Similarly with the next phrase: *'pressing' the bosom of thy youth* has been altered to *for the sake of the bosom* etc. The same attempt to modify objectionable words is made by G; cp. the renderings of G and S in v. 17. (crit. n.).—22. Now comes the retribution, vv. 22-35. Four threats are announced, each beginning with *thus saith [Adonai] Jahveh*, vv. 22-27. 28-31. 32-34. 35; the second repeats the first in more general terms; the third introduces a new figure of judgement, the *cup*; the fourth echoes a phrase of the second. Hölscher

thinks that only vv.<sup>22-27</sup> (except <sup>22a.</sup> <sup>23a,8b</sup>) were written by Ezekiel; but the evidence is hardly decisive; it is possible that the prophet himself may have added vv.<sup>28-35</sup> to emphasize the theme of vv.<sup>22-27</sup>, and equally possible that later hands have been at work on this addition.—*Therefore . . . behold, I am about to*] As in 16<sup>37</sup> 22<sup>19</sup> 25<sup>4, 9</sup>, and cp. v.<sup>28</sup> below.—*stir up thy lovers . . . from every side*] Cp. vv.<sup>5, 9</sup> 16<sup>33, 36, 37</sup>.—*alienated*] Cp. vv.<sup>17, 18</sup>.—23. So much of the v. as repeats the language of vv.<sup>6, 12</sup> may be regarded as secondary (Ro. Hö.); note that *the sons of Asshur* are brought in again, with the Babylonians; see on v.<sup>12</sup>.—*Pēkōd and Shō'a and Kō'a*] Pēkod (cp. Jer. 50<sup>21</sup>) was the name of a powerful Aramaean tribe inhabiting the plain on the E. of the Tigris, not far from its mouth; in Ez.'s time the district was conquered by Nebuchadrezzar, and therefore belonged to the Bab. empire: *KB.* ii. 13, 41, 71, 107; Langdon *Neubab. Königsinschr.* 146 f. *mat Pukūdu*. The other two races (for *Shō'a* cp. Is. 22<sup>5</sup>) are most likely to be identified with the *Sutū* and the *Kutū*, who lived also on the E. of the Tigris, a good deal N. of the *Pukūdu*. The *Sutū* are mentioned as nomads of the Syrian desert in the Amarna Letters (16, 38. 40. 122, 34); in the 11th cent. they entered Babylonia, and then were forced into the plains E. of the Tigris; in alliance with Aramaean tribes they were constantly at war with Assyria, and never completely conquered: *KB.* ii. 55, 63, 69, 71, 73. The *Kutū* appear on Assyrian documents of the 7th cent., and as forming part of Babylonia in the time of Cyrus: *KB.* ii. 129, iii. (2) 127. Thus all three names would be known to Ez., and in his time Pēkod certainly, and Shō'a and Kō'a probably, were within the Bab. empire, though at an earlier period the two last, as being further north, would have belonged to Assyria. Hence we may suppose that *all the sons of Asshur with them* is an addition to the v., which is concerned only with Oholiba and the Babylonians. For the remaining clauses see the notes on vv.<sup>5, 6</sup>; here, however, ~~¶~~ gives *renowned* cp. Num. 1<sup>16</sup> 26<sup>9</sup>, instead of *warriors*.—24. *And they shall come against thee in multitudes (?)*] The meaning of the last word, which occurs only here, is a guess from the context. ~~¶~~ gives ἀπὸ βoppā (so Co. Gr.); but *from the north* is hardly so appropriate here as in 26<sup>7</sup>; the other Vrs. did not understand the word.—*chariots and wheels and with a company of peoples*] Cp. the description of the Babylonian assault in 26<sup>10</sup>; for *wheels* cp. Is. 5<sup>28</sup>, Jer. 47<sup>3</sup>; *company* again in vv.<sup>46f.</sup> 16<sup>40</sup> n.—*shield and buckler and helm*] The first two words in the parallel passage 38<sup>4</sup>; they go together in 39<sup>9</sup>, Jer. 46<sup>3</sup>, Ps. 35<sup>2</sup>; the former was the large shield sometimes carried in front of the warrior, 1 S. 17<sup>7, 41</sup>, or fixed on the ground as a screen, *ch.* 26<sup>8</sup>; the

latter was worn on the arm. The word for *helm* is found only here and in 1 S. 17<sup>38</sup>.—*they shall set against thee round about*] As in the siege of a city, 4<sup>2</sup>, Jer. 50<sup>14</sup>.—*And I will hand over judgement to them*] lit. *put judgement before them*, cp. Dt. 11<sup>26</sup>, 1 K. 8<sup>46</sup>. The heathen are to be the judges; Jahveh commits to them the right to punish His people. Judah had been faithless to their covenant with Babylon, a natural result of their faithlessness to Jahveh; cp. 17<sup>7ff.</sup> 19.—*and they shall judge thee by their judgements*] Cruel and savage, as the next v. describes; cp. 7<sup>27</sup>. The present v. falls into six lines (4+2), with three beats in each.—25. *And I will lay my jealousy on thee*] Jahveh's *jealousy* means the same as His anger (cp. 16<sup>38</sup>): the Babylonians will give effect to it. For *deal with thee* cp. v.<sup>29</sup> 17<sup>17</sup> n.; and 8<sup>18</sup>, Mic. 5<sup>14</sup>.—*they shall take off thy nose and thy ears*] The Babylonians were a milder race than the Assyrians, but they could mutilate their prisoners with equal barbarity; see 12<sup>13</sup> n. Among the Egyptians it is said that an adulteress was punished by having her nose cut off, Diodorus Sic. i. 78.—*and they that survive of thee shall fall by the sword*] Cp. Am. 4<sup>2</sup> 9<sup>1</sup>; the latter passage may be imitated here.—*they—thy sons . . . they shall take*] seems to come from v.<sup>10</sup>.—*and they that survive of thee shall be devoured by fire*] See 15<sup>7</sup> n., cp. Zech. 9<sup>4</sup>. The repetition suggests that the second half of the v. is either a variant of the first (Kr. He.), or a later insertion (Hö.).—26. This v. is borrowed from 16<sup>39</sup>, and out of order; the stripping would come before the mutilation.—27. The v. falls into two couplets, with three beats in each line. With *I will make to cease* cp. v.<sup>48</sup> 16<sup>41</sup>.—Vv. 28–31. A second threat of punishment, not quite so harsh as vv.<sup>22–27</sup>. The Babylonians are not *lovers*, but *those whom thou hatest* v.<sup>28</sup>; the punishment of the adulteress differs from that described in v.<sup>25</sup>, she is to be *unclothed and uncovered* v.<sup>29</sup>; in other words, the devastation of Jerusalem is near at hand (against Hö., who regards it as already past).—*Behold, I am about to . . .*] See on v.<sup>22</sup>.—*deliver thee into the hands of*] Cp. 7<sup>21</sup> n. 21<sup>36</sup> [31] and Jer. 22<sup>25</sup>.—*alienated*] See on v.<sup>18</sup>.—29. *deal with thee in hatred*] See on v.<sup>25</sup>.—*unclothed and uncovered*] See on 16<sup>7</sup>.—*all thy produce*] As the fruit of toil, cp. Jer. 20<sup>5</sup>.—The last two words of the v. should belong to the next v.; the Vrs. lend some support for the transference.—30. ‘*Thy lewdness and thy whoredoms*’ have procured unto thee these things] The wording and thought as in Jer. 4<sup>18</sup>.—*because thou didst go a-whoring after the nations, for the reason that thou didst defile thyself with their idols*] The poem deals with foreign alliances, vv.<sup>11, 14–17, 19f.</sup>; secondary elements in it refer to defilement by idolatry, e.g. v.<sup>7</sup>; here both seem to be combined.—31. *In the way of thy sister*] Reminiscent of v.<sup>13</sup>.—*so I will*





swallow the dregs thereof,' cp. Job 39<sup>24</sup>—*and tear out thy breasts*] In madness, 'through drinking the cup of reeling,' says Kimḥi; a violent phrase without parallel elsewhere, and not recognized by  $\mathfrak{S}$ ; perhaps a note from the margin, since the rhythm of the v. seems to exclude it.—With the concluding formula cp. 28<sup>10</sup> 39<sup>5</sup> and 5<sup>13</sup> n.—35. A still further threat, cp. vv. 22. 28. 32, summing up those which have gone before. The language has a somewhat conventional tone; *forgotten me* cp. 22<sup>12</sup>; *cast me behind thy back* cp. 1 K. 14<sup>9</sup>, Neh. 9<sup>26</sup>; *bear thy lewdness* etc. i.e. its consequences, cp. vv. 8. 27 and the phrase *bear iniquity* 4<sup>4</sup> n.—Vv. 36–49. A new address, based upon the preceding poem, but developing its ideas in a different direction. The crimes to which the allegory now refers are Moloch-worship, defiling of the temple, sabbath-breaking, vv. 37–39, though the foreign alliances are hinted at again, vv. 40–44. And a further contrast appears. In vv. 1–35 the two 'sisters' are dealt with one after the other, following the course of their history; but here they are contemporaries; they will be judged together; and their punishment has not yet taken place. The text presents difficulties owing to glosses and corruptions, especially in vv. 42. 43. It will be noticed that in vv. 38–40a the verbs and pronouns are plural, while in vv. 40b–45 there is a mixture of plurals and singulars; in one set of passages Jerusalem is addressed or spoken of alone, vv. 40b. 41. 42a. 44a; in another, the two 'sisters' are combined, vv. 40a. 42b. 44b. 45. How is this to be explained? Kr. would say that two parallel versions have been incorporated side by side; so Steuernagel *Einl.* 596; but in view of the uncertain character of the text, it seems more likely that a single version has been expanded by notes from the margin.

This new address, then, was added as an appendix to vv. 1–35, perhaps by Ezekiel himself, to fit a new situation which had arisen. What the circumstances were is not known; but those who heard or read the prophet's words would have understood him well enough (so He. *Ezechielst.* 23 ff.); the deplorable practices which are mentioned point to a time of desperate straits just before the destruction of Jerusalem, rather than to any time after 586. This seems more probable than Hö.'s view that Ohola and Oholiba represent, not Samaria and Jerusalem, but two typical women, whose punishment is intended to be a warning to the community in the days of the Second Temple.—36. *And Jahveh said unto me, Son of man*] The exact form of expression is found only here; it is, however, merely a variation of *And he said unto me*, 17 times; *and he said unto me, Son of man*, 15 times; *and Jahveh said unto me*, twice.—*Wilt thou judge?*] See 20<sup>4</sup> n. The two sisters are to be

judged together, ct. vv.<sup>5-6</sup> and vv.<sup>11-19</sup>.—*and declare to them their abominations*] Cp. 16<sup>2</sup> 20<sup>4</sup> 22<sup>2</sup>; with *declare* cp. 43<sup>10</sup>.—37. *They have committed adultery, and blood is in their hands*] Cp. v.<sup>45b</sup> 16<sup>20</sup>.<sup>38</sup>; referring to the slaughter of children in the worship of Jahveh as Moloch.  $\mathfrak{T}$  tries to soften the people's guilt: 'behold, there are adulteresses among them and shedders of innocent blood,' cp.  $\mathfrak{T}$  2<sup>5</sup>.<sup>7</sup> 3<sup>11</sup>.—From *and with their idols they committed adultery* to the end of the v. there follows what looks like a gloss on cl. a; see below on v.<sup>39</sup>. The expressions are taken from v.<sup>4</sup> 16<sup>20</sup>.<sup>21</sup>; with *to be devoured* lit. *for devouring* cp. 15<sup>4</sup> n.—38. *Again this they have done to me*] Introducing a gloss with *again*, cp. 20<sup>27</sup> n., and interrupting the connexion between vv.<sup>37a</sup> and <sup>39</sup> (Jahn, He. Hö.).—*made my sanctuary unclean*] Cp. 5<sup>11</sup> n.  $\mathfrak{M}$  adds *on that day* as in v.<sup>39</sup>;  $\mathfrak{G}$  om. in both places. Perhaps the annotator knew of some special occasion, and expected the reader to remember it (He.).—*profaned my sabbaths*] See 20<sup>13</sup> n. 13. 16. 21. 24<sup>22</sup>.—39. The v. forms a continuation of v.<sup>37a</sup>, so that, omitting the insertions, we may read, "For they have committed adultery, and blood is in their hands by their slaughter of their sons" etc. (Jahn partly, Hö.). Then the prophet goes on to say that, after offering sacrifice to Jahveh as Moloch, they entered the sanctuary to defile it; their mere presence was a desecration. Such sacrifices were resorted to when all others seemed unavailing, see 16<sup>20</sup> n.; they could not be distinguished, however, from sacrifices offered to false gods, see Ex. 34<sup>15</sup> JE, Lev. 17<sup>7</sup> H, Dt. 32<sup>17</sup> JE, Ps. 106<sup>37</sup>.—*and behold, thus did they within my house*] Probably, like the similar words at the beginning of v.<sup>38</sup>, a later addition.—40. So far, false worship has been alluded to under the figure of adultery; now the figure changes to that of harlotry, which in vv.<sup>1-27</sup> stands for foreign alliances. The two are connected by the opening words, '(As if this were not enough) furthermore they send.' Though the general sense is clear, it is awkwardly expressed: *Furthermore, they send for men coming from afar, to whom a messenger was sent, and behold, they came*. Interpreting the figure as in vv.<sup>1-27</sup>, this will refer to a petition for help dispatched to some far-off people, apparently beyond the *desert* v.<sup>42</sup>; the tense of *they send* denotes the past either as vividly present or as often repeated, *they used to send*. Jer. 27<sup>3</sup> speaks of messengers from nations outside Palestine coming to Jerusalem for the purpose of organizing a revolt against Babylon; something of the same kind may have happened from the side of Jerusalem when the Babylonian invasion was expected. For  $\mathfrak{G}$ 's readings see crit. n.—*for whom thou didst wash, paint thine eyes, and put on thine ornaments*] At this point begins the series of 2nd pers.

sing. verbs, see p. 256 above; Jerusalem alone is pictured. The sudden change from plur. to sing., and the clumsy attachment to the context, shew that this new sentence is either a variant or an addition from the margin. *wash . . . ornaments*, as a bride in preparation for marriage, 16<sup>9-11</sup>, Ru. 3<sup>3</sup>. *paint thine eyes* i.e. with *kohl*, the Aram. and Ar. word represented by the vb. here; it was a black pigment usually made from powdered antimony, and painted round the eyes to increase their brilliance; cp. 2 K. 9<sup>30</sup>, Jer. 4<sup>30</sup>, Job 42<sup>14</sup> where the word is *pūk*. *Ἔστιβίζου τοὺς ὀφθαλμούς σου*.—41. *And thou didst sit on a 'tapestried' couch*] So *ἔσσε*; see Prov. 7<sup>16</sup>, which explains the description. *Ἄλ on a glorious couch*.—*with a furnished table before it*] i.e. a table set out for a feast in front of the couch; cp. Is. 21<sup>5</sup>, Pr. 9<sup>2</sup>.—*and my oil and my perfume thou didst lay upon it*] A quotation from 16<sup>18</sup>.—42. The first half of the v. is unintelligible in *Ἄλ*, lit. *and the sound of a tumult at ease (is) in her, and unto men by reason of the multitude of men brought in drenched with wine from the desert*. The words for *brought in* and *drenched with wine* (Nah. 1<sup>10</sup>, Pr. 23<sup>20</sup>) are suspiciously alike; the second is probably a miswritten form of the first. Read, therefore, *And the sound of a tumult at ease is heard in her, by reason of the multitude of men coming in from the desert*. The v. pictures the crowd of 'lovers' who arrive at the invitation of Ohola and Oholiba, and adorn them with jewellery, such as would be given to a bride or courtesan; cp. 16<sup>11. 12</sup>. The men from the *desert* would be Arabs or Moabites etc., cp. Jer. 27<sup>3ff</sup>.—43. The v. is untranslatable. On the basis of *ἔ* Co. emends as follows, with general approval: *And I said, Like this have they not committed adultery? after the manner of a whore they go a-whoring*. The RV. and RVm. try to render *ἡ*, but without success.—44. *And 'they' went in unto her*] So 1 MS and Vrs., cp. v. 17; *Ἄλ* reads the sing. *one went in*.—*a woman that is an harlot*] So 16<sup>30</sup>, which has influenced the language here and in v. 43 (restored)—*'to work' lewdness*] *ἔ τοῦ ποιῆσαι ἀνομίαν*. *Ἄλ* incorrectly *women of lewdness*, *ἔβ*.—45. *And righteous men, they shall sentence them with the sentence due to adulteresses and murderesses*] The double crimes, as in v. 37; and the *judgement* as in 16<sup>36ff</sup>. But who are the *righteous men*? In vv. 22-27. 28-31 the punishment is carried out by the Babylonians, the heathen 'lovers'; similarly in 16<sup>36ff</sup>; but could they be described as *righteous men*, even to give an added sting to the humiliation of the 'sisters'? It is better to take the *righteous men* as representing the moral sense of the community, the *kāhāl* in v. 47 16<sup>40</sup>. There is still enough conscience left in the nation to condemn the national guilt.—46. *Bring up a company against them*] For the *kāhāl* see 16<sup>40</sup> n.; in Ez. gener-

ally of a *company* assembled for hostile purposes. Hô. thinks that the later Jewish *ecclesia* is meant; but the absence of the article (see Ezr. 10<sup>12, 14</sup>, Neh. 8<sup>2, 17</sup>) renders this doubtful.—*And make them an object of terror and a spoil*] The phrase *make an object of terror* or *shuddering*, is used especially by Jeremiah, Jer. 15<sup>4</sup> 24<sup>9</sup> 29<sup>18</sup> 34<sup>17</sup>; for a *spoil* cp. 7<sup>21</sup> *n.* and Jer. 2<sup>14</sup> 30<sup>16</sup>.—47. *And they shall stone thee with stones* ‘ ’] The punishment for adultery, cp. 16<sup>40</sup>, Dt. 21<sup>21</sup>. All at the end adds *a company*; but the word is superfluous.—*and cut thee down with their swords*] The vb., which denotes *cutting down* a forest, Josh 17<sup>15, 18</sup>, does not go naturally with *swords*; perhaps the rare word used in 16<sup>40</sup> should be restored here.—*and their sons . . . slay, and burn their houses*] A combination of v.<sup>25</sup> and 16<sup>41</sup>.—48. *I will make lewdness to cease*] Cp. v.<sup>27</sup> 16<sup>41</sup>.—*and all women shall take warning*] Cp. v.<sup>10</sup> 16<sup>41</sup>. Jahveh's judgement is to be a public example; see 5<sup>8</sup> *n.*—49. *they shall lay . . . upon you*] Cp. the idiom in 9<sup>10</sup> for requiting in recompense.—*bear the sins of your idols*] i.e. penalty for the sin of idolatry, cp. Lev. 20<sup>20</sup> and the frequent *bear iniquity* in Ez. 4<sup>4</sup> *n.*—*and ye shall know*] Mas.; the prophet is thinking of the people, not as in an allegory, but as they are.

Ch. 23, 2. If וי be omitted, the v. forms a couplet with 2 : 2 beats, beginning שחית 'ו. —3. וטו &S om.; but the measure, if 2 : 2, requires the word שחית.—שחית The ה־ locale has lost its significance, as in 32<sup>28f</sup>. 48<sup>36</sup>. —בָּנִי Pu., Pi. בָּנִי v.<sup>21</sup> (rest.), Kal. ptc. i S. 26<sup>7</sup>, Lev. 22<sup>24</sup> (all). —וּשְׁמוֹ עַל דְּרֵי בְּתוּלֶיהָ lit. *they squeezed the paps of their virginity*, indef. subj. the vb. is found only here and in vv.<sup>8, 21</sup> (rest.); Ar. furnishes an equivalent, *ghashiya*. Some think that וי has been inserted to tone down the expression; but Geiger argues that וי itself was felt to be so objectionable that it was altered to וי love in v.<sup>17</sup> 16<sup>8</sup>, Pr. 7<sup>18</sup> etc.; moreover, if the metre is 3 : 3, the beat on וי must be kept. &S paraphrase, so that it is uncertain whether the word was in their text or not. &Q\* τῶν παρθενῶν αὐτῶν Σ τῶν παρθενῶν αὐτῆς Ὁ mammae pubertatis earum.—4. אֶתְּלִיָּה . . . אֶתְּלִיָּה & Ὀσλλα . . . Ὀδλβα. אֶתְּלִיָּה is the fem. of אֶתְלָה, invented to form a woman's name; cp. אֶתְלִיָּה 39<sup>16</sup> (si v.l.). The ה of the final syll. has no mappik, it is therefore not the suff. of the 3rd fem. sing.; what could *her tent* mean? On the other hand, in אֶתְלִיָּה the final syll. probably contains the preposition with suff., although no mappik is written in the ה; for this name has a parallel in אֶתְלִיָּה the pleasant one, lit. *pleasure (is) in her*, 2 K. 21<sup>1</sup>, Is. 62<sup>4</sup>; hence אֶתְלִיָּה would mean *the tented one*, lit. *tent in her*, the ה in each case being the binding vowel, rather than the suff. of the 1st pers. sing.; so Gray *Hebr. Pr. Names* 85, Sm. Be. Kr., as against König ii. 417, Ro. Other pr. nn. compounded with אֶתְלָה are אֶתְלִיָּה Ex. 31<sup>6</sup> P, the Phœnician אֶתְלִיָּה, אֶתְלִיָּה CIS. i. Nos. 50, 54, the Edomite אֶתְלִיָּה Gen. 36<sup>2</sup> 41 P, the Sabæan אֶתְלִיָּה CIS. iv. No. 434; in Sabæan אֶתְלָה = *family*. —5. אֶתְלִיָּה &S render as though אֶתְלִיָּה, cp. Hos. 4<sup>12</sup>; but there is no need to alter אֶתְלִיָּה.—וּשְׁמוֹ בָּנִי Bab. Massora וּשְׁמוֹ בָּנִי, G-K. § 63 m. The vb. in Ar. 'agiba = 'wonder, admire.' For אֶתְלָה in meaning, & τοὺς ἐγγύζοντας αὐτῆς, so &S, i.e. קָרְבִּים לָהּ, unsuitable in meaning, either connect the word with אֶתְלָה battle Ps. 78<sup>9</sup>, Job 38<sup>22</sup> etc., Syr. ἄγροβο,

Jer. 21<sup>4</sup>  $\text{זָרִים}$ , or read  $\text{קָרִים}$ =Akk. *kurādē* 'bold men,' 'warriors,' Haupt (in Toy). Co. suggests  $\text{קָרִים}$  v. 23 for this v. and v. 12. Ehrl. He. interpret 'those near' the king, as in Est. 1<sup>4</sup>.—6.  $\text{מִן הָקָם}$  From  $\text{הָקָם}$ , fem. of office, G-K. § 122 r. The pl. is generally  $\text{מִן הָקָם}$ , but sometimes  $\text{מִן הָקָם}$  Ezr. 8<sup>36</sup>, Neh. 2<sup>7, 9</sup>, as in Aram., Dan. 3<sup>2</sup> etc.; Akk. *paḥātu*=(1) 'district,' (2) 'governor'; in the latter sense abbreviated from *bēl paḥati* 'lord of a district,' e.g. KB. ii. 54 f. 60 f. 126 f.— $\text{מִן הָקָם}$  From Akk. *ṣaknu*, e.g. K.B. ii. 40 f. 46 f. 72 f. In loan-words the Hebr.  $\text{ס}$  sometimes=Akk.  $\text{š}$ , see 19<sup>9</sup> n., and the Hebr.  $\text{נ}$ =Akk.  $\text{k}$ , e.g.  $\text{נְהִלָּה}$ =*Tuklat-p.*,  $\text{סָרִינָה}$ =*Sar-ukin*.—7.  $\text{מִן הָקָם}$  For  $\text{úth}$ = $\text{óth}$  in this word see 16<sup>15</sup> n.— $\text{בְּכָל אֲשֶׁר עֲנָהָ}$  The vb. ought to be followed by  $\text{עָלֶיהָ}$ , cp. vv. 5<sup>9</sup>.  $\text{עָלֶיהָ}$  imply  $\text{עָלָה}$  but  $\text{עָלָה}$  is supported by the appositional  $\text{בְּכָל אֲשֶׁר עָלָה}$ .—8.  $\text{כִּי אִתָּהּ}$  For  $\text{אִתָּהּ}$ , see 2<sup>1</sup> n. and Driver on 2 S. 13<sup>14</sup>.—9.  $\text{לִכְנִי}$  1 Ms and  $\text{ס}$  prefix  $\text{הִנֵּה}$ .—10.  $\text{שָׁם}$   $\text{עָלָה}$   $\text{לְאֶלְהִימָא}$ , only again in  $\text{עָלָה}$  36<sup>3</sup>, 3 K. 9<sup>7</sup>, Tob. 3<sup>4</sup> cod. A. S. renders  $\text{שָׁם}$  twice, as  $\text{שָׁם}$  and  $\text{שָׁם}$ , cp. 43<sup>7</sup> S, Co. 155.— $\text{שְׂפֹתֶיךָ}$  pl. of  $\text{שֶׁפֶת}$  2 C. 20<sup>9</sup> (? text); 1.  $\text{שְׂפֹתֶיךָ}$ .  $\text{עָלָה}$  adds at the end of the v.  $\text{eis tās thugatēras + autēs}$   $\text{Αἰ}$ , a gloss, perhaps suggested by 16<sup>41</sup>  $\text{ἐνώπιον γυναικῶν πολλῶν}$ .—11.  $\text{וְחִשְׁתָּ עֲנֹכָהּ כִּמְנוֹהָ}$  lit. and corrupted her lust more than she (*dīd*); the noun, only here, from the vb. in v. 5.— $\text{וְחִשְׁתָּ עֲנֹכָהּ}$  The accus. is governed, like  $\text{עֲנֹכָהּ}$ , by  $\text{וְחִשְׁתָּ}$ ; the prosaic  $\text{וְחִשְׁתָּ}$  seems to indicate an addition (Hö.).—12.  $\text{אֵל}$  1.  $\text{עָלָה}$  v. 5.— $\text{בְּכָל־לֵב}$  In Ps. 50<sup>2</sup>  $\text{לֵב}$ =perfection, in ch. 27<sup>24</sup>  $\text{בְּכָל־לֵב}$ =splendid stuffs.  $\text{עָלָה}$  here  $\text{εὐδρόφυα}$  'fine garments,'  $\text{Α εὐδρόφυρα}$   $\text{Ἰ}$  veste varia.—14.  $\text{אֲנִי שֶׁפֶתֶךָ}$  Pu. ptcp. used as a substantive; cp. the adj. in  $\text{שֶׁפֶתֶךָ}$  Ps. 73<sup>10</sup>; G-K. § 128 w. But a slight change gives a better construction,  $\text{קָרָה שֶׁפֶתֶךָ}$ ,  $\text{Εἰς ἀνδρας ἐξωγραφημένους}$ , so  $\text{Ἰ}$  viros depictos.  $\text{קָרָה}$  may have been suggested by 8<sup>10</sup>.— $\text{שֶׁפֶתֶךָ}$  Perhaps from Akk. *šeršer(r)u*= 'red paste,' KAT<sup>3</sup>. 649. In Jer. 22<sup>14</sup>  $\text{Ε}$  renders  $\text{μῆλτος}$ = 'red ochre'  $\text{Ἰ}$  synopsis (i.e. from Sinope, whence the colour came); here  $\text{Ε}$  paraphrases  $\text{ἐν γράφιδι}$  (cp. 3 K. 6<sup>28</sup>)  $\text{Ἰ}$  'in powders'  $\text{Ἰ}$  coloribus. Hö. reduces the v. to  $\text{בָּשַׁר חֲקָים אֲנִשִּׁים קָרָה בְּשַׁר}$ —15.  $\text{תְּנוּרָה אֵל}$  The adj.  $\text{תְּנוּרָה}$  (so Kim.) only here; pt.  $\text{תְּנוּרָה}$ .— $\text{וְחִשְׁתָּ עֲנֹכָהּ}$  lit. 'overhanging in respect of turbans,' cp. Ex. 26<sup>12</sup>. of the curtain of goat's hair overhanging the back of the tabernacle. The  $\text{נָחַל}$  is found in Ethiopic=involvere, circumplicare, Dillmann *Lex. Ling. Aeth.* col. 1225; this root is distinct from  $\text{נָחַל}$ =*āip, āye*.  $\text{Ε}$  here  $\text{παρὰβατρά=dyed}$ ,  $\text{Α τῖραι βατρά}$   $\text{Σ περιβεβληματα}$   $\text{Θ χαλὰσματα ἀναδεδεμένα}$   $\text{Ἰ tias tinctas}$ — $\text{שְׁלִישִׁים}$  Sometimes explained as the third man in a war-chariot; but the Egypt. and Ass. representations shew only two men. See Driver on Ex. 14<sup>7</sup>. The word may have been borrowed from Akk., at any rate *šalsāa*= 'third in rank' may be compared; perhaps the Aram.  $\text{שְׁלִישִׁים}$  Dan. 5<sup>7</sup> has this sense.  $\text{Ε}$   $\text{ὁψις τρισοψή πάντων}$ , misunderstanding.— $\text{כְּשִׁדִּים}$  is connected by accents with  $\text{בְּכָל בְּנֵי}$ ; it belongs rather to what follows, Sm. Be. Kr. He. Hö.  $\text{Ε}$  om.  $\text{בְּכָל בְּנֵי}$ .—16.  $\text{וְחִשְׁתָּ עֲנֹכָהּ}$  Kt. cp. v. 5 is to be preferred to  $\text{וְחִשְׁתָּ עֲנֹכָהּ}$  Q. cp. v. 20, in which the cohortative  $\text{וְחִשְׁתָּ}$  is written abnormally with the impf. 3rd pers.; G-K. § 48 d.— $\text{לִכְשֶׁנְּךָ}$  Strictly,  $\text{לִכְשֶׁנְּךָ}$  of norm, cp. 22<sup>6</sup> n.— $\text{כְּשִׁדִּים}$   $\text{Ε}$   $\text{eis γῆν}$  X., so  $\text{Ἰ}$ , explanatory.—17.  $\text{לִכְשֶׁנְּךָ דִּים}$   $\text{Ε}$   $\text{eis kōitēn kataλόντων}$  i.e.  $\text{דִּים}$  for  $\text{דִּים}$ , so 16<sup>8</sup>; cp. 3<sup>9</sup> n.  $\text{ס}$  'to lie with her,' cp. v. 2 n.— $\text{וְחִשְׁתָּ עֲנֹכָהּ}$  from  $\text{עָלָה}$ , which seems to be a parallel form of  $\text{עָלָה}$  vv. 18, 22, 28; cp. Ar. *waḥā'a*=fall, befall.—18.  $\text{וְחִשְׁתָּ עֲנֹכָהּ}$  The inconsistency of  $\text{אֵל}$  after the second  $\text{וְחִשְׁתָּ}$  and not after the first reveals the annotator.  $\text{Ἰ}$ = $\text{וְחִשְׁתָּ}$  . . .  $\text{וְחִשְׁתָּ}$  . . .  $\text{וְחִשְׁתָּ}$  Nöldeke *Neue Beitr. z. sem. Sprachen* (1911), 198 f. considers that  $\text{עָלָה}$  and  $\text{עָלָה}$  vv. 22, 28 were two distinct roots, as it is unlikely that the language had formed a pf. from  $\text{עָלָה}$  and an impf. from  $\text{עָלָה}$ . Hurwitz *Root-Determinatives in Sem. Speech* (1913), 21 f. takes  $\text{עָלָה}$  to be a Niph'al of  $\text{עָלָה}$  in process of formation, like  $\text{עָלָה}$  Jud. 5<sup>5</sup>,  $\text{עָלָה}$  Is. 19<sup>8</sup>. Kim. *Rad. Lib.* s.v.  $\text{עָלָה}$  recognizes two roots,  $\text{עָלָה}$  from  $\text{עָלָה}$ , and  $\text{עָלָה}$  Niph. of  $\text{עָלָה}$ .—19.  $\text{וְחִשְׁתָּ עֲנֹכָהּ}$

Q. or וְהָיָה.  $\mathfrak{C}$  takes this and וְהָיָה as 2nd pers.—[בְּרָאָה מְצִיָּים]  $\mathfrak{C}$  *ἐν Αἰγύπτῳ*. Ginsburg 'מ. מאר. [לְוָיָה] Dr. § 205.—20. [וְהָיָה] Impf. 3 f.s. with cohortative ending; see v. 16 n.—[וְהָיָה] So Baer's text, in accordance with the Mass.; the forms 'וְהָיָה, 'וְהָיָה have no Massoretic authority. The word, evidently of common gender, is found in Aram. אֲרֵי [לְ] פ. pl. אֲרֵי, Gk. πάλλαξ, παλλακή, παλλακίς, and Lat. paelex, pelex, pellex: a foreign word, as its form indicates, and from a speech which used the ending— $\mathfrak{S}$  for the nominative, and had connexions with eastern Armenia, Syria, Palestine, i.e. probably the Hittite, as Jensen argues, *ZDMG*. xlviii. (1894), 468 ff. The Vrs. paraphrase;  $\mathfrak{C}$  *ἐπὶ τοὺς Χαλδαίους  $\mathfrak{C}$  'and she desired to become a concubine (אֲרֵי) to them'  $\mathfrak{S}$  'and she doted upon their doings.'—[וְהָיָה] Only here; from the same root as וְהָיָה.  $\mathfrak{C}$  *αἰδοῖα*.—21. [וְהָיָה] 1 Ms. וְהָיָה.  $\mathfrak{S}$  'and I visited thee,' a mistake corrected in cod. Ambr. 'and thou didst visit' (seek after), Co. 57. 142.—[וְהָיָה] To be restored  $\mathfrak{C}$  *καὶ ἡ σὺ ἐν τῇ Αἰγύπτῳ*, as in v. 3.  $\mathfrak{S}$  'when thou wast deflowered in E.'  $\mathfrak{V}$  quando subacta sunt in Aegypto ubera tua, both as in v. 3;  $\mathfrak{C}$  also =  $\mathfrak{S}$ . For  $\mathfrak{C}$ 's  $\delta$  *ἐπολεῖς ἐν Αἰγύπτῳ ἐν τῇ καταλύματι σου* =  $\mathfrak{V}$  for  $\mathfrak{V}$  see on v. 17.—[וְהָיָה] 1.  $\mathfrak{C}$  *καὶ*  $\mathfrak{P}$ . or  $\mathfrak{C}$  *καὶ*  $\mathfrak{K}$ , so  $\mathfrak{C}$  (cp.  $\mathfrak{C}$  v. 3)  $\mathfrak{S}$ .  $\mathfrak{C}$  *οὐ οἱ μαστοὶ νεότητός σου* attempts to make sense of  $\mathfrak{M}$ .—23. [וְהָיָה] The identification of  $\mathfrak{V}$  and  $\mathfrak{K}$  with the *Sutā* and *Ḫūtā*, also called *Su* and *Ku* for short, was first proposed by Fr. Delitzsch *Wo lag das Parad.*? 235 ff., and, though questioned by Winckler *Altor. Forsch.* ii. 253 ff., is now generally accepted; Hebr. added  $\mathfrak{V}$  and Akk.  $\mathfrak{t}$  as expletives to the original *Su*, *Ku*.  $\mathfrak{C}$  *Φακούκ κ. Σοὺε κ. Ἰγχοὺε κ. καὶ Φοῦδ κ. Σοῦδ κ. Λοῦδ* cp. 27<sup>10</sup> 30<sup>5</sup>.  $\mathfrak{P}$  Phacouth et Sue et Couth  $\mathfrak{S}$  'and Put and Lud and Koa.' 'A invents a translation *ἐπισκέπτῃν κ. τύραννον κ. κορυφαῖον*, hence  $\mathfrak{V}$  nobiles, tyrannosque et principes, on which Jerome notes, pro quibus in Hebraico habetur PHACUD et SUE et CUE.—[וְהָיָה]  $\mathfrak{C}$  *אֲרֵי* =  $\mathfrak{S}$ , but the text cannot properly refer to Assyrians serving in the Bab. army; the words are best regarded as an addition.—[וְהָיָה] as in vv. 25. 29.—24. [וְהָיָה] 10 MSS Kenn.  $\mathfrak{H}$ . The derivation from the Akk. *ēsin*[- $\mathfrak{S}$ ] = 'collect, heap up,' suggested in Baer *Ezech.* xi., is questioned;  $\mathfrak{H}$  in *Toy Ezech.* 77 points out that the root is  $\mathfrak{S}$ , not  $\mathfrak{H}$ . The emendation  $\mathfrak{H}$ , which many adopt, gives the sense required, but the word should be in the accus.  $\mathfrak{H}$ , not in the constr. st., as the rhythm shews.  $\mathfrak{C}$  'with weapons'  $\mathfrak{S}$  'as armed men'  $\mathfrak{V}$  instructi, RV. 'with weapons,' after Rashi, Kim.—[וְהָיָה]  $\mathfrak{C}$  =  $\mathfrak{S}$ .—[וְהָיָה]  $\mathfrak{C}$  *אֲרֵי* only (cp. 26<sup>8</sup>); in 38<sup>4</sup>  $\mathfrak{C}$  renders both words.—[וְהָיָה] 1 S. 17<sup>38</sup>, elsewhere כִּי 27<sup>10</sup> 38<sup>5</sup> etc. The word comes from a root no longer extant in Hebr. = 'to be hollow,' cp. Akk. *ḫabū* 'reservoir,' *ḫabātu* =  $\mathfrak{C}$  'cup,' Ar. *ḫab'un* 'cowl, hood'; G. R. Driver *JTS*. xxiii. 409.  $\mathfrak{C}$  seems not to have understood  $\mathfrak{P}$ , and renders  $\mathfrak{C}$ . *βαλεῖ φυλακὴν ἐπὶ σὲ κύκλω*, hence Co. prs.  $\mathfrak{C}$  *אֲרֵי* need not be altered.  $\mathfrak{C}$  *250 περικεφαλᾶσ[αν]*  $\mathfrak{C}$  *κλῆσ[αν]* helmets' (=  $\mathfrak{S}$  v. 15), so  $\mathfrak{S}$ .—25. [וְהָיָה]  $\mathfrak{C}$  *ἀποστρέψω* as often, see 7<sup>24</sup> n.—[וְהָיָה] 1.  $\mathfrak{C}$ , the form used in this ch. and in ch. 16;  $\mathfrak{H}$  with the second accus. and not with the first, though this occurs again in v. 35, hints at a mistake in the text.—[וְהָיָה] See 18<sup>6</sup> n.—28. [וְהָיָה] A rare form of the suff. for  $\mathfrak{H}$ , perhaps to bring out the verbal force of the rel. in the gen. see G-K. § 91 e.—[וְהָיָה]  $\mathfrak{C}$  *πάντας τοὺς πόρους σου καὶ τοὺς μόχθους σου*, a double rendering, cp. in  $\mathfrak{C}$  16<sup>14</sup> 17<sup>23</sup> 20<sup>18</sup> 26<sup>8</sup> 32<sup>29A</sup> 34<sup>14</sup> etc.—[וְהָיָה] A mistake for  $\mathfrak{H}$ . It is better to transfer both words, and to read  $\mathfrak{C}$  *אֲרֵי*—30. [וְהָיָה] Inf. abs. governed by  $\mathfrak{C}$  *אֲרֵי*; for the construction see G-K. § 113 ff. A few MSS l.  $\mathfrak{C}$ , an easier*

reading; so Jer. 4<sup>18</sup>. The Vrs. naturally translate by a finite vb.—  
 [בְּיָמָיו] Inf. with ב expressing the cause; Kön. iii. § 403 a.—אשר נבאחא  
 Parallel to the preceding construction; the pf. states a fact of definite  
 occurrence, cp. 36<sup>18</sup>, Jer. 30<sup>14</sup>; Dr. § 118. עֲשֵׂה imply נבאחא cp. 3<sup>20</sup> 12<sup>16</sup>;  
 smoother, but not necessary.—31. וְהָיָה Pf. c.w.c. without a direct  
 antecedent; so especially in threats or promises, Dr. § 119 (a).—[בִּידֶךָ]  
 3 MSS עֲשֵׂה plur.—32. וְהָיָה לְחֵן לְעַלְיָה The change to the 3 fem. sing.  
 reveals a gloss; the spelling קִיָּה, cp. Gen. 21<sup>8</sup>=קִיָּה Jer. 48<sup>28f</sup>, does  
 not occur outside the Pent., except in Jud. 16<sup>28</sup> (l. קִיָּה). עֲשֵׂה supply  
 a translation.—[קִיָּה] A noun of this form=*much* does not occur else-  
 where; pt. קִיָּה Hiph. ptc. 1., cp. Ex. 36<sup>5</sup>, 1 S. 1<sup>12</sup> etc.; so Σ ἡ πολλοὺς  
 χωροῦσα ὅ quae est capacissima. Ε wrongly connects with the following  
 v. τὸ πλεονάζον τοῦ συντελέσαι μέθην, so Kim.—33. [וְיָשָׁן] So Vrs.,  
 cp. 39<sup>18</sup>; but l. וְיָשָׁן 2 MSS.—[וְיָשָׁן] Ε<sup>B</sup> κ. ἐκλύσεως, perhaps a corruption  
 in the Gk. (Co.); Ε<sup>A</sup> κ. ἐκχεῖν ὅπως.—[וְיָשָׁן] 2nd pers. f., subject Jeru-  
 salem; Co. Kr. ἡ 3rd. pers. f., subj. כִּי, which would follow well  
 after v. 32<sup>b</sup>; but there is no need to alter the traditional text, which makes  
 כִּי accus., and in apposition to the two preceding words.—[וְיָשָׁן] כִּי  
 l. כִּי שֶׁמָּה Ε=ש' וְיָשָׁן; a 3:2 line is thus obtained.—[כִּי שֶׁמָּה]  
 Ε<sup>B</sup> om. שֶׁמָּה, Σαμαρεlas, however, has been added by a later hand.  
 Ε<sup>A</sup> transposes the clauses καὶ τὸ ποτήριον τῆς ἀδελφῆς σου Σαμαρεlas  
 ποτήριον ἀφανισμοῦ. An alternative guess at the second half of the  
 line would be to om. כִּי שֶׁמָּה and שֶׁמָּה as glosses, thus leaving  
 כִּי שֶׁמָּה. The textual evidence alone does not decide the point; on  
 the whole the reading adopted is preferable, as כִּי שֶׁמָּה gives a good  
 parallel to [וְיָשָׁן]—34. [וְיָשָׁן] Ε<sup>B</sup> κ. τὰς ἐορτάς=חגים. Ε<sup>A</sup> κ. ἐκστραγγίσεις,  
 so 'ΑΣΘ as noted in <sup>Q</sup> Ε.—[וְיָשָׁן] Ε<sup>B</sup> κ. τὰς νεομηνίας αὐτῆς  
 ἀποστρέψω=חגים וְיָשָׁן (cp. 21<sup>17</sup> n.) ὅ et fragmenta ejus devorabis,  
 both imply Ε, as do also 'ΑΣΘ κ. τὰ ὀστρακα αὐτοῦ κατατρώξεις ὡς  
 ὄστρεα. Ε freely 'thou shalt cut off thy hair.' Ε תגמול cp. Ε  
 'thou shalt make an end of,' and though נָסִי occurs only in the  
 Pss., the word is at any rate suitable here. Co. prs. תגמול swallow, Pi.  
 as in Job 39<sup>24</sup>, Hiph. Gen. 24<sup>17</sup>. For חֲרִיף l. חֲרִיף.—35. [וְיָשָׁן] . . . לֵכֶן  
 Ε om.—[וְיָשָׁן] See 5<sup>11</sup> n.—[אָחִי נָךְ] Ε ὁπίσω τοῦ σώματος  
 σου cp. 1 K. 14<sup>9</sup> Ε<sup>A</sup>, Neh. 9<sup>26</sup>, perh. confusing נָךְ with נָךְ 11<sup>23</sup> etc.  
 Ε to avoid an unbecoming expression 'thou hast put far the fear of me  
 from before thine eye' Ε and hast yearned after thy false gods,' cp. 14<sup>8</sup> n.  
 —[וְיָשָׁן] Cp. Gen. 2<sup>19</sup>, 2 K. 15<sup>37</sup> etc. König iii. § 288 i supposes  
 that the first of the two objects being nearer to the vb. was felt not to  
 need the accus. sign so much as the second and more distant one. In  
 v. 27 a different explanation is suggested.—37. [וְיָשָׁן] For the constrn.  
 cp. Jer. 3<sup>9</sup> 29<sup>23</sup>, Lev. 20<sup>10</sup>. The נָךְ is either the sign of the accus., so  
 Kön. iii. § 211 h who cps. Pr. 6<sup>32</sup>, or the prep. In נָךְ (also עַם) the  
 Mass. regarded נָךְ as marking the accus., e.g. Gen. 34<sup>2</sup> etc. Here the  
 words are a gloss on נָךְ. scil. the idols; Bomb. edns. לָךְ wrongly.  
 —[לֵכֶן] As the parallel לֵכֶן 16<sup>20</sup> shews, לֵכֶן is inf. constr. with the  
 fem. ending, see Jer. 12<sup>9</sup> and cp. Is. 56<sup>9</sup>, and with a verbal force. Ε δι'  
 ἐμπύρωσιν Ε=בָּאשׁ, as in 20<sup>31</sup>.—38. [וְיָשָׁן] Ε plur. here  
 and in v. 39.—[כִּי שֶׁמָּה] Ε<sup>Q</sup> gives a rendering supplied by 'ΑΣΘ.—  
 39. [וְיָשָׁן] If the clause is joined directly to v. 37<sup>a</sup> the conjn. must be  
 dropped. For Ε cp. 20<sup>27</sup> n. and 16<sup>21</sup>.—[כִּי שֶׁמָּה] Ε<sup>B</sup> om., but 'and  
 they entered my sanctuary unguardedly, ἀφύλακτως, on that day' Ε  
 'my sanctuary and its secret places'; interesting additions, to mark  
 the unlawfulness of the act.—[וְיָשָׁן] Ε καὶ ὅτι Ε om.—40. [וְיָשָׁן] lit. also it  
 is that, quin etiam, cp. Hab. 2<sup>6</sup> (si v.l.); the context here does not admit  
 of the usual meaning, quanto magis or quanto minus. Ε<sup>B</sup> καὶ ὅτι Α καὶ  
 Ε=וְיָשָׁן, connecting with the end of v. 39.—[וְיָשָׁן] Ε om., Co. Be., an

obvious way of easing the construction.—[מלאך שלום] ἄγγελος ἐξαπέστειλλον. [לאנשים] As the text stands, resumptive of אנשים, and equivalent to להם אשר, 'to the men . . . to (those for) whom thou didst wash.' But the word can hardly be fitted into the preceding sentence; it introduces the marginal variant. Ἐ εὐθύς (? a corruption of οἷς), hence ὅς 'directly.'—[בנהל] The same root in Aram. and Ar.; in Gk. the paint is called στύβη or στύμμη=Lat. stibium; Thackeray *Gram.* 107. [ותיה] Dr. § 132.—41. [ישבת] Pf. with weak waw, as the pf. שמת cl. b shews.—[בנהל] י with shurek, cp. 20<sup>18</sup> n.; the adj. only again Ps. 45<sup>14</sup>. But I רנהל Ἐ ἐστρωμένους ὅς.—[לניה] ὅς=לניה; [פניה] פ=לפני (so 5 Hebr. MSS). [שמן עליה] שמן would be more correct, as שלח is mas.; ὅς=עליה. Ἐ<sup>B</sup> εὐδραίνοντο ἐν αὐτοῖς=בנהם שמתו, cp. Pr. 27<sup>9</sup>.—42. [קול המון] Ἐ φωνήν ἀρμονίας, possibly a transliteration, cp. notes on 3<sup>14</sup> 21<sup>36</sup>; Thackeray ib. 37 f. המון=both *sound* and a *mob*. ὅς 'the sound of their (fem.) rejoicing had gone away,' a free transl. —[שלו] One of the three instances in which final ו or ם softens the following letter; the others are Is. 34<sup>11</sup>, Ps. 68<sup>18</sup>; G-K. § 21 c. Ἐ paraphrases ἀνεκροῦντο.—[בנאים שובאים] The Kt. שובאים is an incorrect form of שבאים Nah. 1<sup>10</sup>, ptc. pass. of שבא= 'drink largely,' hence Ἐ<sup>A</sup> οἰνωμένους ὅ; the Qerē שבאים with ף retained as in שבאים, קצעתו, קצעתו, is perhaps intended for the name of a tribe, so ὅς 'men who came from Sheba'; ὅ=סבבים; but the word is prob. a dittograph of שבאים, and is om. by Ἐ<sup>B</sup>. For שבאים the Vrs. give the rend. come. The text may be corrected to [יתנו.—וקול המון שלו נשמע בה מרב אנשים. באים ממדבר] The subj. most naturally is אנשים. For [אל ידעו] 1. אל many MSS Ἐ.—43. [ואמר לבנה נאמים] Apparently intended to mean, 'And I said to her that is waxen old in adultery'; לבנה must be an adj., as in Josh. 9<sup>41</sup>, and נאמים an accus. connected with it by a bold usage more Arabic than Hebrew, cp. Is. 7<sup>25</sup> and see Wright *Ar. Gr.* 3<sup>ii</sup>. § 44 d; *old by reason of adultery*. But Ἐ<sup>B</sup> gives καὶ εἶπα Οὐκ ἐν τούτοις μοιχεύουσιν; which points to the reading [ואמר לבנה נאמים] 1. נאמים cp. Is. 66<sup>8</sup>, Job 16<sup>2</sup>. ὅς 'And I said, In these they have committed adultery,' agreeing with Ἐ. 'A renders τοῦ καταστρέφαι μοιχείας (Field), with which it is interesting to compare the different reading noticed in Midr. R. Lev. § 33 'Aquila translates παλαιὰ πόρνη, which means a wasted harlot' (the Gk. words in Hebr. letters).—[ען יונה תונתיה וזיא] Kt., ענה יונה Q. Ἐ<sup>B</sup> καὶ ἔργα πόρνων καὶ αὐτὴ ἐξεπόρνευσεν, similarly ὅς 'and with the works of a harlot' etc., though not recognizing נאמים; these suggest תונתיה קצעתו, or קצעתו (ὅς= 'בם), cp. 16<sup>30</sup>; the ו must be omitted from נאמים as repeated from נאמים, and וזיא as a dittogr. of יונה v. 44. In [ען יונה תונתיה] the vb. is followed by a cognate accus.; the text as emended תונתיה נאמים gives a construction of the same kind. ὅ paraphrases 'Now she will cease from her idolatry and return to serve me; but she has not returned'; Co. 135.—44. [ויבא] The subj. of the sing. must be like understood; but I. רבא וזיא.—[ואנשים . . . המה ישפטו] 45. [לעשה לו] Ἐ<sup>B</sup> καὶ ἐκδικήσονται. ὅ om. the pron. —[איתם] Mas. for fem. The usual form with 3 pl. m. suff. is איתם, rarely איתם (5 times); conversely, the usual form with 3 pl. f. suff. is איתם e.g. v. 46 16<sup>50</sup>, once איתם v. 47, איתם 16<sup>54</sup> and איתם 34<sup>21</sup>; G-K. § 103 b. The Vrs. naturally render by fem., and some MSS I. איתם as v. 46, —[ושפטו שפכות דם] Ἐ καὶ ἐκδικήσει αἷματος.—46. [כי] Ἐ om. —[העלה] Inf. abs. used for imperat., 21<sup>31</sup> 47; G-K. § 113 c.—[תעה] lit. trembling, terror, so an object of terror. The form, like תעה, ought to come from תעה; but a תעה is not found; the vb. therefore must be תעה Koh. 12<sup>9</sup>, Est. 5<sup>9</sup>, common in Aram. The ו and ה have been transposed for ease in pronunciation, cp. שעה Pr. 1<sup>27</sup> Kt. Out of the eight places where the



word occurs it is twice *written* (here and Dt. 28<sup>25</sup>) and five times *read* וָעָן (Jer. 11.cc. 2 C. 29<sup>8</sup>); the more correct form וָעָן (cp. וָעָן Pr. 1<sup>27</sup> Q.), pointed וָעָן, is allowed to stand once, without Qerê, Is. 28<sup>19</sup>.—47. inf. abs. continuing וָעָן v.<sup>46</sup>, cp. Num. 15<sup>35</sup> P. For וָעָן accus. cp. Lev. 24<sup>23</sup>, Josh. 7<sup>25</sup>, 2 C. 24<sup>21</sup>; ct. וָעָן 16<sup>40</sup>. The subj. וָעָן is awkwardly placed, and leads וָעָן astray, λιβους δαλων; its position may well shew that it has been inserted to point out that וָעָן v.<sup>46</sup> is still the subj. (He.).—וָעָן Cp. 21<sup>24</sup> n.; Pi. inf. abs. continuing pf. c.w.c., cp. Jer. 13<sup>16Q</sup>, Zech. 12<sup>10b</sup>; l. וָעָן.—וָעָן Usually וָעָן, see v.<sup>45</sup> n. The inconsistency of the suffixes throughout this passage illustrates the instinct to avoid fem. forms, and the hesitation felt in using them.—48. וָעָן וָעָן κ. ἀποστρέψω, as v.<sup>27</sup>.—וָעָן Nithpa'el, only again in וָעָן Dt. 21<sup>8</sup>; in both cases with a reflexive-passive meaning, 'shall be disciplined,' 'take warning.' The Nithp. is common in Mishnaic Hebr.; see Segal *Gram. of Mishn. Hebr.* 66, *Yellin Journ. Palest. Or. Soc.* iv. 96. Some grammarians would remove these forms out of the O.T., and point וָעָן, וָעָן; G-K. § 55 h, Stade § 169 b.—וָעָן The 2 pers. pl. f. suffix in וָעָן occurs only in Ez., v.<sup>40</sup> 13<sup>18</sup>.<sup>20</sup> (out of pause); see 1<sup>11</sup> n.—49. וָעָן וָעָן = וָעָן וָעָן.—וָעָן So Baer, following Kim. *Rad. Lib.* 227; other edns. וָעָן; the form is modelled on that of וָעָן verbs with phonetic, G-K. § 76 b.

Ch. 24. The beginning of the final siege; the death of the prophet's wife; the coming change in his ministry.—The chapter is headed by a date which both prophet and people had good reason to remember, the tenth of the tenth month, 588 B.C., the day on which Nebuchadrezzar began the siege of Jerusalem. Ezekiel had long foreseen the event; now he feels himself inspired to repeat once more the burden of his message; and, as generally happens when his emotions are deeply stirred, he delivers a parable and performs a symbolic act. (a) The copper pot is set on the fire to boil flesh; then it is emptied, and set on the fire again that it may be melted, rust and all: a parable of Jerusalem and its inhabitants and its blood-guiltiness, vv.<sup>3-14</sup>. (b) The prophet is told that his beloved wife is about to die, and that he is not to observe the customary rites of mourning; the blow falls on the evening of the same day: a prophecy of the coming disaster, a sign that the people will be too stunned to indulge in grief, vv.<sup>15-24</sup>. (c) The news of the city's fall, when it reaches Babylonia, will transform the prophet's ministry: he will be released from the limitations which have hitherto constrained him, vv.<sup>25-27</sup>.

While the general sense is clear enough, in detail much remains obscure. At the base of (a) lies a poem which can be traced, at any rate experimentally, beneath the handling of later scribes. In (b) a few lines of vv.<sup>16-17</sup> seem to fall into rhythm; but to obtain an orderly sequence, the narrative needs a good deal of re-arrangement: after all, the text can be made to yield a tolerable sense as it stands by supplying in

thought the links that are missing. With some minor corrections (c) becomes quite intelligible; the passage holds a place midway between 3<sup>25-27</sup> and 33<sup>21, 22</sup>; see pp. 44. 46. 53.

Vv. 1-14. The parable of the rusted pot.—The dates in this Book are reckoned from Jehoiachin's captivity; so *the tenth of the tenth month in the ninth year v.*<sup>1</sup> will be Jan. 588 B.C. The same day is mentioned in 2 K. 25<sup>1</sup>, Jer. 39<sup>1</sup> 52<sup>4</sup>. During the exile, until 518 B.C., it was observed as a fast, Zech. 8<sup>19</sup>; and again after A.D. 70, at any rate by the Jews in Babylonia: 'the fast of the tenth month, that is on the tenth of Tēbeth (=Jan.), when the king of Babylon leaned against Jerusalem,' Talm. B. *Rosh hash-Shānā* 18b. It is possible, as Giesebrecht suggests (see below), that this date was observed because Ez. mentions it, and that 2 Kings and Jer. mention it because it was observed as a fast.—2. *Write thee down the name of the day, this very day*] The prophet has just become aware of the actual siege of the city: to have the date in writing will serve as evidence that his presentiment was correct, 'the people would know that there had been a prophet among them' (Kim.). Can *the day, this very day* be original? The two terms make a clumsy expression, and one or other may be supplementary. The text of  $\mathfrak{M}$  is hardly supported by the Vrs.; thus  $\mathfrak{G}$  does not recognize *the name*, though it has *day* twice;  $\mathfrak{S}$  give *the name of this day*. The latter reading is all that need be said here, since *on this very day* comes at the end of the verse (Co. Toy). Ro. goes further, and reduces the whole to *this day*; but in view of what follows, it seems better to keep *the name*.—*the king of B. has invested Jerusalem on this very day!*] lit. *has leaned against* i.e. leaned his weight against, or *upon*  $\mathfrak{G}$ ; the word is used only here of besieging a city or delivering an attack in force: *this very day* (see 2<sup>3</sup> n.) will then be the day on which the first attack was made. How did the prophet know of what was happening in Jerusalem hundreds of miles away? He had reason to believe that the siege was imminent; and as he was brooding over it, he heard Jahveh's voice (v.<sup>1</sup>) communicating to him the news, and bidding him write it down. As a rule it was a message of doom or of restoration which Ez. received in his moments of prophetic ecstasy, but now and again he was permitted to see actual events taking place. At least one such occasion has occurred already, 11<sup>13</sup>; this, we may suppose, was another. Ez. in fact possessed the gift of second sight, which was intensified and directed when he passed into a trance. Some, however, deny this explanation altogether; see pp. 123 f. Thus Giesebrecht, *Die Berufsbegabung der Alttes. Propheten* 1897, 161, 171 ff., thinks that Ez. obtained the date by reckoning back after the news of the

city's fall arrived, and that his calculation was divinely affirmed by the coincidence of his wife's death on the same day. But there is no need to regard the present passage as a *vaticinium ex eventu*; it is much more naturally explained as an instance of Ez.'s peculiar faculty for seeing remote events happening before his eyes, e.g. 8<sup>11. 16</sup>.—3. *utter a parable*] Cp. 17<sup>2 n</sup>.

*Set on, set on the pot,  
And pour in water too :  
⁴ Lay 'pieces of flesh' therein ' ' ,  
Fill up with loin and shoulder ' ' !*

*Set on*, a word from the vocabulary of domestic life, cp. 2 K. 4<sup>38</sup>. The prophet has been made aware of the opening attack on the city, and his mind is full of it as he sits down in front of the pot to boil a lamb for his meal; then the divine word comes again, and turns into a parable the menial act on which he is engaged. So, with Hans Schmidt, we may picture the occasion. It was not unusual for a prophet's inspiration to come while he was engaged in ordinary pursuits, or in connexion with homely scenes, e.g. Am. 7<sup>15</sup>, Jer. 1<sup>11. 13</sup> 18<sup>2ff.</sup>, 1 K. 17<sup>13f.</sup>. The cooking-pot and its contents stand for Jerusalem and its population; in 11<sup>3</sup> the same figure is used, but applied differently.—4. The lamb (v.<sup>5</sup>) had been already cut up into *pieces*, rendered above *pieces of flesh* to bring out the sense; cp. Ex. 29<sup>17</sup>, Lev. 16<sup>8 20</sup>. *¶* reads *her pieces* i.e. those destined for the *pot* (fem.); but *her* is better omitted with *SS*. After *therein* *¶* has inserted *each goodly piece*, obviously an explanation. Another superfluous phrase occurs in the last line of the v., which reads *with loin and shoulder, the choicest bones, fill up*; apparently the redundancy is nothing more than a scribe's mistake; *the choicest . . . the bones* has been copied into this v. from v.<sup>5</sup>. Each line of the poem contains three beats.—5.

*Take the choicest sheep,  
And pile the 'logs' beneath it !  
Boil, 'boil,' and 'seethe'  
Its bones within it !*

The contents of the pot are to be well cooked: severe treatment is in store for the people of Jerusalem!—*pile*] A rare word, which properly means 'to move in a circle'; it is best taken as a verb with an imperative sense. *¶* renders *and kindle*, perhaps guessing. In the third line *¶* has *boil its boilings*. The meaning *boil* is clear from Job 41<sup>23</sup> cp. 30<sup>27</sup>; but the combination *boil its boilings* is questionable; the noun does not occur elsewhere, and many favour the slight correction *its pieces* (vv.<sup>4. 6</sup>); *¶*, however, gives a rendering which repeats

the same word twice, and this may well be right ; the repetition matches v.<sup>3</sup> effectively. Instead of *¶¶ and seethed are its bones within it*, the context requires another imperative sing., not a perfect plur. ; the last line will then have two beats.—6. At this point the formula *Therefore thus saith Jahveh* marks a fresh turn in the parable. A new figure is introduced, *the rust on the pot*, to be further developed in vv.<sup>9b. 11</sup> ; but the last half of the v. goes back to the contents of the pot, and states what is to be done with them. Evidently there is some disorder here ; the simplest cure for it is to transpose the two halves of the v. (Jahn, Schmidt) ; cl. b will then complete the imagery of the cooking, and cl. a will begin the new figure of the rust. Read, therefore, cl. b immediately after v.<sup>5</sup>,

*One-by-one 'take out' the pieces,  
Casting no lot thereon.*

The flesh is cooked, and the pot can now be emptied : in other words, the siege is followed by the expulsion of the inhabitants. The second line can only be understood by supposing that, when the deportation of 597 took place, lots were cast in some instances to decide who should go and who should remain : this time, says the prophet, there will be no alternative ; everybody will have to go. For *take out* (imperat.) *¶¶* gives *he has taken it out*. Cl. a,

*Therefore thus saith ' ' Jahveh :  
Woe to the city of bloodshed !  
The pot whose rust is in it,  
Whose rust is not departed.*

The opening formula is perhaps editorial ; but the words fit the metre and may belong to the poem. *Woe to the city of bloodshed*] Alluding to the judicial murders and sacrifices of children which had become an ugly feature in the life of the city just before the siege. The words occur again in v.<sup>9</sup>, where they are probably not original ; see also 22<sup>2. 3</sup> 23<sup>37</sup>. The *rust* is the blood-guiltiness which cleaves to Jerusalem, and had not been expiated : only the sternest measures can get rid of it.—7. Jerusalem's blood lay in the midst of her ; *she set it on the bare rock, and did not pour it on the earth that it might be covered with dust*. Her guilt was open and unashamed ; she paid no heed to the fact that blood uncovered calls for vengeance ; cp. Gen. 4<sup>10</sup>, Is. 26<sup>21</sup>, Job 16<sup>18</sup>, Enoch 47<sup>1. 4</sup>. See Schwally *Das Leben nach dem Tode* 52 f. ; W. R. Smith *Rel. of Sem.*<sup>3</sup> 417. For *the bare rock*, perhaps lit. *shining* in the sunlight, cp. v.<sup>8</sup> 26<sup>4. 14</sup>.—8. *I have put her blood upon the bare rock*] In v.<sup>7</sup> it was Jerusalem's deed ; here it is Jahveh's, in order that vengeance

may be taken. Both vv. are probably explanatory additions ; *to bring up wrath* does not occur elsewhere in Ez., *to take revenge* only in 25<sup>12</sup> (subj. Edom).—9. The first half of the v. repeats the opening sentences of v.<sup>6</sup>, and was probably added in consequence of the interpolated vv.<sup>7. 8</sup>;  $\mathfrak{G}^B$  om. *Woe to the city of bloodshed!* In cl. b the poem continues :

‘ *And* ’ *I too will make the pile greater !*

The conj.  $\mathfrak{G}$   $\kappa\alpha\gamma\omega$ , adds just the weight to the antithesis which is wanted. In v.<sup>5</sup> the prophet is told to pile on logs to boil the meat ; here Jahveh declares that He will kindle such a fire as will melt the pot itself ! For the *pile* see on v.<sup>5</sup> ; the same form is found again in Is. 30<sup>33</sup>.—10. *multiply the logs, kindle the fire, make an end of the flesh*] It is hard to see how this can be fitted in with what has gone before : according to v.<sup>6b</sup> the flesh has been cooked and emptied out of the pot ; in v.<sup>9b</sup> Jahveh declares that He will take the matter in hand Himself. The second half of the v. is corrupt ; lit. *and spice the spacings, and let the bones be burnt up* ; for *spice* cp. Ex. 30<sup>25. 35</sup>, where the word is used of *mixing* the holy oil and the incense, 2 C. 16<sup>14</sup> ; Kr. ingeniously emends to *empty out the broth*, cp. Jud. 6<sup>19. 20</sup> ; the last and rather meaningless phrase *let the bones be burnt up* is om. by  $\mathfrak{G}^PL$  (cod. Wirc.). The whole v. seems to be secondary and out of keeping with the context.—11. Read perhaps as follows :

*And ‘ I ’ will stand it empty on ‘ the ’ coals,  
That its brass may become red-hot ‘ ’ ,  
And be melted, ‘ ’ while its rust is consumed.*

The pot will be set empty on the fire, that the inevitable result may come about : there is no way of getting rid of the rust except by melting the vessel to which it clings ; to purge the city Jahveh will destroy it altogether. The same intention is declared in the poem 21<sup>17-22</sup> [12-17].  $\mathfrak{M}$  reads the imperat. *stand it* ; but Jahveh, not the prophet, is now dealing with the pot, so l. *and I will stand it*, continuing v.<sup>9b</sup>. After *become red-hot*  $\mathfrak{M}$  has *and burn* ; the word is both ungrammatical and outside the metre. The words which follow *and be melted* in the Hebr., *in the midst of it, its uncleanness*, should be omitted as an interpretation. Schmidt proposes a different way of restoring the passage, keeping *And its uncleanness shall be melted in the midst of it*, and omitting *while its rust is consumed* ; but of the two sentences, the latter has the more original flavour, and the *rust* is better left with its significance to be guessed ; moreover, *melted in the midst of it* has occurred already in 22<sup>21</sup>.

—12. The whole v. is secondary and in part unintelligible. The first two words repeat the end of v.<sup>11</sup>; the cl. which follows, *and its rust goes not out of it*, contradicts what v.<sup>11</sup> has just said; the last two words, *in the fire of its rust*, do not fit the context.—  
 13. This v., like the preceding, is an addition, laying further stress on the impurity of Jerusalem: it seems to be a footnote on the theme of v.<sup>11</sup>. The Vrs. shew that they were uncertain about the text and sense. *In thy uncleanness (which is) lewdness*] Cp. 16<sup>27</sup> 22<sup>9</sup> n. The words do not belong here; they stand outside the construction of the sentence, though *℣* implies them.—*because I have purified thee*] It would be possible to render *I will purify thee*, the perfect denoting a divine resolve, cp. 21<sup>9</sup> [4] n.; but a resolve hardly suits the next cl. *and thou art not purified*, which declares that Jahveh's judgements in the past have produced no effect.—*from thy uncleanness thou wilt not be purified any more until I wreak my fury upon thee*] So *℣*, connecting *from thy uncleanness* with what follows, rather than with the preceding vb.; cp. 5<sup>13</sup> n. *℣*<sup>B</sup> om. *because I have purified thee, and thou art not purified, from thy uncleanness*.—  
 14. Here apparently comes the conclusion of the poem, following v.<sup>11</sup>:

*I Jahveh have spoken, 'and' it comes;  
 And I will do it, I will not refrain nor spare '':  
 According to thy ways and thy deeds 'I' will judge thee,  
 Is the oracle of Adonai Jahveh.*

*and' it comes*] *℣℣* add the conjunction, which is wanted; usually the phrase runs *Lo, it is coming*, 7<sup>5</sup> n. Some would strike out *it comes* (Jahn Ro.), but it gives a touch of emphasis to Ez.'s formula *I have spoken and I will do (it)*, 17<sup>24</sup> n.—*After nor spare* *℣* has *and I will not repent*, which *℣* om. For *refrain* lit. *break off* cp. Prov. 8<sup>33</sup>.—*thy ways and thy deeds*] See 14<sup>22</sup> n.—*'I' will judge thee*] So some MSS and the Vrs., in agreement with the context; *℣* *they have judged thee*, prophetic perfect.—The poem in vv.<sup>6-14</sup> can be restored in more than one way; the above experiment is mainly based upon Hans Schmidt *Die Grossen Proph.* 1923, 441 ff.—Vv. 15-27. The death of the prophet's wife, and the coming change in his ministry. Ez. has been made aware of the day on which the siege began; now he learns, from the same divine source, of two momentous incidents which will affect him deeply, the death of his wife, and the end of his period of 'dumbness': both are brought into close relation with the fall of Jerusalem. From the prophet's behaviour, when 'the desire of his eyes' is taken from him, the people will learn how the final catastrophe

will plunge them into grief too stupefying for words or rites of lamentation; and when the news at length reaches the colony in exile, all restrictions on the prophet's ministry will be withdrawn. The narrative is much compressed; but it may be taken as it stands, without attempting to arrange it in a more logical order; the interpretations offered by Hans Schmidt and Kittel are here followed in preference to the rearrangements of Rothstein and Herrmann.—16. *Behold, I am about to take from thee the desire of thine eyes*] The 'phrase alone reveals that there was a fountain of tears sealed up within the breast of this stern preacher,' Skinner *Bk. of Ez.* 210. The *desire of thine eyes* means that which thine eyes delight in, vv.<sup>21, 25</sup>, 1 K. 20<sup>6</sup>, Ecclus. 36<sup>27</sup> 45<sup>12</sup> (Hebr.).—*by a stroke*] i.e. a sudden and fatal disease, cp. Num. 14<sup>37</sup>; the word usually denotes a plague, e.g. Ex. 9<sup>14</sup>, 2 C. 21<sup>14</sup> etc.—The prophet is told to check his natural instincts when the blow falls; he is not to *lament* with loud cries or *weep*; the two together as in v.<sup>23</sup>, Gen. 23<sup>2</sup>, 2 S. 1<sup>12</sup>, cp. Is. 22<sup>12</sup>, Joel 2<sup>12</sup>, Est. 4<sup>3</sup>.—*nor shall thy tear(s) come*] A prosaic gloss, om. by G.—As in the case of Isaiah (8<sup>1-4</sup>. 18) and Hosea (1<sup>2-9</sup> 3<sup>1-4</sup>), so with Ezekiel, an incident in his private life is made to bear a wider, prophetic significance. The Talmud appreciates the point, but applies it wrongly: 'The Holy One chastises Ezekiel in order to wash away the iniquities of Israel,' TB. *San.* 39a. Ez.'s suffering is to be, not an atonement, but a symbol. With a like intent, Jeremiah was forbidden to enter the house of mourning, Jer. 16<sup>5</sup>.—17. The opening words apparently mean *Groan, keep still*, or *Groan, sigh*; for the first cp. 9<sup>4</sup> phil. n., for the second cp. Ps. 4<sup>5</sup> [4] 30<sup>13</sup> [12], Am. 5<sup>13</sup>, Lam. 2<sup>10</sup>. But this does not agree with the command to abstain from all expression of grief; moreover, there is something wrong with the sentence which follows, *dead, mourning thou shalt not make*. The transposition *mourning for the dead* is too obvious a remedy; the error in the text must be more deep-seated, and earlier than the Vrs., which imply the consonants of *fil*. Co. boldly conjectures *Restrain thyself, be astonished, mourning thou shalt not make*, cp. Gen. 45<sup>1</sup>, Is. 42<sup>14</sup>, 59<sup>16</sup>, Ps. 143<sup>4</sup>; *ch.* 3<sup>15</sup>; at any rate this gives the sense required, and keeps near to the Hebr. words.—*thy turban bind upon thee*] For the *turban* see 44<sup>18</sup>, Is. 61<sup>3</sup>. 10; in mourning it would be removed, and dust scattered upon the head, Josh. 7<sup>6</sup>, 1 S. 4<sup>12</sup>. The *sandals* were taken off, cp. 2 S. 15<sup>30</sup>, Is. 20<sup>3</sup>; and the *moustache*, the lower part of the face, was covered, cp. the covering of the head 2 S. 15<sup>30</sup>, Jer. 14<sup>3</sup> and Lev. 13<sup>45</sup>.—*and ordinary bread thou shalt not eat*, lit. *bread of men*, on the analogy of Dt. 3<sup>11</sup>, Is. 8<sup>1</sup> *an ordinary cubit, stylus*; we know too little of the common speech at this period to rule

out the phrase as incredible. An easy correction is *bread of sorrows*, Hos. 9<sup>4</sup> cp. Dt. 26<sup>14</sup>, Ecclus. 41<sup>2</sup> (Hebr.); but if that were the original reading, why did the scribes turn it into the difficult *bread of men*? The allusion is clear enough: friends and relatives were accustomed to assemble in the house of mourning for a funeral meal, which, it is probable, the deceased was supposed to share, Jer. 16<sup>7</sup>, Tobit 4<sup>17</sup>. Schwally *Das Leben n. d. Tode* 21 ff.—18. *And I spoke to the people in the morning*] What the prophet spoke is not told us; but from the context it seems most likely that he communicated to the people the divine word v.<sup>15</sup> which he had received that morning (cp. 12<sup>9</sup>), viz. the announcement that he was about to lose *the desire of his eyes* and yet was to abstain from all outward signs of grief; hence we may render *And I spoke (it)* or (*thus*) i.e. the substance of vv.<sup>16-17</sup>. Rothstein, followed by Herrmann, proposes to read *And thou shalt speak*, continuing the divine command, and to insert here the speech vv.<sup>21-24</sup>; this involves the further transference of vv.<sup>25-22-23</sup> to follow v.<sup>18aβ</sup> *and my wife died in the evening*. No doubt the rearrangement places the narrative (vv.<sup>18aβ-19-20a</sup>) and the discourse (vv.<sup>25</sup> from *shall it not be*, <sup>22-23</sup>) in a more logical sequence; but the text, which the Vrs. support as it stands, can be understood sufficiently well without so much alteration.—*and my wife died in the evening*] The prophet had not long to wait for the fulfilment of Jahveh's word: that very evening his wife died.—*and I did in the morning as I was commanded*] We must take this to be the *next* morning after his wife's death; so § 'on the morning of the next day.' We can feel the tension of the brief words which record the facts. No private tragedy is allowed to interfere with his prophetic charge; he carried out his instructions; he had come into deep waters, and the tide was 'too full for sound and foam.'—19. The people were accustomed to visit Ezekiel in the expectation of receiving some divine message from his lips or unusual acts, cp. 8<sup>1</sup> 14<sup>1</sup> 20<sup>1</sup>. They had listened to the announcement of his coming loss; not many hours later the news went round that his wife was dead; and when they visited him early the next day, they found him exhibiting none of those marks of sorrow which custom and ordinary human feeling led them to expect. Naturally, as on other occasions (e.g. 12<sup>9</sup> 21<sup>12</sup>), they asked what his behaviour was intended to mean.—20. The prophet explains, and in doing so goes back to the *word* which he had received on the previous day: then it was the desire of his eyes, now it is the desire of the people's eyes which will be taken away, and the loss will be too grave for tears. The discourse reaches to the end of v.<sup>24</sup>.—21. *I am about to profane my sanctuary*] i.e. by the action of the heathen



foe, cp. 7<sup>24</sup> 25<sup>3</sup> 44<sup>7</sup>, Dan. 11<sup>31</sup>. It was the habit of the Hebrew mind to overlook secondary causes; the profaning of the sanctuary could be ascribed to Jahveh Himself.—*the pride of your strength*] Cp. v. 25, Lev. 26<sup>19</sup>; and see 7<sup>24</sup> n.—*the desire of your eyes*] See on v. 16. The next phrase reads *the compassion of your soul* i.e. the object of your soul's compassion. The Vrs. indeed recognize this sense, but the word occurs nowhere else as a noun, and it is suspiciously like *desire*; in the repetition v. 25 *uplifting of your soul*, i.e. that for which your soul longs, is the reading, and perhaps it should stand here too.—*your sons and your daughters*] From this we may infer that some members of the families in exile had been *left* behind in Jerusalem; cp. on v. 6.—*shall fall by the sword*] in the general destruction; cp. 23<sup>25</sup> n.—22. *And ye shall do as I have done*] Mourning will be out of place in the presence of a disaster so complete. Strictly speaking, the words are unsuitable in a discourse which begins with *Thus saith Jahveh* v. 21; but Ez. is expounding the oracle of vv. 18f., rather than delivering it for the first time. The language is formally inconsistent both here and in v. 24, but readily understood. For the phrases see on v. 17.—23. *and ye shall rot away because of your iniquities*] Cp. 4<sup>17</sup> n. and Lev. 26<sup>39</sup>.—*and ye shall utter groans one to another*] In this sense only again in Ps. 38<sup>9</sup> 131, Pr. 5<sup>11</sup>; lit. the word denotes the roar of a lion or of the sea, Is. 5<sup>29f.</sup>, Pr. 28<sup>15</sup>. Cp. Keats, 'Here, where men sit and hear each other groan; Where but to think is to be full of sorrow And leaden-eyed despairs.'—24. *And Ezekiel shall be a sign to you*] For the *sign* cp. v. 27 and 12<sup>6</sup> n. In v. 22 he expounds, here he quotes the *word of Jahveh* v. 15, which, we may suppose, contained some such expression as 'thou shalt be a sign unto them.' It sounds strange at first that the prophet should mention himself by name; but if he is repeating what Jahveh had said to him, the language is natural enough, without requiring a rearrangement of the text into a speech of Jahveh (vv. 21. 24) and a speech of Ezekiel (vv. 22. 23), or treating v. 24 as an alternative version of vv. 22. 23 (Kr.); see on v. 18 above.—*when it comes*] The fall of Jerusalem is in the prophet's mind, though alluded to only by the indefinite *it*; cp. v. 14 21<sup>12</sup> 71 n. & inexactly ὅταν ἔλθῃ ταῦτα.—*ye shall know that I am Jahveh*] The divine character will be vindicated, and Jahveh recognized to be the one true God, even at the cost of national disaster; the people are to find their consolation in that, as Ez. himself had done. Cp. the climax in Job 42<sup>5</sup>.—25. The catastrophe will bring a change in the prophet's ministry; it will release him from all restrictions; see 3<sup>22-27</sup>. The *day* in this v. is clearly the day of Jerusalem's fall; in v. 26 it is further defined as the *day* when the news reached Babylonia;

that will be the *day* for the 'opening of the mouth' v.<sup>27</sup>.—*their place of refuge*] Here of Zion and the temple, cp. Dan. 11<sup>31</sup>; the latter is expressly named in v.<sup>21</sup>, which the present v. repeats.—*the joy of their beauty*] i.e. the beautiful object of their joy; of Zion, Ps. 48<sup>3</sup> [2], Lam. 2<sup>15</sup>; of the temple, Is. 60<sup>7</sup>.—*that for which they long*] lit. *the uplifting of their soul or desire*; the meaning is explained by Dt. 24<sup>15</sup> 'lifts up his soul (desire) towards it,' and Jer. 22<sup>27</sup> 44<sup>14</sup>; *uplifting* should prob. be read in v.<sup>21</sup>.—*their sons and their daughters*] come awkwardly after the preceding clauses, as though in apposition to them; the words have prob. been added from v.<sup>21</sup>.—26. The text implies that *the day* in vv.<sup>25</sup>, 26, 27 is the same throughout. But it is impossible that the day of Jerusalem's fall (v.<sup>25</sup>) should be the day when the fugitive arrives (vv.<sup>26f.</sup>); according to 33<sup>21</sup> it took nearly a year and a half, at any rate six months (see note in 33<sup>21</sup>), for the news to travel. How, then, is the text to be explained? Some think that v.<sup>26</sup> was inserted by a reader to point out that the day referred to in vv.<sup>25</sup>, 27 was really the day of 33<sup>21</sup>. (Herrmann *Ezechielst.* 75 f., Hölscher 57). A simpler explanation is to read *in the day* for *In that day*, and to regard the present v. as continuing v.<sup>25</sup>, defining it more closely, and forming the antecedent to v.<sup>27</sup>, thus: *in the day that I take from them* (v.<sup>25</sup>) . . . *in the day (when) the fugitive shall come* (v.<sup>26</sup>) . . . *in that day shall thy mouth be opened* (v.<sup>27</sup>). So Ro., Kittel *Gesch.* iii. 155. Through misunderstanding or carelessness the beginning of v.<sup>26</sup> was made to conform to the beginning of v.<sup>27</sup>.—*a fugitive*] Hebr. says *the fugitive*, as present to the speaker's mind, though as yet unknown; Engl. does not use the definite article in such cases.—*to cause ears to hear*] The form of the verb in  $\text{פָּלַח}$  is more Aram. than Hebr.—27. *thy mouth shall be opened with the fugitive*] i.e. in conversation with;  $\text{עִם}$  more suitably *towards*. Perhaps *with the fugitive* should be treated as a gloss (Ro. He. Hö.). For the *opening of the mouth* in the sense of free, unhindered speech, cp. 16<sup>63</sup> 29<sup>21</sup>. It is remarkable that Ez. should have foreseen this; another instance of the capacity noted in connexion with vv.<sup>1</sup>, 2 and 16, 17.—*thou shalt be dumb no longer*] See 3<sup>26</sup>, 27 33<sup>21</sup> and pp. 46, 48. He can now become a *watchman*, in the pastoral sense. His prophecies of doom will have been confirmed; he will be free to devote himself to building up a new community.—*and thou shalt be a sign to them*] This connects vv.<sup>25-27</sup> with vv.<sup>15-24</sup> (He.).

Ch. 24, 2.  $\text{בְּחִיבִילָהּ}$  Kt., the scriptio plena is most unusual; cp. Hos. 8<sup>12</sup>, Ps. 89<sup>29</sup>, B-L. 306. The Q. alters to the normal  $\text{בְּחִיבִילָהּ}$ .— $\text{אֵת שֵׁם הַיּוֹם אֵת}$  [עַתָּה הַיּוֹם הַזֶּה] The second cl. in appos. to the first, an awkward construction which suggests a gloss.  $\text{Ὁ εἰς ἡμέραν ἀπὸ τῆς ἡμέρας ταύτης}$  offers no





Schick in the *Am. Journ. of Bibl. Lit.* xxxii. (1913) 219-243, finds no sure evidence of the meaning *be silent*, and distinguishes רם, with its by-form רמה=*stay*, from רמם, רמה=*mutter*, *moan*=Akk. *damāmu* 'lament' in a low voice, *Del. Ass. HWB.* 220. ער<sup>3</sup> στεναγμός αἵματος, δσφύος, πένθους ἔσει Δ ἔσται αὐτή=אבלי רם כחנים אבלי רם 'Groan and keep silence' ע but torment thyself for the blood of the dead.' ע recognizes אבלי רם, but rends. mortuorum luctum, which can only be obtained by reading מותם אבלי רם. Co. argues forcibly against the transposition, and conjs. 'וּתְהַצֵּק רִם בְּשִׁמְךָ אֲבִל וְנִי', cp. קשום 3<sup>15</sup>.—פאך חבוש עליך.—ער οὐκ ἔσται τὸ τριχῶμά σου συνεπλεγμένον ἐπὶ σέ, misunderstanding [לא תעשה על שפם.—ct. v.<sup>23</sup>.] ער οὐ μὴ παρακληθῇς ἐν χεῖλεσιν αὐτῶν=sפחם, and guessing, cp. v.<sup>22</sup>; or παρακληθῇς may be a corruption of παρακαλυφθῇς (Co.). ע follows ע, similarly ע nec amictu ora velabis.—לחם אנושם [ער ἄρτον ἀνδρῶν, so ע. ע לחם אנושם] ע cibo lugentium seem to support the emendation לחם אנושם Hos. 9<sup>4</sup>, but may be an inference from the context. Wellhausen (in Sm.) suggested אנושם 'ל', so Schwally; but אנושם='incurable' 'wounded,' not 'dead.'—18. וארבר. [וארבר אל העם בבקר. Co. would emend 'וּתְהַצֵּק וְנִי'. ער inserts after these words, δν τρέπον ἐνετελεσάτο μοι ἐσπέρας, omits מאשי וחמך, continuing with καὶ ἐποίησα τὸ πρῶτ δν τρέπον ἐπετάγη μοι. Co. has acutely perceived how this text arose; it was due to a mistake in the Hebr. MS used by the Gk. translators. Turned into Hebr. ער's text=

וארבר אל העם בבקר  
כאשר צויתי בערב  
ואעש בבקר כאשר צויתי

The Hebr. copyist glanced from the first בבקר to the second, and wrote after the first; then he noticed his error, but he forgot to substitute כאשר צויתי for וחמך מאשי, which was thus left standing twice over in the MS.—19. העם . . . ויאמרו. For the plur. vb. see G-K. § 145 c; some MSS אלה לו כי וי.—20. ויאמר אלה לו כי וי.—21. The idiom as in 1 S. 11<sup>5</sup>, Is. 22<sup>1</sup>; 2 MSS give אשר for כי, and ער (cod. Wirc.) ע use a relative, but do not necessarily imply any different text.—22. [מקדש] ער τὰ ἁγιά μου, cp. 23<sup>38</sup> n.—[וְהָיָה לְפָנֶיךָ] For the pointing see on קדש v.<sup>16</sup>. ער ὑπὲρ δὲν φείδονται αἱ ψυχὰι ὑμῶν ע 'the pity of your souls' ע super quo pavet anima vestra; but מחמך may be a mistaken form of מחמך, and we should read קדש.—23. [וְהָיָה לְפָנֶיךָ] ער ידכם Ps. 134<sup>2</sup>. ע freely 'your hair shall not be shaved,' ct. v.<sup>17</sup> ע 'gird thy clothes upon thee.'—[וְהָיָה לְפָנֶיךָ] ער κ. παρακαλέσετε Σ κ. παρακληθήσεσθε ע 'ye shall be comforted'= ע. But ע στενάξετε ע gemet.—24. [בְּנוֹחַ וְיִוְעָה] For pf. c.w.c. after inf. with ע cp. 1 K. 13<sup>31</sup> 14<sup>12</sup>. Dr. § 123 β. ע om. בבואה.—25. [מִן הַמָּוֶן] Massoretic tradition points קמון 'their stronghold,' as though from עו='be strong'; but the word should be derived from עו='to flee for safety' and the d.f. omitted; G-K. § 85 h., Buhl<sup>15</sup> 438. ער τὴν ἰσχὺν παρ' αὐτῶν, τὴν ἔπαρσιν τῆς καυχήσεως αὐτῶν, apparently reading משה (=τὴν ἔπαρσιν below) for משה, perhaps by confusion. ע 'the strength of the joy of their glory,' om. the suffix in משה. ע fortitudinem eorum et gaudium dignitatis. ע=מ, with the addition of 'the house of their sanctuary.' The evidence, however, is hardly sufficient to throw doubt upon the text of מ.—[בְּנִיחָם וּבְנוֹתֵיהֶם] ע 'which was better to them than their sons and their daughters'='מב' ו'מב'. This may be due to a mistaken repetition of the last letter of נפשם (Co.), or merely an attempt to make sense of the awkwardly appended words.—26. [בְּיָמֵינוּ] For the omission of the rel. and constr. st. before the impf. cp. Ps. 56<sup>10</sup> 102<sup>3</sup>, Lam. 3<sup>67</sup>; G-K. § 130 d. For the art. in בְּיָמֵינוּ see ib. § 126 γ.—[לְהַשְׁמִיעַ] Hiph. inf. constr.

in the Aram. form, cp. the Hithp. inf. חקקורח Dan. 11<sup>23</sup>; G-K. § 53 l, B-L. 362, 505. This curiosity is too interesting to be corrected; it may be due to a copyist, or to the influence of Aram. speech. Ez. himself would prob. have written להשמיע באזניך. The Vrs. render freely, *Ἐ τοῦ ἀναγγεῖλαι σοι εἰς τὰ ᾠτα Ἐ* 'to cause thee to hear the tidings', *Ἐ* 'and he will cause thee to hear with thy ears.'—27. *Ἐ* [את הפליט] *Ἐ* = 'אל הפ'; *Ἐ* = 'בא הפ' perh. explanatory.













